CENSUS OF INDIA 1911

VOLUME X

Central Provinces and Berar

Part I—REPORT

BY

J. T. MARTEN, M.A., I.C.S.,
Superintendent of Census Operations, Central Provinces and Berar.

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CENTRAL PROVINCES

AND

BERAR

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MAP
OF THE
CENTRAL PROVINCES
Scale 1 Inch = 46 Miles
0 50 100 Miles
N.W.P.
CENTRAL INDIA AGENCY
CENTRAL INDIA AGENCY
BERAR
NIZAM'S DOMINIONS
MADRAS PRESIDENCY
ORISSA
From Seoni
From Bhopal
To Bhopal
To Indore
To Calcutta
SAUGOR
DAMOH
JUBBULPORE
NARSINGHPUR
HOSHANGABAD
MANDLA
CHHINDWARA
SEONI
BETUL
NIMAR
BALAGHAT
BILASPUR
RAIPUR
BHANDARA
NAGPUR
DRUG
AMRAOTI
WARORA
AKOLA
BULDANA
YEOTMAL
CHANDA
SARANGARH
FEUDATORY STATES
S. Sakti
C. Chhuikhadan
K. Khairagarh
N. Nandgaon
M. Makrai
REFERENCE
Province Boundary
District ,,
Tahsil ,,
State ,,
District
Tahsil
Town
Railway completed
Do. Projected
Mountains
Rivers
NAGPUR
Kelapur
Kamptee

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1912

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INTRODUCTION.

CHANGES AFFECTING THE CENSUS ORGANIZATION.

During the decade 1901-1910 the province of Berar was amalgamated with the Central Provinces under the control of one Local Administration. The arrangements of the census of the combined Provinces, hitherto directed by two distinct Superintendents, were placed under the supervision of one Officer called the Superintendent of Census Operations of the Central Provinces and Berar. Besides the addition of Berar, the only other important territorial changes affecting the organisation of census operations in the Provinces were the loss of the larger part of the district of Sambalpur, the redistribution of the remaining territory of the Chhattisgarh Division between the districts of Raipur, Bilaspur and Drug, the transfer of part of the Chanda district to Madras and the transfer to Bengal of the five Oriya States of Bamra, Rairakhol, Sonpur, Patna and Kalahandi in exchange for five Hindi States of the Chota Nagpur Agency, *viz.*, Surguja, Jashpur, Udaipur, Korea and Chang Bhakar. So far as the organisation of census operations was concerned the net effect of these territorial changes was the addition of fifteen thousand square miles and a population of two millions. The territory for which census arrangements had to be made consisted, therefore, of the 18 British districts of the Central Provinces, the four districts of Berar and 15 Feudatory States.

CENSUS ORGANIZATION AND CENSUS OFFICERS.

The fifth census of this province was taken on the night of 10th March 1911 and a full account of the procedure adopted for the enumeration of the people and the compilation of the results has been given in a separate report called the Census Administration Report. The procedure was closely modelled on that of 1901. Owing to the general illiteracy of the population the European method of census-taking by which the enumeration of each household is placed in the hands of the head of the house is impossible, and an elaborate census agency has each time to be appointed and trained. As in previous censuses there were three principal grades of census officers, the Enumerator, the Supervisor and the Charge Superintendent. The actual filling up of the schedule for a block of about 50 houses was carried out by the enumerator of the block, who was usually some literate and intelligent resident of the village in which the block was situated; while the supervisor and the charge superintendent were responsible for the census organisation in their circles and charges respectively, a circle containing on an average about twelve blocks and a charge about fifteen circles. In the Central Provinces the Land Revenue staff is the backbone of the census organisation, and it was usually possible to constitute the Revenue Inspector's circle a census charge and the Patwari's circle a census circle under the direction of these officers. Above these again is the Tahsil staff, each Tahsildar having three or four Revenue Inspectors' circles within his area of jurisdiction, and over the whole district organisation presided the Deputy Commissioner with his staff of Assistants, of whom some, as Sub-divisional Officers, hold definite areas of administration and one was usually placed in special charge of the district arrangements as District Census Officer. In the 18 British districts of the Central Provinces, each village had on the average two enumerators. In each supervisor's circle there were eleven blocks and each charge superintendent had an average of fifteen supervisors under him.

Each Feudatory State, as a rule, formed a charge, but the larger states such as Bastar had as many as 20 charge superintendents. In those states in which the Central Provinces Land Revenue system has been introduced the patwari circle formed the census circle and in the others villages were grouped into arbitrarily constituted census circles, subject to considerations of population and area. The latter system was also adopted in Berar where the patwari has no definite circle of jurisdiction. In urban areas much the same principle of census division was adopted, the Municipal members and the Municipal staff being associated as far as possible with the census organisation. The number of census officers for the Provinces was 91,770 enumerators, 8,442 Supervisors and 675 Charge Superintendents, or in all a staff of something over one hundred thousand persons.

House Numbering.

The organisation of census divisions and the census staff occupied the hot weather and rains of 1910. Towards the end of the rains the first direct step in the operation of actual enumeration was taken in the numbering of houses, which was carried out by the supervisors assisted by the enumerators. The structural definition of the house used at previous censuses, was retained throughout the Provinces, except in the Chota Nagpur States recently transferred from Bengal, where, for special reasons, the commensal family was taken as the census unit. As he affixed numbers to the houses, the supervisor wrote up a house list of his circle in which he entered every house and every head of a family. The enumerator retained a copy of this as his block list. With the completion of house numbering the arrangements of the circle were supposed to be perfect and a circle register was written up and kept as a record of the organisation. It was on the statistical information in these registers that was based the calculation of the numerous census forms that were sent out from Nagpur to the districts.

The Preliminary Record.

The cold weather of 1910-1911 was devoted to the completion of house-numbering, the perfection of the census organisation in remoter and more difficult tracts and the systematic training of the census staff by district officers by means of conferences and by continued personal instruction and inspection during their tours. Considering the difficulties of obtaining accurate and pertinent replies to the sometimes elaborate questions asked in the schedule the training of the staff was one of the most important parts of the operations. These operations culminated in the filling up by the enumerators first on blank paper of the entries in all the columns of the schedule for every person in their block. These entries were, after a thorough check by the superior census staff and by every Government officer who could be made available for the purpose, towards the middle of February 1911, transferred to the schedule forms and represented the preliminary record of the census, which had to be again checked and brought up to date on the census night.

The Actual Census.

The actual census, which consists in most cases merely of a final verification of the entries in the preliminary record, was taken on the night of the 10th March. In most districts the word had been passed round that people should, if possible, stay at home on the night of the 10th, so as to facilitate the enumerators' work. The latter visited each house in turn, struck out from his schedule those whom he found absent and entered any new-comers with all the required details,

Although the Provinces include a large area of forest inhabited by aboriginal tribes there was no tract where a final census was not taken, though in certain tracts, comprising about a tenth part of the Provincial area, it had to be taken in the day instead of at night. Special arrangements were made in the case of railways, mines and factories, fairs, bazaars, plague-camps, touring officers and travellers of all kinds, so that no person could escape enumeration.

PROVISIONAL TOTALS.

As soon as the actual census was over the enumerators met at an appointed place and prepared statements showing the number of the houses and the population of their blocks. The supervisor wrote out a circle summary and sent it on to the Charge Superintendent, who similarly prepared a total for his charge and sent it to the District headquarters where the totals were added up and the district total reported by telegraph. Every possible means, including the use of motor-cars and motor-cycles, were adopted to secure the speedy arrival of the abstracts at the District and State headquarters, and so excellent were the arrangements made by the District and State Officers that it was possible to issue in the Provincial Gazette of the 18th March—*i.e.*, only 8 days after the census—a statement containing every district and state total except that of the Jashpur State which arrived too late for inclusion. The first total to arrive was that of the Sarangarh State at 8 o'clock A.M. on the 11th of March, the day after the census. This was followed at 2 P.M. by the figures of the Balaghat district. The figures for the Sakti and Raigarh States and the Narsinghpur and Jubbulpore districts were compiled and telegraphed with great promptitude, and within four days the totals of 30 districts and states had been received, including those of the Bastar State, a wild tract comprising 13,000 square miles inhabited by primitive people who, a few months before, had risen against their chief. The accuracy with which this rapid compilation of totals was made by the District staff may be indicated by the fact that the difference between the Provisional totals as telegraphed and the totals obtained after elaborate analysis in the abstraction offices in no district or state exceeded ·2 per cent. and was hardly more than ·01 per cent. for the Provinces as a whole.

ABSTRACTION AND TABULATION.

For the abstraction of the information in the schedules two central offices were constituted, one at Jubbulpore for Hindi schedules and the other at Amraoti for the Marathi books. The experience of last census had established the superiority for India of the slip system of abstraction over the old tick system and over any other system now in use elsewhere, and this system, which is described in detail in the report of last census, was adopted at the present census in very much the same form as in 1901. The slip system requires the copying out of the information about every individual on separate slips which are easily manipulated and can, like cards, be sorted in any manner desired. Slips of different colours were used for the different religions and symbols were printed on them to denote sex and civil condition. It was necessary therefore in the first place to select the slip of the correct colour and symbol representing three principal entries. The labour of writing the other entries was further reduced by the use of abbreviations to denote certain common castes and occupations. The copying out of these slips occupied three and a half months and employed a staff of copyists which sometimes numbered over 1,600 persons in the two offices

The sorting of the slips for the various tables was then taken in hand by a somewhat reduced staff and occupied four months. The earlier processes of tabulation proceeded along with the sorting, but the tabulation of the last Imperial Table was not finished till the end of February 1912, the compilation of the elaborate Birthplace and Occupation tables proving very tedious.

NOTICES OF OFFICERS AND ACKNOWLEDGMENTS OF SPECIAL SERVICES.

Where so many have contributed to the success of the operations it is difficult to select. My special acknowledgments are due to Mr. Dewar, Deputy Commissioner of Balaghat, Mr. Clarke, Deputy Commissioner of Narsinghpur, and Mr. Bell, Deputy Commissioner of Jubbulpore, for the great personal interest they took in the census operations, and to Mr. Maw, Deputy Commissioner of Saugor, for the energy with which he put the census organisation straight at a time when there seemed to be the possibility of a failure in that district. Of the District Census Officers I may perhaps select as having done particularly good work Mr. Gordon, I.C.S., of Betul, Mr. Atmaram, Extra Assistant Commissioner of Narsinghpur, Mr. Mir Anwarali of Amraoti, Mr. R. S. Thakur of Chhindwara, Mr. Ishtiakali of Wardha and Mr. Mian Bhai of Damoh. Mr. Bamanji Mancherji deserves special mention for the able and energetic manner in which he surmounted the extraordinary difficulties in the Nagpur city, due to an outbreak of plague just before the census. Plague also gave a great deal of trouble in Kamptee, where Major Field, the Cantonment Magistrate, directed the arrangements with conspicuous success. My acknowledgments are also due to Captain Sutherland of the 22nd Punjabis who took charge of the organisation in the Military lines of the Jubbulpore cantonment. In the Feudatory States, Mr. J. May's organisation of the census of the Bastar State was conspicuous, while credit is due, among others, to Khan Sahib Akbar Khan of Sarangarh, Rai Sahib Kriparam of Raigarh, Rai Sahib Sunder Lal of Khairagarh and Pandit Gorelal of Korea for their management of the census in the states to which they belong. To Mr. R. V. Russell, I.C.S., I am indebted both for general advice on various matters connected with the census and especially for his kindness in allowing me free access to the records of the Ethnographic Survey. I have tried to acknowledge by general or specific references my more important borrowings, but, especially in the chapter on Civil Condition, the extent to which I have drawn for information on his ethnographic articles lies somewhat heavily on my conscience. I have also to acknowledge much useful information and advice from Mr. C. E. Low, C.I.E., I.C.S., who kindly read through the manuscript of parts of Chapters I and III of this Report.

I was fortunate in obtaining, in Messrs. Gaurishanker Agnihotri and Raoji Govind Damle, two exceedingly active and capable Deputy Superintendents, both of whose work was characterised by unflagging zeal and efficiency. Mr. Gaurishanker's management of the large Jubbulpore Office, which at one time had a heterogeneous staff of 900 clerks, was conspicuous for great personal tact and initiative. It is difficult for me to acknowledge sufficiently my indebtedness to my Assistant, Rai Bahadur Hiralal, whose large experience and unfailing energy, continued in spite of the severe strain of personal anxieties and trouble, contributed much to the success of the census organisation and to any interest which this report may have. During the months of September, October and November 1911, when I was laid up with typhoid fever, Mr. Hiralal took

entire charge of the work at a time when some of the most intricate tables were being compiled, and Chapters IX—Language, and XI—Caste, as well as part of Chapter IV—Religion and VII—Marriage, are largely based on excellent notes compiled by him.

Finally, I have to express my acknowledgments to Major F. O. N. Mell, I.M.S., and his energetic Assistant Mr. Gomez for the capable and businesslike manner in which press indents were treated and the millions of census forms and slips were printed and issued, to Mr. T. G. Green, Superintendent of Government Printing, Nagpur, who printed most of the census circulars and the Administration Report, and to Mr. J. J. Meikle, Superintendent of Government Printing, India, Calcutta, for the accurate and expeditious manner in which this Report has been printed.

CENSUS REPORT

OF THE

CENTRAL PROVINCES AND BERAR.

CHAPTER I.

Distribution of Population.

Brief Description of the Province and its Boundaries.

AREA, POPULATION AND BOUNDARIES.

The territory controlled by the Chief Commissioner of the Central Provinces and Berar has an area of 131,000 square miles and a population of 16 million persons. Situated in the centre of the Indian Peninsula, between Latitudes 17° 47′ and 24° 27′ north and Longitudes 76° and 84° east, it occupies about 7·3 per cent. of the total area of British India, and, compared in extent with other countries of the world, is somewhat larger than the British Isles and somewhat smaller than Japan. The Provinces are bounded on the north and north-west by Central India States and along a small strip of the Saugor District by the United Provinces of Agra and Oudh, on the west by the Khandesh district of Bombay, on the south by the Nizam's Dominions and the Madras Presidency, and on the east by zamindari estates of the Madras Presidency and by the Sambalpur district and the Feudatory States of Chota Nagpur in the Province of Bihar and Orissa.

The main portion of the Province may be divided into three tracts of upland alternating with two of plain country. In the north-west the districts of Saugor and Damoh lie on the Vindhyan or Malwa plateau, the southern face of which rises almost sheer from the valley of the Nerbudda. The general elevation of this plateau varies from 1,500 to 3,000 feet. It is drained by the river Sonar whose waters flow north into the Jumna. South of this plateau, comes the rich alluvial valley of the Nerbudda, walled in by the Vindhyan and Satpura hills and extending for about 200 miles from east to west with an average breadth of 20 miles. South of the valley the Satpura Range stretches across the Provinces from Amarkantak on the east, the sacred source of the Nerbudda, to Asirgarh in the Nimar District on the west. The greater part consists of an elevated plateau with an average height of 2,000 feet, containing sometimes a succession of bare stony ridges and narrow fertile valleys and elsewhere rugged masses of hills. The Satpuras form the watershed of the plains lying north and south of them, and some of the more important rivers of the Provinces, the Nerbudda, Tapti, Wardha and Wainganga, rise in these hills. To the east the Range is continued by the Maikal hills which run north of the Bilaspur district and merge in the wild and rugged highland country of the five Western Chota Nagpur States, whose northern area drains north through the Mirzapur district of the United Provinces, while the southern waters flow into the Mahanadi. Extending along the southern and eastern face of the Satpuras lies the plain country of Berar and Nagpur watered by the Purna, Wardha and Wainganga rivers, and further east is the Chhattisgarh plain which forms the upper basin of the Mahanadi river. The cotton-growing lands in the Purna and Wardha valleys are the wealthiest part of the Provinces. The valleys of the Wainganga and Mahanadi receive a heavier rainfall and are mainly rice-growing tracts. South of these level tracts lies another expanse of hill and plateau comprised in the zamindari estates of Chanda and the Chhattisgarh Division and the Bastar and Kanker Feudatory States. This vast area covering about 24,000 square miles, the greater part of which consists of dense forest traversed by precipitous mountains and ravines, is drained by the

Indrawati and its tributaries into the Godavari river. The inhabitants are chiefly primitive Gonds and other forest tribes who live on the produce of the jungle or on the rough crops they raise on the isolated stretches of culturable land, and the tract was probably until a comparatively short time ago the wildest and least known portion of the whole peninsula.*

TERRITORIAL CHANGES DURING THE DECADE.

2. The Province is divided into three politically distinct Divisions—the 18 Central Provinces British Districts, the 4 Districts of Berar and 15 Feudatory States. Its present constitution is the result of important administrative changes during the last decade. These include the amalgamation of Berar with the area under the Central Provinces Administration, the transfer of the larger portion of the Sambalpur district to Bengal, and of a small portion of the Chanda district to Madras, and the transfer to Bengal of five Oriya-speaking States in exchange for five Hindi-speaking States formerly included among the Chota Nagpur Feudatory States. These changes have resulted in a net increase of 15,103 square miles over the area dealt with by Mr. Russell in his Report of the Census of 1901. Their effect on area and population will be considered in somewhat greater detail.

BRITISH DISTRICTS.

3. The area of the 18 British Districts of the Central Provinces as given in the census of 1901 was 86,459 square miles. In the re-arrangement of territory with Bengal in 1905, 3,824 square miles of the district of Sambalpur, the total area of which was 4,960 square miles, was transferred to that Province taking with it a population, calculated on the 1901 census, of 638,992 persons of whom the majority were Oriya by race and tongue. The small portion of the Sambalpur district which remained to the Central Provinces consisted of four zamindaris, *viz.*, Phuljhar, Malkharoda, Chandrapur and Padampur and nine Khalsa villages with an area of 1,136 square miles, and a population of 190,706 persons and was distributed between the districts of Raipur and Bilaspur.

The long contemplated transfer to Madras of the three lower taluks of Cherla, Albaka and Nugur in the Sironcha tahsil of the Chanda District, was finally achieved in the year 1907, resulting in the loss to that district of an area of 599 square miles, which includes 6 square miles of the Godavari bed transferred to Hyderabad, and a population of 20,218 persons according to the 1901 census. The portion transferred consists of a rich alluvial tract along the left bank of the Godavari river, which separates it from the Hyderabad State on the west. The three taluks are cut off from the Chanda district by twenty miles of territory belonging to the Bastar Feudatory State, from which they are separated on their eastern side by a rugged range of well-wooded hills. The inhabitants are almost entirely Telugu-speaking and are mostly aborigines or members of Madras Hindu cultivating castes.

The result of these transfers of territory was to reduce the area of the British Districts from 86,459 to 82,057 square miles, though they increased the population from 9,876,646 to 10,859,146 persons according to last census.

BERAR.

4. The amalgamation of the Province of Berar with the Central Provinces took place in the year 1903. Berar, or the Hyderabad Assigned Districts, consists of a tract of land in area 17,766 square miles lying to the south and west of the Central Provinces and the north of the Hyderabad State of which, until the year 1853, it formed a part. Its eastern border marches with the South Khandesh district of the Bombay Presidency. The tract comprises a fertile alluvial plain about 40 to 50 miles wide the valley of the Purna river, lying between two mountain ranges. To the north the western spurs of the Satpura Range divide the waters of the Tapti river from that of its tributary the Purna and provide, in the forests of the Melghat, a sanctuary to the Korku and the Gond, and on the pleasant plateau of Chikalda a sometime refuge for the superheated Berari official. To the south are the rugged hills of the Ajanta Range which stretch from the Bombay Ghats on the west to the valley of the Wardha river on the east and cover parts of the present Buldana and Akola districts and the greater part of

* This description of the Provinces is abridged from the article on the Central Provinces and Berar written for the Imperial Gazetteer by Mr. R. V. Russell, I.C.S.

the present Yeotmal district. In the year 1853 Berar was assigned to the British Government on lease by His Highness the Nizam of Hyderabad in consideration of certain benefits conferred by the former, and was administered thereafter under the control of the Resident at Hyderabad till the year 1903 when the terms of the assignment were revised and the territory was amalgamated with the Central Provinces under the Government of the Chief Commissioner of the Central Provinces and Berar. This arrangement brought an addition of 2,754,016 persons according to the 1901 census, of whom nearly 87 per cent. were Hindus and nearly all Marathi-speakers, and extended the western boundary of the combined Provinces to the borders of the Khandesh district of Bombay.

THE FEUDATORY STATES.

5. The rearrangement of territorial administration which assigned the district of Sambalpur to the Province of Bengal, included the transfer of the five Oriya States of Bamra, Rairakhol, Patna, Sonpur and Kalahandi with an area of 9,871 square miles and a population of 948,420 persons to Bengal, in exchange for five States of the Chota Nagpur Agency, Korea, Chang Bhakar, Surguja, Udaipur and Jashpur, having a combined area of 11,610 square miles and a population of 583,177 persons. The result of this exchange was therefore a net gain of 1,739 square miles and a loss of 365,243 persons to the area and population of the Central Provinces Feudatory States, of which fourteen belong to the Chhattisgarh Political Agency and one, Makrai, is supervised by the Deputy Commissioner of Hoshangabad.

ADMINISTRATIVE DIVISIONS.

6. The Central Provinces British Districts were divided at the date of last census for administrative purposes into four divisions and eighteen districts. The addition of the six districts of Berar in 1903, which had been controlled by the Commissioner of Berar under the Resident of Hyderabad, placed a fifth administrative division under the jurisdiction of the Local Administration at Nagpur, the number of districts being twenty-four. In 1905 the six districts of Berar were reduced to four by a redistribution of taluks, but there has been no change in the exterior boundaries of the Berar Division during the decade. The transfer, in 1905, to Bengal of the Sambalpur district from the Chhattisgarh Division, was followed in 1906 by a redistribution of areas in the Raipur and Bilaspur districts of that Division, and of the *disjecta membra* of these two vast districts was composed, in that year, a new district, the district of Drug, to which, in the following year, was added a small zamindari tract from the neighbouring district of Chanda. Thus the trinity of districts in the Chhattisgarh Division was restored and, as the remaining redistribution of areas in the British districts during the decade were confined to small transfers between districts or Divisions, the close of the decade finds the British Districts unchanged in number, and the administrative Divisions the same in both number and name.

Of the lesser administrative divisions the regrouping of the taluks of Berar has already been mentioned. The redistribution of areas in the Chhattisgarh Division resulted in a change from nine to ten tahsils in that Division, while new tahsils were constituted in the Nagpur, Chanda, Jubbulpore and Betul districts. The result of these changes is an increase of five tahsils in the Central Provinces British Districts and Berar during the decade. The lesser administrative divisions of the Feudatory States are variously called tahsils, taluks, thanas, tapas and parganas, each after its own kind; it is not necessary for the discussion of the census statistics to set forth the minor changes that have occurred in these areas.

NATURAL DIVISIONS.

7. Mr. (now Sir Benjamin) Robertson in his report of 1891 divided the Central Provinces into seven Natural Divisions and discussed the physical, economic and ethnic characteristics of these divisions with some detail. This division was followed by Mr. Russell in 1901 who, however, points out that the seven divisions fail to distinguish clearly the physical features of the country, and still less accurately its linguistic and ethnic characteristics. In his statistical tables he uses the system of natural divisions nine times, but he varies the number of divisions according to the nature of the table, dividing the Provinces into as many as twelve divisions for the purpose of setting forth the density of population in Subsidiary Table II of Chapter II. It appears to me doubtful whether any great advant-

age is to be gained by a detailed sub-division, especially as any arrangement which really corresponds with the ethnic and linguistic differences must be too minute to be practical and would involve the splitting up of individual districts among different groups. In his report on the Industrial Survey of the Central Provinces, Mr. Low has divided the Provinces roughly into four main divisions (1) the wheat tract, (2) the cotton tract, (3) the rice tract and (4) the plateau districts. This scheme has the merit of simplicity though its details are based principally on industrial and agricultural considerations, and it is not entirely suitable for the purposes of the diverse statistics of a census report. I have adopted a scheme of natural divisions which is almost as simple as Mr. Low's, but in which the arrangement of districts follows as far as possible their ethnic and linguistic characteristics. I divide the Provinces into five natural divisions.

I.—The Nerbudda Valley Division.—This includes the districts of Jubbulpore, Narsinghpur and Hoshangabad, with the Makrai State, which belong properly to the Nerbudda Valley, the districts of Saugor and Damoh which are situated on the adjacent Vindhyan plateau, and have in former reports formed, sometimes with the Murwara tahsil of Jubbulpore, a separate division, and the district of Nimar which has hitherto been classified separately from other groups. In point of ethnic and linguistic characteristics the districts of Saugor and Damoh in many respects resemble those of the Nerbudda valley proper and their size and population do not, in my opinion, justify a separate division where the object is simplicity. The Nimar district has always proved a difficulty as it contains three distinct tracts belonging respectively to the Nerbudda valley, the Satpura hills and the Maratha plain. Unless however the district is classed by itself or split up, it must be included among the Nerbudda districts which of all others it most nearly resembles. This division corresponds to the wheat tract of Mr. Low's classification except for the inclusion of Nimar which, by virtue of its important cotton area, had for agricultural and industrial purposes to be classified by him with the other cotton tracts of the Maratha plain.

II.—The Maratha Plain Division.—This includes the whole of Berar and the five districts of the Nagpur Division. As pointed out on page 1 of the Berar Census Report of 1901 Berar can be divided into three distinct tracts, the Melghat in the north which is the western extension of the Satpura hills, the Payanghat or central strip of plain country along the banks of the Purna river and the Balaghat or range of hilly country to the south. These divisions, however, do not correspond with the arrangement of administrative districts and are not therefore suitable for the presentation of statistical matter. Of the five districts of the Nagpur administrative Division, Nagpur, Wardha, and the north-western portion of Chanda lie mostly in the valley of the Wardha river and fall into the cotton tract of Mr. Low's classification, to which also properly belongs the Sausar tahsil of the Chhindwara district. The Balaghat tahsil, the larger part of the Bhandara district and the Brahmapuri and Garhchiroli tahsils of the Chanda district form the rice tracts of the Wainganga Valley and are classified by Mr. Low along with the tracts of the Chhattisgarh plain. Historically, linguistically, ethnically and topographically, however, these tracts belong to the Maratha country and are therefore here included in the Maratha Plain Division. The Baihar tahsil of Balaghat is situated on the Satpura plateau and should properly be grouped with the Plateau Districts, but the tract has been largely colonized from the Maratha plain and, following the principle of not splitting up districts, I have included it with the rest of the Balaghat district. On the same principle the Sironcha tahsil of the Chanda district, which includes the extensive but sparsely populated tract of the Ahiri zamindari and could perhaps form with the Bastar State a southern division watered by tributaries of the Godavari river and ethnically distinct from any of the other divisions, has been included in the Maratha division.

III.—The Plateau Division is formed by the Districts of Mandla, Seoni, Chhindwara and Betul, which occupy the hilly country known as the Satpura Range. The country consists of a succession of plateaus of different elevations interspersed with hill and valley and forest and drained by the Nerbudda, the Tapti, the Wardha and the Wainganga and their many tributaries, and is largely inhabited by aboriginal Gonds, Pardhans and Korkus. As has already been explained the Baihar tahsil of the Balaghat district and the Melghat taluk

of Amraoti properly belong to this group, and the spurs of this range project into the districts of Narsinghpur, Hoshangabad and Nimar on the one side and Bilaspur on the other.

IV.—The Chhattisgarh Plain Division.—This tract, which forms with the Wainganga Valley the rice tract of Mr. Low's classification, includes the districts of Drug, Raipur and Bilaspur and the nine Feudatory States of Khairagarh, Nandgaon, Kawardha, Chhuikhadan, Sakti, Sarangarh, Raigarh, Kanker and Bastar. The greater part of this vast area is drained by the Mahanadi and its tributaries. The northern portion of the Raigarh State is perhaps more akin to the country of the five Chota Nagpur States while the Padampur zamindari of Bilaspur and the Phuljhar zamindari of Raipur belong perhaps to the Oriya country of the Sambalpur district, and the five states transferred in 1904 to Bengal. Again, the Bastar State, the larger portion of which is drained to the south by the Indrawati river, might, as has already been explained, in a more minute classification, be grouped with a portion of the Chanda district in a separate southern division and to this might perhaps be added a part of the Kanker State.

V.—The Chota Nagpur States.—These five States have recently been transferred from Bengal and are formed into a separate division, partly because it is convenient to keep their statistics separate at this census and partly because they are in many ways, physically and ethnically, distinct from the other tracts of the Chhattisgarh Division, belonging more nearly to the tract of country which includes the Rewah State of Central India. These remote and hilly tracts are sparsely inhabited by an aboriginal people belonging chiefly to branches of the Munda race who are not found in great numbers in other parts of the Central Provinces.

Area, Population and Density.

REFERENCE TO STATISTICS.

8. The statistics of the area and population of each district are given in Imperial Table I. Provincial Table I printed at the end of the Imperial Tables in Part II of this Report gives the area and population of tahsils, cities and large towns. Of the seven Subsidiary Tables at the end of this chapter, No. I shows density of population correlated with water supply and cultivated areas, No. II classifies the population according to density and No. III shows the distribution between towns and villages. In the Imperial and Provincial Tables the statistics are arranged by administrative divisions. In the Subsidiary Tables in this volume, however, they are usually grouped by natural divisions.

SUMMARY OF STATISTICS OF AREA AND POPULATION.

9. The Central Provinces and Berar have a population of 16,033,310 persons and a total area of 130,997 square miles, of which the Central Provinces British Districts and Berar, with 13,916,308 persons, contain 99,823 square miles, or $\frac{3}{4}$th of the area, being rather larger than England, Scotland and Wales. The Feudatory States cover 31,174 square miles or $\frac{1}{4}$th of the total area, and approximate very closely in area to Ireland, but have a population of only 2,117,002 persons. Of the five administrative Divisions, the largest is the Nagpur Division with 22,677 square miles or almost the size of Belgium and Holland, and the smallest is Berar with 17,766 square miles. In point of population, however, the Chhattisgarh Division leads with 3,246,767 persons and the Nerbudda Division comes last with 2,081,477 persons. The average size and population of the administrative divisions of these Provinces are compared in the margin with corresponding figures of divisions in some other Provinces. The largest district is Raipur with an area of 9,776 square miles and a population of 1,324,856 persons. The smallest district is Narsinghpur having an area of 1,976 square miles and a population of 325,677 persons. The average size of a district is 4,537 square miles, or rather larger than Devon and Somerset; and the average population 632,559 persons. The average area and population

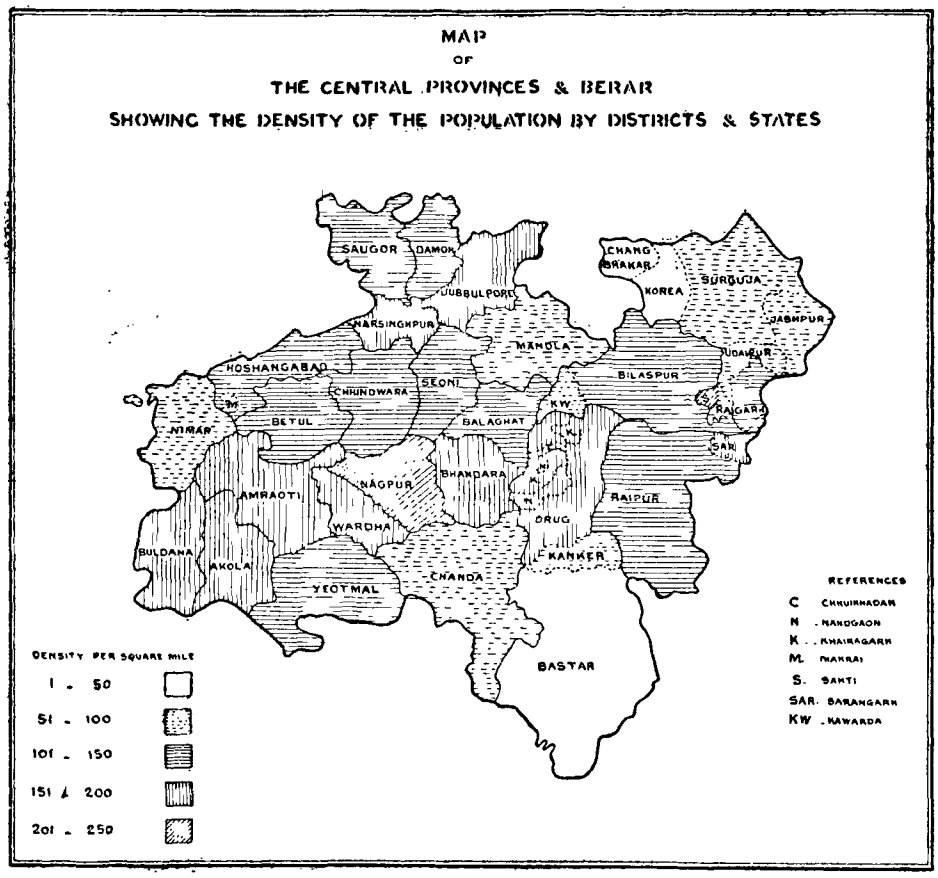
Comparative Size of Divisions.

Provinces.	Average area.	Average population.
Assam	26,507	3,356,817
Bengal	15,750	9,096,615
Bombay	80,745	4,906,619
Burma	20,551	1,326,282
Central Provinces and Berar	19,965	2,783,262
Madras	23,722	6,900,901
Punjab	19,956	3,994,891
United Provinces	11,919	5,242,449

Comparative Size of Districts.

Provinces.	Average area.	Average population.
Assam	4,418	559,470
Bengal	2,811	1,624,305
Bombay	4,919	785,059
Burma	4,444	286,764
Central Provinces and Berar	4,537	632,559
Madras	4,908	1,427,772
Punjab	3,326	665,832
United Provinces	2,235	982,959

of the districts in some of the other Provinces are given in the margin. Of the 78 tahsils the largest is the Mahasamund tahsil of the Raipur district which has an area of 5,229 square miles and a population of 513,284. The smallest in area is the Patan tahsil of Jubbulpore with 424 square miles; but the Melghat taluk of Amraoti, with a population of 56,058 persons, is the smallest in point of numbers. The average size of a tahsil is 1,280 square miles, and the average population 178,414 persons. Of the States, Bastar is the largest with an area of 13,062 square miles and a population of 433,310 persons, Sakti the smallest in area containing 138 square miles, and Makrai the smallest in population with 15,021 persons.



10. The mean density per square mile of the Central Provinces and Berar is 122 persons. The marginal statement shows the comparative figures of density of the main areas of the Provinces and of some other Provinces of India and countries of Europe. The greatest density is found in the Maratha plain and concentrates especially in and around Nagpur city. All the districts of the Nagpur and Berar Divisions have a high average of density except Chanda, the southern and eastern portions of which are very sparsely populated. Next to the Maratha plain, comes the Nerbudda valley with a population of 136 persons per square mile. Here the greatest density is centred round the cities of Jubbulpore and Saugor, Nimar being the least thickly populated district of this group. The Chhattisgarh plain comes third with a mean density of 111. If, however, the more sparsely populated areas of the Feudatory States be excluded the three British Districts of Raipur, Bilaspur and Drug have a density of 147, which approaches the average of the Maratha plain districts and exceeds that of the Nerbudda

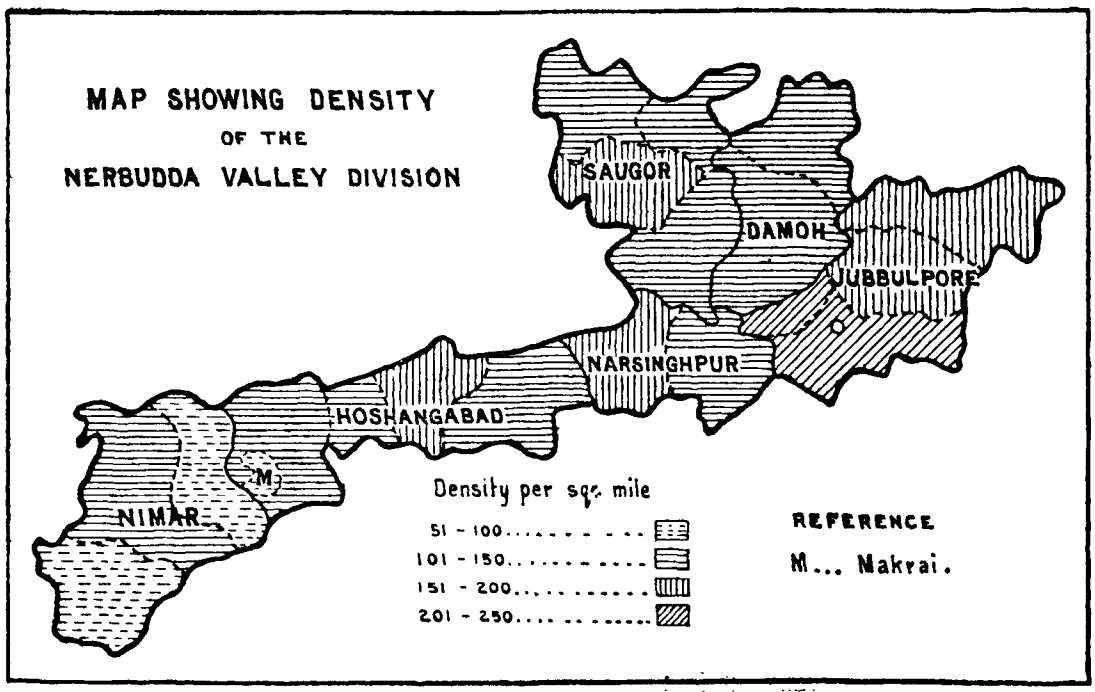
DENSITY.

Provinces or countries.	Mean density per square mile.
Assam	115
Bengal	551
Bombay	145
Burma	53
Central Provinces and Berar	122
Nerbudda Valley Division	136
Maratha Plain Division	152
Plateau Division	102
Chhattisgarh Division	111
Madras	291
Punjab	177
United Provinces	427
Great Britain and Ireland	347
France	188
Germany	269
Italy	294
Turkey	91

valley. The Plateau districts with a mean population per square mile of 102 include the district of Mandla which, except Chanda, is the most thinly populated district in the Provinces. Last come the Chota Nagpur States with the low average of 65 persons per square mile. None of the individual states of this group, however, are as sparsely populated as the Bastar State which, with 33 persons per square mile, has the lowest average in the Provinces. I propose to consider here the present distribution of population in each natural division and then to attempt to give some indication of the chief factors which have determined the relative densities of different parts of the Province. The growth of the population will be discussed in another chapter.

THE NERBUDDA VALLEY DIVISION. THE VINDHYAN DISTRICTS.

11. Saugor and Damoh, the two northern districts of the Provinces, lie on the south-east portion of the Vindhyan or Malwa Plateau at an average elevation of 2,000 feet. The country is uneven and in the north-west portion broken by bare flat-topped



hills, while on its eastern extremity in the Damoh district the table-land descends to the low country by a series of valleys lying between broken chains of hills. The tract is traversed by the Indian Midland Railway and six towns, of which Saugor with a population of 46,000 persons is the largest, form centres of exchange and mart. The valley of the Sonar river which flows from the south-west to north-east of the tract contains fine black soil only slightly inferior to that of the Nerbudda Valley, and here, where the population is concentrated in its greatest density, practically all the best land is in occupation, though there is still a good deal of leeway to be made up in respect of land in occupied holdings left fallow since the years of scarcity during the decade of 1891—1901. The fallow land, however, is used for grazing, an industry which has attained considerable importance, especially in connection with the sale of *ghi* and the export, chiefly to Chhattisgarh, of buffaloes. Wheat is the principal crop of the tract occupying 33 per cent. of the cropped area in the Saugor and Damoh districts. The population, except in the large town of Saugor where there are some industries, is almost entirely agricultural and rural density varies principally with the relative culturability of the soil. The Saugor district has a density of 137 persons per square mile and Damoh 118. The tract suffered heavily by bad seasons in the decade 1891—1900, and the average density of population dropped from 135 in 1891 to 111 in 1901, the latter average being about the same as that of 1872. The highest rural density is 136, in the Saugor tahsil, Rehli has 126, and the density of the two tahsils of Damoh is somewhat less. But all these tahsil areas include sparsely inhabited tracts of hill, jungle or poor soil, and the average density along the valley of the Sonar is probably about 175. The rural population of the north-west part of the Saugor district is thinner than that of the Sonar Valley, partly owing to the

pernicious growth of the *kans* grass which flourishes on its stiffer lighter soil and enhances the difficulties of agriculture which has been to some extent superseded by pasture. In the Banda tahsil on the north-east of the district the soils are distinctly poorer than further south, and here and in the hilly country of the northern and southern portion of the Damoh district the average population per square mile is very low, though the occasional pockets of rich black soil in the southern valleys of the district support clusters of well-to-do and thickly inhabited villages.

JUBBULPORE.

12. The Murwara tahsil in the north of the Jubbulpore district was classed at last census with the Saugor and Damoh districts. The country is broken and uneven and the sandy soil is chiefly cultivated with rice and other autumn crops. The density is considerably less than in other parts of the district, being only 153, and concentrates round the flourishing town of Murwara, where the lime kilns attract a good deal of labour. The rural density is 139. The Jubbulpore tahsil has a rural density of 147 and contains a good deal of hilly ground and scrub jungle. Apart from the Jubbulpore city with its population of 100,000 persons the more densely inhabited portion of the district is the *haveli* area in the new Patan tahsil which together with the Hiran Valley forms the most eastern portion of the rich wheat tract of the Nerbudda Valley, is closely cultivated with wheat and other spring cereals, and protected by embankments, and has a population of 230 per square mile.

NARSINGHPUR AND HOSHANGABAD.

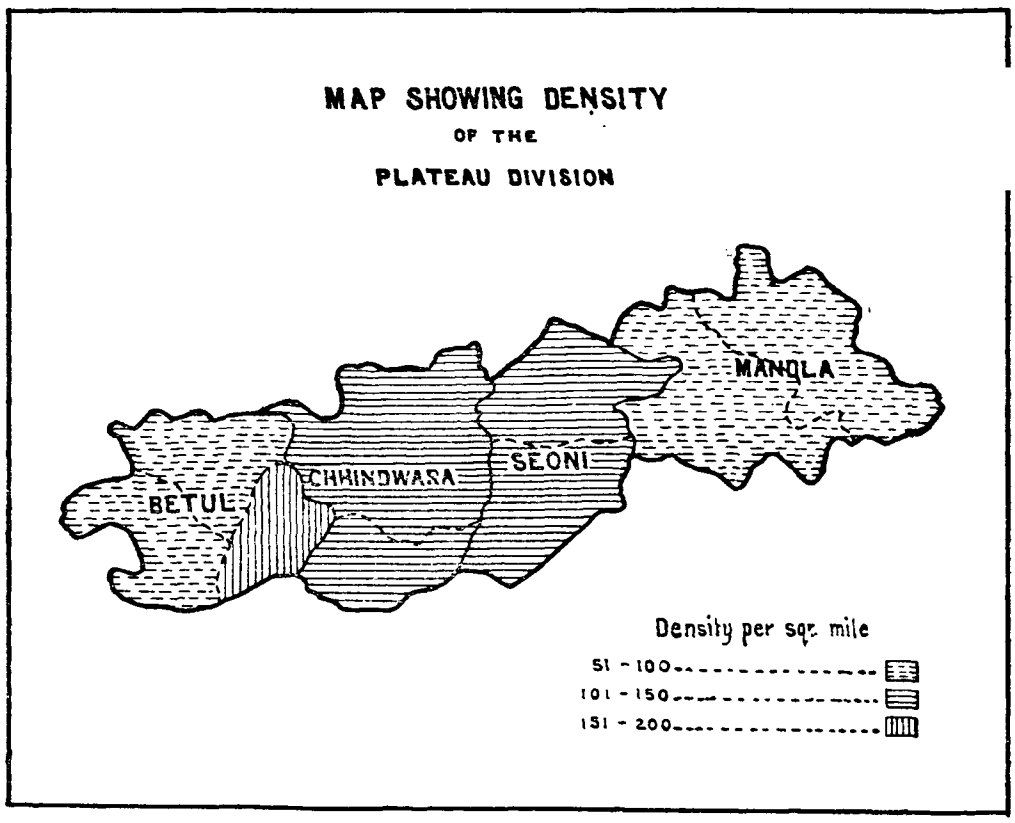
13. Following west down the Nerbudda the districts of Narsinghpur and Hoshangabad have the typical heavy black soil of that valley, and the cultivation is intense, practically every acre of good land being taken up. The density in Narsinghpur is 165 and in Hoshangabad is 124, but excluding forest and unculturable waste the density of the latter district is 189 per square mile and the rural density along the Nerbudda Valley is probably over 200 per square mile, but thins out on the sandy soils below the fringe of the hills and on the hills themselves. Thus the Gadarwara tahsil in the Narsinghpur district has a density of 184 while the Sohagpur tahsil, a large part of which is occupied by the Pachmarhi Hills, has only 98 persons per square mile. In comparing this density with that of the tracts under cotton and rice it has to be remembered that methods of wheat cultivation as practised in the Central Provinces demand little permanent labour. The amount of ploughing done is less than in the cotton tracts, and in the embanked areas the cultivator will sometimes content himself with putting the seed into the furrows made by the "bakhar" as he sows without any previous preparation of the ground. Again the crop is neither manured, irrigated nor weeded, and the only considerable labour connected with it after sowing is at harvest time when, during the month of March, there is a temporary influx of labourers from the hilly country on each side to cut the crop. In the year of the present census the wheat harvest was late and the wheat harvesters had not started out in full force, so that the figures returned represent a more or less normal condition of the population.

NIMAR.

14. In Nimar, the most easterly of the districts included in this tract, the valley of Nerbudda narrows between the converging slopes of the Vindhyan and Satpura Ranges and flows through broken and hilly country where the soil lies in a thin layer over a sheet of trap. Cotton is here the principal crop, grown chiefly in the Tapti Valley in the south of the district, while juar is the principal food staple. The district has a large percentage of forest and unculturable waste, and owing partly to the poor nature of the soil which requires rest and partly to the demand for grazing land, the proportion of fallow land in holdings is very high. The average population per square mile in the district is 92·5 or less than any of the Central Provinces British districts except Mandla and Chanda, and the urban population occupying the large towns of Burhanpur and Khandwa forms as high a proportion as 15 per cent. The rural density is highest in the Khandwa tahsil, where it is 99, Burhanpur and Harsud having 75 and 64 persons per square mile respectively. Excluding forest and unculturable waste the rural density of the district is only 156 persons per square mile and there is a high average of nearly $2\frac{1}{2}$ acres of cropped area per head of population.

The great expansion of cotton cultivation in the south of the district is a feature of the last 15 years, but the district is intersected by hills and forest, there are few continuous stretches of good culturable land, and a high proportion of population is concentrated in the cities.

15. The Plateau Division contains the four districts of Betul, Chhindwara,



THE PLATEAU DISTRICTS.

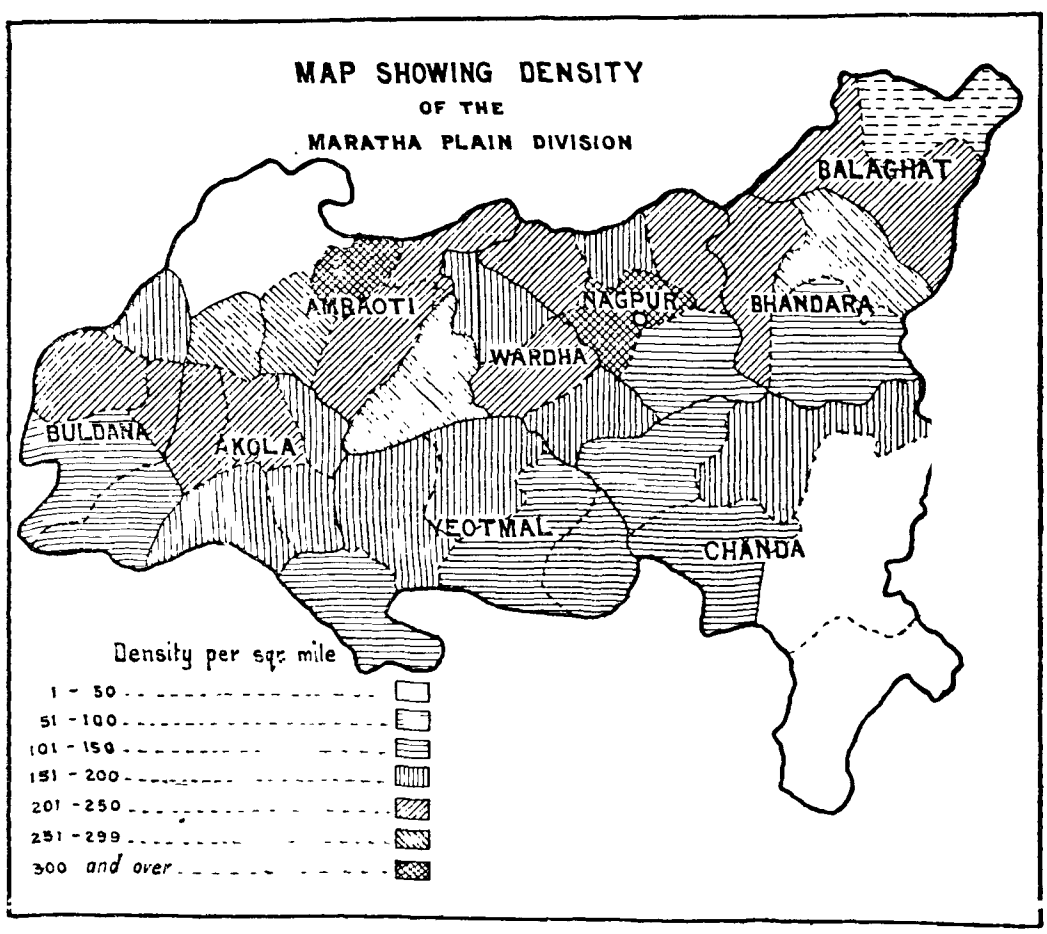
Seoni and Mandla which lie on the Satpura Range. A large part of the country consists of rugged forest-clad hills, but the more open tracts contain narrow fertile valleys divided by bare stony ridges. The rainfall is highest in the Mandla district on the east of the tract and varies from 51 to 39 inches in the Chhindwara district, the Provincial average being 48 inches. The soil on the hills and ridges is thin and poor, but the valleys contain a rich brown alluvial soil, and most of the better land has been taken up and put under cultivation. Except in the Sausar tahsil of the Chhindwara district, most of which lies below the hills in the Maratha cotton country, and the eastern portions of the Mandla district, where a succession of bad wheat harvests has favoured the expansion of rice cultivation, wheat and hemp form the most valuable crops grown in this division. The percentage of culturable land to the whole area is 64, little less than in the Nerbudda Valley, but owing to the broken nature of the country the cultivation is more scattered, a great deal of poor land is taken up, and the continuous stretches of densely cultivated land are comparatively small in area. Double cropping is unimportant, never rising above 4 per cent. of the culturable area, and irrigation is not, as a rule, attempted except for sugarcane and where the contours of the ground enable a small rain tank to be constructed to command a few acres of rice land. The Satpura Railway system constructed during the decade connects the chief centres of the open country with the larger markets outside, and good roads traverse the districts in all directions and communicate with the plains to the north and south.

The tract suffered severely in the famine of 1900, and the density per square mile fell from 86 to 80. The mean density is now 101·9 per square mile. The population is almost entirely agricultural and pastoral and there are no large towns, the most considerable being the town of Seoni, which lies in the centre of the range and has a population of nearly 14,000 persons. The railway construction which is going on in the western portions of the tract has doubtless caused some temporary concentration of labour along its length; but

the chief factor which determines the density is the relative fertility of the soil. In the more open tracts little good land remains unoccupied, while cluster of villages are found in the valleys of the rivers where the better soil favours the cultivation of wheat and other important cereals. Thus in the Betul district the Multai tahsil which lies on trap soil in the south-west of the district contains the greatest density of population with 159 per square mile. In the Betul tahsil, where the population chiefly centres round the towns of Betul and Badnur, the sparsely inhabited sand-stone tract of the north reduces the average to 84 per square mile, and in the broken and hilly country of the new Bhainsdehi tahsil the mean sinks to 78. In the Chhindwara district the highest density is 149 in the khalsa portion of the Chhindwara tahsil, the population being thickest in the middle and east of the Chhindwara plateau. The Sausar tahsil has a population of 137 per square mile, but the density of tl rich cotton tract below the hills is considerably higher than this. The zamir dari area of the north of the district, where the country is rugged and hill has the low average of 49 per square mile.

The closest aggregation of population in the Seoni district is in the Seo *haveli* in the south and south-east of the district in which lie the town Seoni and the large village of Keolari. There the density is 136, while tl population of the Lakhnadon tahsil on the north is 110. The Mandla distri has the low average of 80 persons per square mile, the Mandla tahsil havir a mean of 88 and the Dindori tahsil 73. In both tahsils the area of Gover ment forest and unculturable waste is very high, amounting in the district 47 per cent. of the total area, but much of the forest stands on good culturab soil, and the low density of population is probably due less to any lack fertility in the soil than to the fact that the bands of immigrant settlers wl over-ran the Nerbudda Valley recoiled before the barriers of hill and den forest, behind which the aboriginal population had neither the ability nor tl enterprise to open out so difficult a country.

16. The western portion of the Maratha Plain Division comprises the fo



THE MARATHA PLAIN. THE COTTON DISTRICTS.

districts of Berar and the districts of Nagpur and Wardha in the Centra

Provinces. These, with their shallow black soil and light rainfall varying from 32 to 46 inches, constitute the most important cotton-growing country in the Provinces, and contain the wealthiest and most progressive section of the population. On the east the Wainganga flows through the "lake country" of the Balaghat and Bhandara districts and the north-east portion of Chanda, where with a normal rainfall of 55″ the cultivation of rice and sugarcane under irrigation has been brought to a high stage of development. The mean density of population in the whole division is 152, but this includes the districts of Chanda and Balaghat where the proportion of Government and private forest is very high. Excluding the area of forest and unculturable waste land the density of the total population is 236 and of the rural population 208 per square mile. In the Berar and the two western districts of the Nagpur administrative division there is practically not an acre of good land unoccupied. The rapid progress of this tract is due directly to the enormous development of the cotton cultivation and of the industries and trade connected with it. The enterprise of the people has grown with their wealth, factories have sprung up, mineral wealth has been exploited, and railways and roads have been constructed or improved. The demand for labour has exceeded the supply, and with the rise in the standard of comfort urban life has expanded, so that the population of the 66 towns in this tract forms more than 15 per cent.* of the total population of the cotton tract. The most densely populated areas in these tracts are to be found in the valley of the Purna river in the Payanghat of Berar and the valley of the Wardha river in Nagpur, Wardha and the Warora tahsil of Chanda, and excluding the area of the large towns the density varies from 258 in the Ellichpur taluk to about 160 in the Nagpur cotton area and is generally highest in the Amraoti district of Berar. The density of the taluks on the hills to the south of Berar averages about 130 and sinks to 118 in the Pusad taluk, while the wild country of the Melghat in the north, which belongs more properly to the Plateau Division, has an aboriginal population of only 35 persons per square mile.

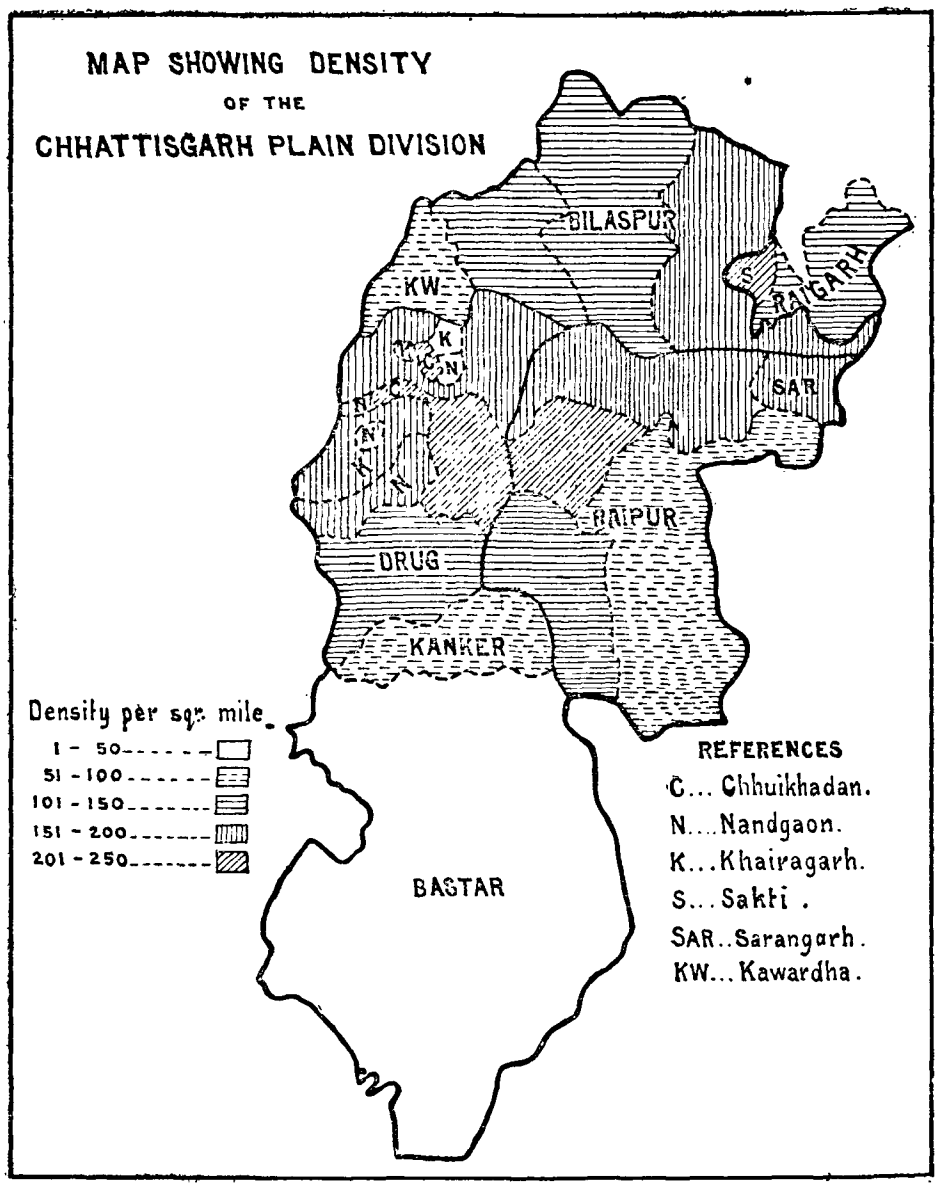
THE WAINGANGA VALLEY DISTRICTS.

17. The valley of the Wainganga is the only portion of the Provinces where the rice crop has been to any considerable extent protected and improved by systematic irrigation. The Kohlis and Ponwars, who settled in this valley, are traditionally skilful in the planning and construction of irrigation tanks, and their example was followed by the Kunbis and other cultivators, so that long before the question of protective irrigation was seriously taken up by Government at the beginning of this decade, the greater part of the rice area was already under irrigation, though not always of a stable character. The discovery of manganese deposits at the end of the last decade and the subsequent rapid development of that industry, the construction of the Satpura Railway and of irrigation works large and small and the improvement and extension of road communication has created a demand for labour and forced up the rates of wages. Even so there is not sufficient local employment for the enormous labouring population which annually over-flows into Berar for cotton picking. The Baihar tahsil of the Balaghat district in the north of the tract, which belongs properly to the Plateau Division, has a large proportion of forest and unculturable area and has comparatively recently been connected with the larger markets by rail and road. The population per square mile is only 76 in the khalsa portion and lower still in the wild zamindari area. The density increases in the rich rice land of the Wainganga valley. The Balaghat khalsa area has a density of 219, and the Tirora tahsil of Bhandara, with the two flourishing towns of Tumsar and Gondia and a well-developed manganese industry in different parts of the tahsil, has the high average of 255, while the khalsa portion of that tahsil has a mean rural average of 392 and is one of the most thickly populated rural tracts in the Provinces. Proceeding south the country becomes more broken and hilly and the area under forest greater. The zamindari estates which fringe the more fertile portions of the valley are still only sparsely inhabited with a backward and unenterprising people; but the population in the better land on each side of the Wainganga is fairly thick, and the Brahmapuri tahsil of the north-east of Chanda has a mean density of 168 per square mile. Improvements in communications and the construction of stable irrigation works is fast opening out the lower Wainganga valley, but its colonization is of fairly recent date and its

*N.B.—The urban population shown in column 9 of Imperial Table I is abnormally small owing to plague.

development belongs rather to the discussion on the growth of population. Further south the average population of the primitive tribes which inhabit the forests of the Ahiri zamindari thins down to 14 per square mile, but along the left bank of the Godavari river in the south of the Sironcha tahsil there is a narrow strip of fertile soil where settlers from the Godavari districts of Madras have formed flourishing villages and put all the good soil under crops of juari and summer rice. In this strip the density is as high as anywhere in the district, but the tahsil figure (66) is obscured by the inclusion of large tracts of sparsely inhabited forest and hill.

18. The Chhattisgarh Plain proper comprises the open country forming the



upper basin of the Mahanadi. It is divided from the valley of the Wainganga on the west by hilly and broken country formed by the eastern spurs of the Satpura Range. The hills are continued along the north of Chhattisgarh by the Maikal Range, which merges to the north-east in the wild and rugged country of the western Chota Nagpur States. To the south and south-east the country is equally difficult and the Kanker and Bastar States have only comparatively recently been penetrated by road and rail. The broad expanse of level country, which includes most of the khalsa portion of the Raipur, Bilaspur and Drug districts as well as parts of the Feudatory States of Kawardha, Chhuikhadan, Khairagarh, Nandgaon, Sarangarh, Raigarh, and Sakti, is thus shut up on all sides by hill and forest-clad tracts, most of which form the estates of chiefs and zamindars whose ancestors, originally officials under the ruling dynasties

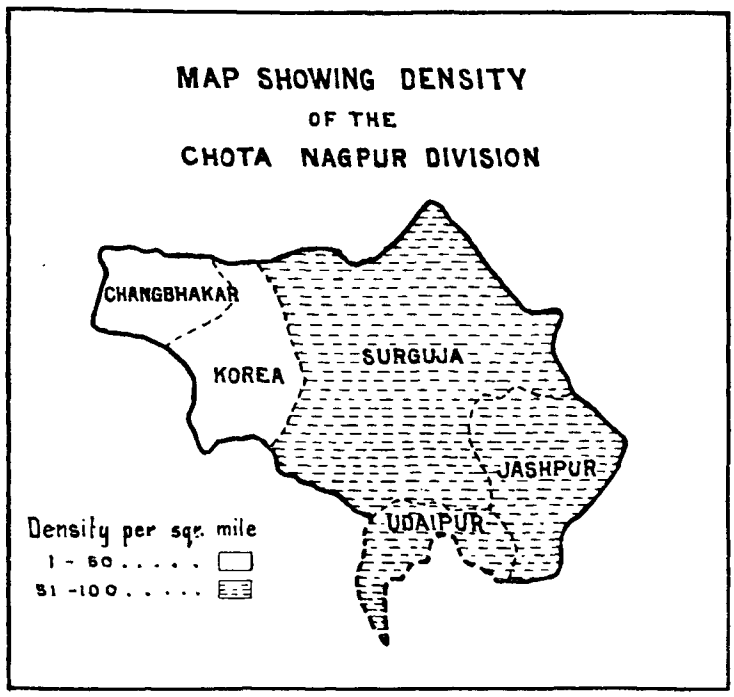
of Chhattisgarh, had, by virtue of the wild and difficult character of the tracts they administered and their remoteness from the headquarters of the paramount power, obtained an hereditary independence and a quasi-proprietary status which was acknowledged by the later Governments. The country which was originally the home of primitive tribes of the Munda and Dravidian races, was colonized by settlers who came in from the north through the Jubbulpore and Mandla districts. The Haihaya Rajput dynasty for centuries ruled over Chhattisgarh from their principal seat at Rattanpur and, isolated as it was and by virtue of its physical characters almost exempt from immigration and change of inhabitants, the tract developed an individuality of its own. Thus in his language and his religion as well as in many aspects of his social life the Chhattisgarhi remains distinct from his neighbours and has only recently begun to respond to the influences of the higher civilization on his western borders. The average rainfall of the Chhattisgarh plain is 49 and is favourable for the growth of rice, which flourishes on the red or yellow soils which cover the greater part of the plain. The heavier black soil which lies in stretches along the Sheonath and Mahanadi rivers and elsewhere in the hollows and depressions of the undulating country, is an excellent wheat-growing soil, but since the early nineties, when the sudden rise in the price of wheat temporarily stimulated the growth of that crop, the area under wheat has steadily declined and rice now occupies over 50 per cent. of the gross cultivated area, being grown mainly without irrigation and in good land double cropped with wheat, linseed or one of the spring pulses. The tract is almost entirely agricultural, the only large towns being Raipur and Bilaspur. It is traversed from east to west by the Bengal Nagpur Railway and is connected with the northern markets by the Katni-Bilaspur branch of the Bengal Nagpur Railway. A branch railway runs from Raipur to the south-west to Dhamtari, and feeder roads now traverse the tract and connect it with most of the centres of trade. The export trade is almost entirely with the western cities of Nagpur, Berar and Bombay and with Jubbulpore on the north-west.

The average density of the population in the three British districts is 147, which forms a mean between the densities of the Maratha Plain and the Nerbudda Valley. The percentage of culturable and cultivated land is about the same as in the Nerbudda Valley, but considerably less than the corresponding proportions of the Maratha Plain. If we add the seven States which are situated in the open country the density is 150 per square *mile*. The rural population lies thickest near the banks of the Mahanadi and its tributaries the Sheonath and Kharun. The group of small states on the west, *viz.*, Nandgaon, Khairagarh and Chhuikhadan, are fully cropped and have a density of 181. In the centre of the Drug district the khalsa portion of the Drug tahsil which has no Government forest area has the high density of 239. Here black soil alternates with red and the cultivation is very close. To the north the Bemetara tahsil has mostly black soil but suffered heavily at last famine. The population is less thick here, being 219 over the malguzari portion. The southern portion of the district has a far larger proportion of poor soil, and the density of the khalsa is only 178. Further east, the Raipur district has a total density of 136 persons per square mile. The Raipur tahsil has a rural density of 216 and the whole tract on the west of the Mahanadi, which flows from south-west to north-east through the district, is thickly populated. The large area of the Mahasamund tahsil on the east of the Mahanadi is comprised chiefly of hilly and wooded country held under privileged tenure and is sparsely populated except in the malguzari tracts on the north-west. The Mungeli tahsil on the west of the Bilaspur district contains good black soil, but with the northern portion of the Drug district and the Kawardha state on the west suffered severely in the latter part of the decade which ended with the famine of 1900. The density in the khalsa portion is 154, considerably less than in the southern portions of the Bilaspur tahsil, where the malguzari area has a population of 240. The northern portions of this tahsil which abut the Satpura hills are broken and wooded, and here and in the north of the Janjgir tahsil the population is sparsely distributed. The central and southern portions of the Janjgir tahsil have the highest rural population in Chhattisgarh, the population in the malguzari areas in the fertile tracts along the Mahanadi falling at 289 per square mile. This tract includes the

closely inhabited zamindaris of Chandrapur, Padampur and Malkharoda, which formed part of the area of the Sambalpur district remaining to these Provinces, when the larger portion of that district was transferred to Bengal. The adjacent States of Sakti, Raigarh, and Sarangarh are also closely populated, the small State of Sakti having a density of 250 persons per square mile.

The two States of Kanker and Bastar which have been included in this division lie south of the Mahanadi valley and are drained to the south by the Indrawati and its tributaries. The country consists largely of forest and hill, is remote from the paths of settlers from the more advanced tracts and inhabited chiefly by aborigines of the Dravidian race. The density in Kanker is 89 and in Bastar 33.

19. The five States of Surguja, Jashpur, Udaipur, Korea and Chang Bhakar lie on the north-eastern boundary of the Central Provinces. The country consists largely of forest and hill, with here and there extensive table-lands lying at an elevation of over 2,000 feet or wide basins shut in by the surrounding hills. The population is largely comprised of aboriginal tribes of the Munda or Dravidian families and the cultivation is of a poor description, much of it consisting of the *jhum* or *dahiya* cultivation, in which a catch-crop of rice or rough millets is raised in the ashes obtained by cutting and burning a portion of forest just before the rains. The distribution of the population varies entirely with the physical features of the country and the difficulties of an enumeration among aboriginal people in country of this sort suggest that the figures have to be received with caution. Jashpur, which has considerable table-lands, has the largest recorded population of 89 per square mile. Surguja, which lies in a basin surrounded by hills and forest, has 71. The valley of the Mand in Udaipur contains some fertile land, and the density in this State is 61. The country of other two States has been described as a "tangled and dense mass of hills, ravines and plateaux." Their population is largely nomadic and falls at 38 in Korea and 27 in Chang Bhakar.



THE CHOTA NAGPUR DIVISION.

20. At the end of the remarks on density of population in the Central Provinces in the Census Commissioner's Report of 1901 for the whole of India the following comment occurs:—

GENERAL DISCUSSION OF THE FACTORS DETERMINING DENSITY.

"On the whole, then, we may say that the determining factor of density in the Central Provinces is the rainfall, modified by the effect of the various ranges of hills which reduce the area available for cultivation and divert the rain-bearing winds."

The above generalisation appears to me to be hardly correct even as a brief description of the factors which determine the distribution of density in the Central Provinces. If we consider the results of the preceding analysis of densities in districts and natural divisions, we shall find that apart from the arbitrary boundaries of districts the most thickly populated parts of the Central Provinces and Berar are the cotton tracts watered by the Purna and Wardha, the rice tracts of the Wainganga and Mahanadi Valleys and the wheat country along the southern banks of the Nerbudda. These are the only large tracts where there is any considerable density of population, though here and there a

town such as Saugor or Seoni forms the centre of a small area with a high density that rapidly thins out towards the edges. Now so far from there being any uniformity of rainfall among these tracts the normal average rainfall varies from 56″ in the Wainganga Valley and 49″ in the Chhattisgarh plain to the low mean of 35″ for the Berar districts, the Provincial mean being about 48″. Again as compared to the rest of the Provinces, sparsely inhabited tracts like the Mandla and Chanda districts have a normal rainfall of 52 and 49 inches, while there is no continuous tract in the Central Provinces or Berar where the normal distribution of rainfall is so adverse as to render cultivation of any kind impossible. Again if we attempt to correlate density of population with the population of culturable land in any area it has first to be determined exactly what is meant by "unculturable land." For the purposes of agricultural returns and of the subsidiary statements of the report unculturable land includes area under forest and other areas not available for cultivation. We may exclude the latter from consideration as they probably consist of hills, stony land, rivers, tanks, inhabited sites, etc. As regards forest the matter is not so easy. Gondwana was notorious for its vast stretches of impenetrable jungle, and, apart from the area of malguzari and zamindari forest, the Government forest at the present time covers 27 per cent. of the area of the Central Provinces and Berar districts. A glance at a map on which forests are marked will show to how great an extent the forest tracts are interspersed with the inhabited areas; for example the Amraoti and Hoshangabad districts, which are situated in the centre of the most fertile tracts, have as much as 32 and 26 per cent. of their areas under Government forests respectively, while in the rice tracts of the Chhattisgarh plain, the Raipur district has 41 per cent. of forest and unculturable land.

But the present distribution of forest is to a large extent of an arbitrary character. It would seem that the colonists, who came from the northern, eastern and western borders of the Provinces along the natural passes made by the rivers and gaps in the hills, settled in the more open tracts along the main rivers, the Nerbudda Valley in the north and the Berar, Nagpur and Chhattisgarh plains in the south. Here they were content to open out the more fertile land to cultivation and cut back the forests to the edge of the surrounding hills. Immigration, however, must have been fitful; and, in the disturbed political conditions of the country and with a constant battle against famine and epidemic diseases, the growth of the population never created any great pressure on the land. Few ventured to leave the valleys and cross the barriers of the hills, while those who did so were exposed to the decimating ravages of malaria which is endemic throughout the more wooded tracts. Thus while the open country developed, large villages were formed, and some of these by the natural advantages of their position as central markets for the exchange of produce or by some political opportunity, or by both, grew into towns and became centres of urban industries and urban life, large tracts of fertile country have remained almost uncleared of forest and inhabited only by the unenterprising aboriginal who had retreated before the advancing settler. Much of the eastern and southern portion of the Chanda district, the lower valleys of the Wainganga and the Bandia rivers are as culturable as any of the land in Bhandara, while the rich forests of the Allapilli reserve in the Chanda district and parts of the Banjar valley in the south of the Mandla and north of the Balaghat districts cover as promising rice land as can be found in the Provinces. There is indeed evidence of inscriptions recently discovered that part of the upper Banjar valley was once the scene of a flourishing Rajput settlement dating back to the 7th or 8th century. All these tracts, however, were remote from the centres of early enterprise and civilization, and some are cut off from the highways of migration and trade by stretches of wild and hilly country, which has only lately been penetrated by road and railway.

The influence of history still prevails. Later administrations accepted conditions as they stood. The settlement of Government forest area was based on the distribution of existing forests and on economic considerations and is undergoing considerable modifications. The introduction of scientific methods of agriculture, the development of artificial irrigation and the extension of communications are changing the conditions, and if many of the tracts under

zamindari and Government forest are not in the future opened out to the settlement of a flourishing cultivating population it will be due to political and economic considerations and not to any lack of culturability in much of the land itself. It will be seen, therefore, that the principal determining factor of the general distribution of the population in the Central Provinces and Berar was not so much the rainfall but the physical characteristics of the country which decided the routes by which the immigrant colonists approached and penetrated the Provinces and the tracts in which they could settle and expand.

THE RELATIVE DENSITY OF WELL-INHABITED AREAS.

21. Leaving the consideration of the general distribution of density over the provinces, we may now consider the relative pressure of population in the various well-inhabited areas; we may divide these into three classes, the cotton areas of the Maratha plain, the wheat (and other spring crop) areas of the Nerbudda Valley and the rice areas of the Wainganga Valley and Chhattisgarh plain. The conditions in the cotton areas are due to the special nature of that crop and have been sufficiently dealt with. It will be interesting, however, to consider the relative density in the wheat and rice areas and the factors which probably determine it, some of which have already been indicated. We have seen that, while the rural density of the cultivated portions of the Nerbudda Valley probably never exceeds 200 per square mile, the Raipur tahsil supports a rural population of 216, the Drug tahsil has 246, the Bemetara tahsil 219, the Janjgir tahsil (khalsa) 289, while the Sakti State has a population of 250 per square mile. Again, if we take the pressure on the cultivated acre, we find the net cropped area falls at 1·85 per head of population in Drug, at 1·16 in Bhandara and at 2 in Hoshangabad and Narsinghpur. What is the reason for this difference? It has usually been assumed that rice land is capable of supporting a larger population than wheat land, but, even if this is so, there are other more important economic factors which determine the present case; and here accessibility has had an influence on density of population contrary to that which it has in determining the general distribution of population over the Province as a whole.

THE RICE AREAS.

The chief rice areas of the Province have been for years landlocked and cut off from all easy access to and from outside. The soil, adapted to the growth of rice and coarse millets has generously responded to the often rude and careless cultivation of a primitive and prolific people. Till comparatively recently the only means of getting rid of the surplus produce was through the agency of the Banjaras, whose caravans of pack-bullocks carried rice and millets to the more advanced tracts of the Nagpur district and the districts of Berar. There was and is practically no export of rice to the east. In 1863, when the export trade of rice by road had achieved some importance, it was calculated that only about one-eighth of the surplus produce of Chhattisgarh was exported. The railway from Nagpur to Raipur was not open till 1888 and was not continued to Calcutta till two years later. The consequence was that food-grains were extraordinarily cheap, the prices in 1861 to 1864 being nearly 100 lbs. of rice and more than 100 lbs. of wheat per rupee. There was no movement of population, the tract was little disturbed by the raids of marauding bands or conquering armies and the inhabitants, who consisted of aborigines and low caste Dravidian Hindus who had freely intermixed with the indigenous tribes, multiplied with the fecundity which is associated with easy conditions and a low standard of life. Population developed, while the moral and economical position of the people stagnated.

THE WHEAT AREAS.

22. Conditions were entirely different in the Nerbudda Valley. The tract is in easy communication with the markets of the north and west of India and even in Akbar's time the wheat* of the valley supplied Gujarat and the Deccan. Seoni-Malwa and Harda were the centres of a large export trade of wheat and other grains and in the decade before the opening of the Great Indian Peninsula Railway in 1870 the wheat trade was in a most flourishing condition, while between 1872 and 1891 the quantity of exports from Hoshangabad nearly trebled. The price of wheat in 1861-63 was 43 lbs. to the rupee, and with the opening

* I am aware that the proportion of wheat cultivated in the Nerbudda Valley districts varies considerably from time to time and that there are other cereals grown which together exceed in value the produce of the wheat fields. Wheat, however, has been the dominant and characteristic crop of the valley, and it is convenient to speak of the "wheat crop" and "wheat-growing tracts" without prejudice to the importance of the other crops.

of the railway it rapidly rose. Under the influence of prosperity and trade towns sprang up along the valley and became centres of commerce, industry and civilised life, and even in 1872 the urban population of the Nerbudda Valley districts included more than a quarter of the total population. Unlike Chhattisgarh the population moved in response to the social and economic influences to which it was exposed. Labour went out in search of employment and wages and the more prosperous portion of the population congregated into the towns attracted by the amenities of urban life.

Such are perhaps the chief economic factors which have mainly determined the distribution of population in the principal tracts. Other factors of a more dynamic character such as the relative fecundity of the different races, and the more recent movements of population under the influence of social and material progress will be touched on in considering the growth of population in Chapter II.

DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

23. Subsidiary statement II of this chapter classifies the tahsils according to the density of population. It has already been remarked that a comparison of the density of tahsils is often misleading as it so frequently depends on the amount of Government or private forest included in the tahsil. Thus, the fact that a tahsil has a low average density does not preclude the possibility of some considerable part of it being fairly densely populated, and this phenomenon actually occurs in several cases of tahsils whose mean population per square mile is less than 150. Taking the statement, however, as it stands, it appears that about half the population of the Provinces is distributed over an area which occupies nearly $\frac{3}{4}$ of the whole area of the Provinces. With the exception of 3 per cent. of the population, which includes that of the Nagpur and Amraoti cities and is concentrated in a small area with a density of 300—450, almost the whole of the remaining half is distributed over nearly $\frac{1}{4}$ of the area with an average density of 150—300 persons per square mile. The thickly inhabited areas are most extensive in the Maratha Plain Division, where 68 per cent. of the population occupy $\frac{1}{2}$ the area. On the other hand, a uniform sparsity of the population is conspicuous in the Plateau Division, where over the whole area only one of the tahsils has an average population of more than 150 persons per square mile. Thus, the comparative thinness of the population of the Provinces can be realised by the fact that, taking as a unit an area which averages 1,279 square miles or 1·28 per cent. of the whole area (omitting Native States), in only two cases is the aggregation of population (including urban population) sufficiently close to bring the density of the unit above 300, and in no case does any one of the units contain a population exceeding 450 per square mile, while the average density is about 100.

The Distribution of Population over Towns and Villages.

GENERAL REMARKS.

24. Subsidiary Table III attached to this chapter gives the principal statistics exhibiting the distribution of the population over towns and villages. Seventy-six per thousand of the population reside in towns and the remainder in villages. Of the town population rather less than one-third lives in cities or large towns of over 20,000, and rather more than one-third in small towns of 5,000 to 10,000. These proportions, however, cannot be taken as normal as the number and distribution of the urban population has been seriously affected by the prevalence of plague in the west and north-west of the provinces, and the dispersion of the population of the towns over the villages must also to some extent affect the statistics of the size and class of villages. Thus, in the Hoshangabad district alone, there is a decrease of over 20,000 of the normal urban population, a large portion of which must have been scattered over the villages of that district and the adjoining tracts. Partly for this reason and partly because the factors which have determined the size of villages and the distribution of the urban population in different tracts have been exhaustively treated in previous reports I propose to deal here very shortly with the subject. Of these factors some are historical, *e.g.*, the importance of the chief village of the pargana under the Maratha Government and the congregation of the rural population for the resistance of the incursions of marauding gangs, and some

are economical such as the influence of trade and communications. These have been set forth on pages 16 and 17 of Mr. Russell's Report of 1901, and I do not propose to reproduce them.

DEFINITION OF TOWN.

25. The definition of town included all Municipalities, Civil Lines, Cantonments and every other continuous collection of houses permanently inhabited by not less than 5,000 persons which the Provincial Superintendent of Census might decide to treat as a town for census purposes. There were according to this definition 117 towns in the Central Provinces and Berar, of which 65 towns belong to the Central Provinces British Districts, 47 towns to Berar and five towns to the Feudatory States. The urban population returned at the census shows a decrease of 94,000 or seven per cent., but the decrease is largely fictitious and is due to the outbreak of plague in the Nerbudda Valley and Maratha Plain Divisions. It is impossible on this account to deal with the interesting question of the concentration of the population in the towns which is undoubtedly taking place in the Maratha Plain Division. A re-census was only undertaken in some of the larger towns, and, even if the re-census figures can be accepted as correct, they are not always suitable for comparison as they were taken at a different season from the general census.* The disturbance in the figures of population caused by plague vitiates throughout any comparison of the number of towns or their class or of the urban population generally with the statistics of previous years. The proportion of urban population is largest in the Nerbudda Valley and the Maratha Plain Divisions, the number returned per mille as residing in towns in these divisions being 113 and 114, while in the Plateau Division and Chhattisgarh Plain the proportions are 39 and 28 respectively. The Chota Nagpur Division contains no place classified as a town at this census. The urban population has undoubtedly increased both in the northern and in the Maratha districts, the cotton industry and trade especially attracting people to the towns of Nagpur and Wardha and of the districts of Berar. A large proportion of the Muhammadan, Christian and Jain population live in towns as well as practically all the few Parsis found in these Provinces. But in all towns except Burhanpur, where Hindus and Muhammadans are almost equal in number, the Hindu population largely predominates, while Animists are numerically insignificant in urban areas. In regard to sex, males largely predominate in the town population, the number of females in the urban population being 930 per 1,000 males. This excess of males is possibly exaggerated by the fact that females are sent away from towns infected by plague, but apart from the fact that a proportion of the town residents are traders or labourers who have temporarily migrated to towns without bringing their women folk, the majority of the towns are situated in tracts in which males are generally predominant and are inhabited by those sections of the community, *e.g.*, higher caste Hindus, Muhammadans and Jains, among whom the proportion of females is least, and it is a practically universal rule that the proportion of female children to male children born is lower in urban than in rural areas. Umrer in the Nagpur district is the only considerable town in which females out-number males, and this may possibly be due to the large population of Koshtis and Mahars among whom females always predominate. Of the small towns having an excess of females most are situated like Mandla and Brahmapuri in tracts in which the female generally out-numbers the male population.

CITIES. NAGPUR.

26. Of the two cities of more than 100,000 inhabitants the city of Nagpur, the population of which was 128,000 in 1901, declined by 21 per cent.; but a re-census of the town held in the month of September, when the effects of plague were thought to have disappeared, resulted in a return of 134,000 persons. The population of the town has, therefore, increased by about 59 per cent. since 1872, and as the area of the city is 20 square miles, the present density of population is nearly 7,000 per square mile. Owing to the fact that I was unable to obtain from the Municipality or elsewhere any statistics of the areas of the various wards of the Nagpur city, it is impossible to deal in detail with the question of the

* Deduced figures, founded on the vital statistics, are useless for any practical purpose in urban areas, as not only is registration in towns inaccurate but migration is even more important than natural variation in all urban areas.

density of the population within the city limit, but according to the re-census figures, which are the only figures worth quoting, the average population of a municipal circle is 4,467, and the average number of occupied houses 949, while the average number of persons per 100 houses is 470. It would appear advisable that in a city of this size and importance some estimate should be obtainable of the congestion of the population for purposes of sanitation and of municipal administration. At the time of the census some 40,000 persons belonging to the city of Nagpur were dispersed in the vicinity and over the adjoining country, and I thought that it would be interesting to obtain, if possible, in the re-census of the city some idea of where these people had actually scattered during the plague. I asked, therefore, that in one of the columns of the schedule it should be recorded in respect of every person enumerated at the re-census in what district he was enumerated at the general census. It was found, however, that the information returned was very imperfect, and it was not thought worth while to tabulate it. The increase in the Nagpur city during the decade is certainly not due to any natural growth of the population as the death-rate of the decade falls at 64 per cent. against a birth-rate of 41. As the chief city of the Province and the headquarters of the local administration, there is, however, a concentration of population of all kinds into the city and its suburbs. The expansion of the administrative organisation and staff of the Provinces has increased the number of officials of all kinds at the headquarters of the provinces. A large extension of the civil station towards the west has been necessary to provide accommodation for the European population, while accommodation for the over-flow of the better class of the Indian population has been obtained by the creation of a new suburb to the south of the city. The completion of the southern loop of the Satpura Railway between Gondia and Nagpur *viâ* Nagbhir has placed the city in direct touch with the rice and sugar-growing tracts to the south-east, while a not inconsiderable portion of the exports from the Plateau districts find their way to Nagpur through Gondia. As a centre of cotton trade and industry the city has reaped the benefit of the "boom" in cotton during the decade. Thus the trade and wealth of the city have increased, and the income of the municipality has risen from four lakhs in 1901 to ten lakhs in 1910. At the same time the demand for labour in connection with the factories and the extensive building projects has attracted a large concourse of workers, both skilled and unskilled, a substantial number of whom have found regular employment and have settled down as permanent inhabitants.

JUBBULPORE.

27. The population of the city of Jubbulpore has increased from 91,000 to 101,000. Although the city has been attacked by plague in five years of the decade, there was no outbreak at the time of the census, and the return of the population is probably normal. The increase is due partly to the raising of the strength of the military garrison by one British regiment, two Native regiments and two batteries of artillery, and to the opening of the Gun Carriage Factory which has attracted a considerable amount of skilled labour from the north of India. The city is also a large centre of trade and industry and is one of the main termini of the Satpura Railway. It is divided into ten wards, of which the average population is 10,065 persons. The average number of persons per 100 houses is 427.

LARGE TOWNS.

28. Of the towns between 20,000 and 50,000 inhabitants the towns of Saugor, Raipur and Khandwa all show a fair increase. There were outbreaks of plague both in Akola and Burhanpur. The population of Akola is probably more or less stationary, but Burhanpur, which shows a decrease of over 10,000 persons, is undoubtedly a decadent city. The town of Amraoti has been adversely affected as regards its population and general importance by the amalgamation of Berar with the Central Provinces which entailed the removal of the Judicial Commissioner's court and other offices to Nagpur.

Of the towns between 10,000 and 20,000 Kamptee, Ellichpur, Karanja, Akot, Shegaon and Khamgaon, all of which show a considerable decrease of population, were infected by plague at the time of the census. Kamptee and Ellichpur are, however, both declining cities. The former has suffered by the gradual diminution of the military garrison and the continual menace of its

complete dissolution, and is losing its trade to Nagpur. The latter, which was up till 1904 the headquarters of the Ellichpur district, has, by the re-constitution of the administrative areas of Berar, been reduced to a sub-divisional headquarters, while its military garrison has been entirely removed. The marginal statement gives the figures of the re-census of those towns in this category which were re-counted after the disappearance of plague. Of the towns which show a fair increase in this class, Chanda and Dhamtari owe their increase to the extension of railway lines which brings them into closer touch with the large markets of the Province, Damoh, Hinganghat and Yeotmal profited by the general improvement of the conditions of the tract in which they lie, and Chhindwara and Seoni, which are now connected with the centres of trade by the Satpura Railway, are becoming important trade centres. Murwara is an important junction of three railway systems and has a flourishing lime-burning industry.

Town.	Population at General Census.	Population at re-census.
Akot . . .	12,583	14,830
Karanja . .	12,647	12,852
Ellichpur . .	13,909	24,435
Wardha . .	10,541	12,540
Khamgaon . .	10,123	13,171
Kamptee . .	17,155	23,992

29. The majority of towns fall in the class whose population is between 5,000 and 10,000. Most of those in this class which lie in the Nerbudda Valley and Maratha Plain Divisions and which show a decrease in population were affected by plague at the time of the census. The marginal statement shows the population returned at the re-census of some of the more important of these towns. It is impossible to deal with these towns in detail, but attention may be drawn to the variations in population of a few of them which illustrate the influences of various factors affecting urban population. Thus, the increase in the population of the town of Drug is chiefly due to the establishment there of the headquarters of the new Drug district. Basim, on the other hand, has decreased mainly owing to the redistribution of the Berar districts which reduced it from a headquarters of a district to the headquarters of a sub-division. Again, Etawa, in the Saugor district, has increased by the location there of a large railway population, and the opening of new railway lines has similarly benefited towns like Gondia in Bhandara and Brahampuri in Chanda. On the other hand, Warora, in the Chanda district, is gradually losing its importance and population owing to the closing of the colliery there and to the extension of the railway to Chanda and Ballapur which has taken away its importance as a terminus. The town of Bhandara shows a decline of nearly 7,000 persons, and the Deputy Commissioner, while attributing part of this decrease of population to the plague, says that Bhandara itself is not of any great importance as a trading town and is not likely to show any great increase of population in its present circumstances. Balaghat, which is now connected with the main line of the Satpura Railway, has slightly increased in population, but, in spite of being the headquarters of a district, it has never been a large trading centre, and the considerable export of grain from the Balaghat district is carried on chiefly from Gondia and Tumsar stations on the main line of the railway which are served by good roads The town of Mandla, however, seems to have benefited to the full from the development of that district during the decade, which is largely due to the opening of the branch line of the Satpura Railway from Nainpur to Mandla. The smaller towns of the Wardha and Yeotmal districts, *e.g.*, Ashti, Sindhi and Umarkhed, have shared the prosperity of the districts in which they lie.

SMALL TOWNS.

Town.	Population at General Census.	Population at re-census.
Basim . . .	9,068	11,217
Paratwara . .	4,001	6,982
Hoshangabad .	5,703	12,099
Tumsar . .	4,378	6,547

30. The definition of village presented little difficulty, as over the larger part of the Provinces including the Feudatory States of the Chhattisgarh Plain Division, the *mouza*, as the village is called for purposes of revenue administration, presents a well recognised unit and in all except the remoter areas is determined by definitely surveyed boundaries. In the case of small villages the *mouza* consists of a single collection of houses in which the cultivators of the surrounding fields reside together with the few artisans who practise the rude industries necessary to rural life. In

VILLAGES.

the case of the larger villages, the extension of the cultivated area or the crowding of the village site has sometimes necessitated the distribution of the surplus population in hamlets situated usually at a short distance from the central village. These hamlets are for administrative purposes, as well as in the social life and sentiment of the people, treated as a part of the village to which they belong. Special arrangements were made at the time of census that none of these hamlets should be omitted from enumeration. In the remoter areas which are not subject to a direct administration, and where the population is less settled, the village is somewhat less accurately defined, but even where the population is partially nomadic there is usually at any given time a definite collection of houses or huts which has a separate name and individuality, and it was the business of the local census officer to discover and schedule such settlements. In the Chota Nagpur Division, where the revenue *mouza* does not exist, the residential character of the village was emphasised in the definition which described a village as a collection of residential houses together with the adjoining hamlets.

The majority of the villages of the Central Provinces and Berar are small. Large villages are associated with extensive blocks of cultivation, and a development of social, commercial and industrial life, to which in large tracts, especially in the Chhattisgarh, Plateau and Chota Nagpur Divisions, the people have not yet attained. Even in the Nerbudda Valley Division more than half the people live in villages of under 500 inhabitants and less than 6 per cent. in villages of over 2,000 persons. The Maratha districts have the largest proportion of big villages, and in the Maratha districts proper considerably more than half the population live in villages of from 500 to 2,000 inhabitants, this class being most popular in the Bhandara district. Amraoti, Nagpur, Akola, Buldana and Wardha in this Division all have a fairly high proportion of large villages, while in the Nerbudda Valley Nimar has the highest proportion. In the Plateau Division 68 per cent of the people live in small villages, in the Chhattisgarh Division 62, and in the Chota Nagpur Division 64 per cent.

Houses and Families.

THE HOUSE.

31. As the house forms the principal unit on which the enumeration of the census is based, the definition to be adopted must be settled at the earliest stage of the proceedings, and must be that which is most suitable to the conditions and circumstances of the Province. As may be imagined from the heterogeneous character of the Central Provinces and its mixture of races and nationalities, almost every type and variety of house is to be met with in its boundaries but perhaps the house of the ordinary agriculturist forms the most common type. The house of a malguzar or well-to-do cultivator stands in a compound of 45 to 60 feet square surrounded by a mud wall. It is usually built on three sides round a central court-yard or "chauk," from which a low narrow verandah leads into the rooms behind. The family sleeps inside in the winter and outside in the summer, cooking is done in one of the rooms, and bathing in the *chauk*. In the compound are sheds for cattle and spare sheds for guests. The house is built of brick or mud according to the means of the owner, and is roofed either with tiles or thatch. The substitution of tiles for thatch is rapidly spreading in all but the least advanced parts of the country. The houses of small tenants and labourers follow much the same plan, but frequently have only one room for the family and one for the cattle and in material vary from the pattern described with mud walls and tiled roofs to the poorest hut consisting of a thatch roof supported by a few rough posts and cross beams with walls of grass or bamboo screens. Where, as is almost universally the case in the Central Provinces, such a structure forms the abode of a separate family and is divided from the compound of the neighbouring house by some definite demarcation, the house forms a well-defined and easily distinguished basis for the purposes of census enumeration. In the Chhattisgarh Division it is customary for nearly related families and their servants to live together in one enclosure, and as each family has a separate hut the number of huts in one common enclosure is sometimes considerable. It is in this tract that the greatest difficulty occurs in connection with the definition of house.

DEFINITION OF HOUSE.

32. The definition of house adopted for the purpose of census was practically the same as that in force the last census and depends on the house as a structural unit and not, as in some other Provinces, on the family as a social unit. The definition runs: "By a house is meant a building which has a separate main entrance from the common space or compound and is used as the dwelling of one or more families." The definition was fortified by explanations and illustrations, the object of which was usually to secure that every structure that was in any respect an independent tenement should get a separate main number. Thus it was definitely laid down that in the case of enclosures the compound of the enclosure was the "common way" of the separate sheds opening from it, so that these should be numbered separately. Again the separate tenements of *chauks* and servants' lines were to receive each a separate number; and though some exceptions were made, as in the case of large private houses, where the enumeration was carried out by a special enumerator and the internal numbering of tenements was subsidiary to the main number of the town or village, the tendency was certainly in the direction of the greater sub-division of separate tenements than at the two previous censuses, when houses inside enclosures usually did not receive a separate main number. The general opinion among Deputy Commissioners is that the definition adopted (which was issued at the very beginning of proceedings) was in the end fairly generally understood and fairly uniformly applied. It is more generally popular than the *chulhawar* definition, which identifies the household with the commensal family and its dependents and servants. It is now familiar to the people and is probably more suitable to the varied conditions of these Provinces than the family definition. The latter was, however, retained on this occasion in the five States recently transferred from Chota Nagpur, as it had been in force in them in the census of 1901, and it was inadvisable to introduce a new definition until the conditions in the States were more clearly known.

AVERAGE NUMBER OF PERSONS IN A HOUSE.

33. The average number of persons per house at the present census is shown in the marginal statement and compared with the corresponding averages of the three previous censuses. The average in the Provinces varies between 4·7 in the Jubbulpore and Berar Divisions and 5·0 in the Chhattisgarh Division. The Feudatory States show the high average of 5·5 with 5·6 in Surguja, 5·7 in Bastar and 5·9 in Jashpur. As has already been explained, the *chulhawar* definition was in force in the five States of the Surguja group, but the structural definition applied to Bastar. As the changes made in the nature of the definition would tend to reduce the average of persons in the house by multiplying the number of houses, and the greater accuracy with which the definition was applied would also tend in the same direction, it is evident that the increase in the average as compared with previous years must indicate either a greater tendency for several families to live in the same house as described in the definition, or an increase in the number of members constituting the family.

	1881.	1891.	1901.	1911.
Central Provinces and Berar.	4·5	5·0	4·9	4·9
Central Provinces, British Districts and Berar.	4·8	4·7	4·8	4·9
Berar	5·7	4·9	4·8	4·7

VARIATIONS IN THE SIZE OF THE HOUSEHOLD.

THE FAMILY.

34. The family was defined as consisting of persons who are in the habit of living and messing together with their resident dependents and servants. Where the Hindu joint family system is still in full force the commensal family may often consist of a large number of members, but throughout the Provinces it is becoming more and more the fashion for the family to split up by marriage and for the married sons to start independent houses and messes. Sometimes this dispersal of the family is postponed till the death of the father: but with the continual sub-division of agricultural holdings and the growing complexity of occupations in towns the tendency for the various members of the family to break off and start an independent household is everywhere increasing. Amongst the aboriginal tribes where adult marriage is common it is the usual practice for the newly-married pair to set up an independent establishment at once, and in the case of the lower groups which are often a mere congeries of out-castes

from other castes or tribes and still freely admit out-siders (*e.g.*, the Dhanwars), the various members of the family will after marriage refuse to eat with one another and even to cross the threshold of one another's houses. The number of families as distinct from the number of houses is supposed to be entered in column 4 of the Block List, but this is not corrected on the census night and is probably not a very reliable record. It is probable that in something like 90 per cent. of cases the family and the household are identical. If the household or family, then, consists usually of the parents, the young children and the dependents, who are generally aged members of the family, the variation in size would largely correspond to the variations in the age constitution of the population. The marginal figures will show the comparative proportions of children under 15 and old people over 60 and the average sizes of families at different censuses. The local differences in the numbers of the household are intimately connected with the varying degree of fertility of the people who mostly inhabit them, those portions of the province like Chhattisgarh and the States which are inhabited by aboriginal tribes or low Dravidian castes having the larger families; but it is probable that the influence of the extra fecundity of these peoples in the comparison between the size of their family with that of the more advanced population is somewhat counter-balanced by the extra cohesiveness of the family among higher Hindu castes. The subject of the family is treated from a somewhat different point of view in the appendix to Chapter VI—Sex.

Census.	Proportion per mille on those aged 15 to 40.			Average size of family.
	Of children under 10.	Of old persons 60 and over.		
	Both sexes.	M.	F.	
1901	80	13	16	5·0
1901	64	9	12	4·9
1911	74	11	15	5·0

Houses in Towns.

35. In the definition of house it was laid down that every building having a separate municipal assessment was to receive a separate number, but many houses and huts in towns are unassessed to taxation, and in their case the general terms of the definition were maintained. It was probably in the towns that the larger proportion of cases occurred where two or more independent families inhabited one structural house and were included under one number, but it is unlikely that the number of these cases would greatly affect the general identity of the household with the family. The greater independence of town life and the larger variety of occupations available to the people accentuate the tendency of the family to split up early, and these circumstances are reflected in the smaller average of persons in the urban household. The average in the Provinces is 4·5, and the average of divisions and districts keeps very near to this figure, varying between 4·3 in the Feudatory States, where the urban population is very small, to 4·6 in the Nagpur Division, which has a high urban population. The comparative figures of previous censuses are given in the margin.

Statement showing Average Number of Persons per House in Urban Areas.

	1881.	1891.	1901.	1911.
Central Provinces and Berar.	4·3	4·5	4·5	4·5
Central Provinces, British Districts and Berar.	4·4	4·5	4·5	4·5
Berar	5·1	4·5	4·8	4·5

SUBSIDIARY TABLE I.—DENSITY, WATER-SUPPLY AND CROPS.

DISTRICT AND NATURAL DIVISION.	Mean Density per square mile in 1911.	PERCENTAGE OF TOTAL AREA.		PERCENTAGE OF CULTIVABLE AREA OF		Percentage of gross cultivated area which is irrigated.	Normal Rainfall.	PERCENTAGE OF GROSS CULTIVATED AREA UNDER			
		Cultivable.	Net cultivated.	Net cultivated.	Double cropped.			Rice.	Wheat.	Pulses.	Other crops.
1	2	3	4	5	6	7	8	9	10	11	12
							Inches.				
CENTRAL PROVINCES AND BERAR	**122**	**65**	**39**	**60**	**4**	**3·3**	...	**20**	**12**	**23**	**45**
Nerbudda Valley Division	***136***	***68***	***36***	***54***	***2***	***·7***	...	***6***	***25***	***28***	***41***
1. Saugor	137	75	36	48	1	·8	46·46	2	33	20	45
2. Damoh	118	59	30	51	1	·5	48·79	9	33	26	32
3. Jubbulpore	191	76	40	53	5	·4	55·11	14	23	39	24
4. Narsinghpur	165	80	48	59	2	·6	50·75	8	21	42	29
5. Hoshangabad	124	69	39	57	1	·4	47·87	1	36	24	39
6. Nimar	93	53	29	56	1	1·7	29·48	1	3	18	78
7. Makrai	97	60	37	62	...	·5	...	1	36	24	39
Plateau Division	***102***	***64***	***30***	***47***	***2***	***1·8***	...	***8***	***19***	***38***	***35***
8. Mandla	80	53	23	42	4	·1	51·70	17	10	51	22
9. Seoni	123	72	39	54	2	2·9	49·21	12	30	34	24
10. Betul	101	63	29	46	2	2·9	42·64	2	19	39	40
11. Chhindwara	112	72	33	46	1	1·5	39·25	1	18	31	50
Maratha Plain Division	***152***	***65***	***46***	***71***	***3***	***4·8***	...	***9***	***7***	***13***	***71***
12. Wardha	189	81	65	80	...	·4	40·07	1	10	10	79
13. Nagpur	211	77	56	72	1	1·9	46·11	2	17	13	68
14. Chanda	73	40	13	34	2	17·8	49·27	29	6	15	50
15. Bhandara	195	76	35	47	11	23·2	52·58	44	10	26	20
16. Balaghat	124	53	22	41	11	15·6	59·57	53	4	29	14
17. Amraoti	185	63	58	93	...	·5	32·03	...	4	12	84
18. Akola	193	83	75	91	...	·7	32·54	2	5	9	84
19. Buldana	179	79	68	87	1	1·5	34·35	...	6	11	83
20. Yeotmal	139	68	58	85	...	·5	40·34	1	3	11	85
Chhattisgarh Plain Division	***111***	***64***	***37***	***57***	***8***	***3·3***	...	***52***	***7***	***28***	***13***
21. Raipur	136	59	33	55	9	3·1	49·12	60	2	25	13
22. Bilaspur	150	68	32	47	6	5·0	47·08	61	5	22	12
23. Drug	167	78	48	62	12	3·0	49·22	38	11	41	10
24. Nandgaon	192	75	58	77	10	1·7	48·28	31	14	16	39
25. Khairagarh	167	71	48	68	7	·7	44·	21	22	41	16
26. Chhuikhadan	202	73	67	92	5	·3	40·	38	11	41	10
27. Kawardha	97	33	27	83	8	·3	38·	15	16	46	23
28. Sakti	250	53	43	80	2	5·9	61·77	61	5	22	12
29. Raigarh	147	50	30	59	...	5·7	59·02	76	...	3	21
30. Sarangarh	189	47	39	83	6	·5	45·	77	...	16	7
31. Bastar	33	Figures	not available				58·66	...	...	...	...
32. Kanker	89	23	21	89	4	·6	49·	50	5	20	25
Chota Nagpur Division	***65***	Figures	not available					Figures	not available		
33. Chang Bhakar	27						...				
34. Korea	38						60·				
35. Surguja	71						61·13				
36. Udaipur	61						57·64				
37. Jashpur	89						67·				

SUBSIDIARY TABLE II.—DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

DISTRICT AND NATURAL DIVISION.	TAHSILS WITH A POPULATION PER SQUARE MILE OF							
	Under 150.		150—300.		300—450.		450 and over.	
	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population (000's omitted).	Area.	Population.
1	2	3	4	5	6	7	8	9
CENTRAL PROVINCES AND BERAR.	**90,245**	**7,915**	**39,473**	**7,725**	**1,279**	**393**	...	...
	69	*49*	*30*	*48*	*1*	*3*	...	...
Nerbudda Valley Division	**14,072**	**1,573**	**6,658**	**1,236**	...	...	...	...
	68	*56*	*32*	*44*	...	...	...	...
1. Saugor	2,898	351	1,064	190	...	...	...	...
	73	*65*	*27*	*35*	...	...	...	...
2. Damoh	2,816	333	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
3. Jubbulpore	...	...	3,912	746	...	...	...	...
	...	...	*100*	*100*	...	...	...	...
4. Narsinghpur	1,068	154	908	172	...	...	...	...
	54	*47*	*46*	*53*	...	...	...	...
5. Hoshangabad	2,908	329	774	128	...	...	...	...
	79	*72*	*21*	*28*	...	...	...	...
6. Nimar	4,227	391	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
7. Makrai	155	15	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
Plateau Division	**15,797**	**1,552**	**969**	**155**	...	...	...	...
	94	*91*	*6*	*9*	...	...	...	...
8. Mandla	5,057	405	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
9. Seoni	3,206	395	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
10. Betul	2,903	235	969	155	...	...	...	...
	75	*60*	*25*	*40*	...	...	...	...
11. Chhindwara	4,631	517	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
Maratha Plain Division	**18,586**	**1,567**	**20,578**	**4,208**	**1,279**	**393**	...	...
	46	*26*	*51*	*68*	*3*	*6*	...	...
12. Wardha	...	...	2,428	460	...	...	...	...
	...	...	*100*	*100*	...	...	...	...
13. Nagpur	...	...	3,030	560	810	250	...	...
	...	...	*79*	*69*	*21*	*31*	...	...
14. Chanda	8,415	527	897	151	...	...	...	...
	90	*78*	*10*	*22*	...	...	...	...
15. Bhandara	1,549	200	2,416	574	...	...	...	...
	39	*26*	*61*	*74*	...	...	...	...
16. Balaghat	1,744	105	1,388	284	...	...	...	...
	56	*27*	*44*	*63*	...	...	...	...
17. Amraoti	1,609	56	2,655	677	469	143	...	...
	34	*7*	*56*	*77*	*10*	*16*	...	...
18. Akola	...	...	4,097	789	...	...	...	...
	...	...	*100*	*100*	...	...	...	...
19. Buldana	2,036	288	1,695	381	...	...	...	...
	55	*43*	*45*	*57*	...	...	...	...
20. Yeotmal	3,233	391	1,972	332	...	...	...	...
	62	*54*	*38*	*46*	...	...	...	...
Chhattisgarh Plain Division	**30,180**	**2,468**	**11,268**	**2,126**	...	...	...	...
	73	*54*	*27*	*46*	...	...	...	...
21. Raipur	6,827	734	2,949	591	...	...	...	...
	70	*55*	*30*	*45*	...	...	...	...
22. Bilaspur	4,563	615	3,055	531	...	...	...	...
	60	*54*	*40*	*46*	...	...	...	...
23. Drug	2,015	262	2,630	514	...	...	...	...
	43	*34*	*57*	*66*	...	...	...	...
24. Bastar	13,062	433	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
25. Kanker	1,429	127	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
26. Nandgaon	...	...	871	167	...	...	...	...
	...	...	*100*	*100*	...	...	...	...
27. Khairagarh	...	...	931	155	...	...	...	...
	...	...	*100*	*100*	...	...	...	...
28. Chhuikhadan	...	...	154	31	...	...	...	...
	...	...	*100*	*100*	...	...	...	...
29. Kawardha	798	78	...	..	...	...	...	...
	100	*100*	...	...	...	..	..	...
30. Sakti	...	...	138	35	...	...	..	...
	...	...	*100*	*100*	...	...	...	...
31. Raigarh	1,486	219	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
32. Sarangarh	...	...	540	102	...	...	...	...
	...	...	*100*	*100*	...	...	...	...
Chota Nagpur Division	**11,610**	**755**	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
33. Chang Bhakar	906	24	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
34. Korea	1,631	62	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
35. Surguja	6,055	429	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...
36. Udaipur	1,055	65	...	..	...	...	...	...
	100	*100*	...	...	...	...	...	...
37. Jashpur	1,963	174	...	...	...	...	...	...
	100	*100*	...	...	...	...	...	...

NOTE.—Figures in italics indicate the proportions per cent., which the area and population of each density group bear to the total area and population of the district.

SUBSIDIARY TABLE III.—DISTRIBUTION OF THE POPULATION BETWEEN TOWNS AND VILLAGES.

District and Natural Division.	AVERAGE POPULATION. PER		NUMBER PER MILLE RESIDING IN		NUMBER PER MILLE OF URBAN POPULATION RESIDING IN TOWNS WITH A POPULATION OF				NUMBER PER MILLE OF RURAL POPULATION RESIDING IN VILLAGES WITH A POPULATION OF			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
CENTRAL PROVINCES AND BERAR	**10,368**	**311**	**76**	**924**	**320**	**258**	**360**	**62**	...	**67**	**406**	**527**
Nerbudda Valley Division	***15,108***	***286***	***113***	***887***	***602***	***137***	***198***	***63***	...	***58***	***393***	***549***
1. Saugor	15,133	257	140	860	607	...	393	...	...	35	387	578
2. Damoh	17,042	275	51	949	...	1,000	...	...	...	71	378	551
3. Jubbulpore	31,381	264	168	832	802	126	43	29	...	32	362	606
4. Narsinghpur	6,249	304	58	942	...	567	...	133	...	67	430	503
5. Hoshangabad	5,984	318	78	922	...	...	770	230	...	63	429	508
6. Nimar	22,190	340	113	887	1,000	...	...	...	...	108	397	495
7. Makrai	...	221	...	1,000	...	...	...	...	...	...	385	615
Plateau Division	***8,343***	***250***	***39***	***961***	...	***400***	***600***	...	...	***46***	***272***	***682***
8. Mandla	9,379	206	23	977	...	...	1,000	..	...	33	139	828
9. Seoni	13,839	243	35	965	...	1,000	...	...	...	9	275	716
10. Betul	6,463	304	33	967	...	...	1,000	...	...	56	393	551
11. Chhindwara	7,649	264	59	941	...	421	579	...	...	77	284	639
Maratha Plain Division	***9,241***	***400***	***114***	***886***	***230***	***285***	***406***	***79***	...	***118***	***500***	***382***
12. Wardha	8,666	434	132	868	...	616	384	...	...	122	490	388
13. Nagpur	16,242	364	241	759	520	179	277	24	...	151	370	479
14. Chanda	8,341	263	62	938	...	476	524	...	...	115	400	485
15. Bhandara	6,965	457	36	964	...	367	476	157	...	66	595	339
16. Balaghat	7,400	336	19	981	...	...	1,000	.	...	50	465	485
17. Amraoti	7,797	443	178	822	220	160	484	136	...	176	497	327
18. Akola	8,595	463	131	869	250	245	425	80	...	150	544	306
19. Buldana	7,536	512	101	899	...	508	301	191	...	145	554	301
20. Yeotmal	7,147	434	59	941	...	316	593	91	...	70	545	385
Chhattisgarh Plain Division	***10,560***	***280***	***28***	***972***	***9***	***334***	***387***	...	...	***29***	***356***	***615***
21. Raipur	17,205	298	39	961	684	203	113	...	..	26	387	587
22. Bilaspur	10,410	333	27	973	...	636	364	...	...	54	401	545
23. Drug	7,048	306	9	991	...	...	1,000	...	...	13	373	614
24. Bastar	...	175	...	1,000	...	...	...	...	...	16	275	709
25. Kanker	...	249	...	1,000	...	...	...	...	...	42	236	722
26. Nandgaon	11,979	296	72	928	...	1,000	...	...	...	..	318	682
27. Khairagarh	6,249	300	40	960	...	...	1,000	...	...	44	303	653
28. Chhuikhadan	...	291	...	1,000	...	...	...	...	...	75	170	755
29. Kawardha	5,180	195	67	933	...	...	1,000	...		...	250	750
30. Sakti	...	276	...	1,000	...	...	...	..	...	70	241	689
31. Raigarh	8,041	274	37	963	...	...	1,000	...	...	...	306	694
32. Sarangarh	5,375	213	53	947	...	...	1,000	...	...	...	263	737
Chota Nagpur Division	...	***273***	...	***1,000***	...	...	...	...	...	***8***	***350***	***642***
33. Chang Bhakar	...	199	...	1,000	...	...	...	...	...	...	169	831
34. Korea	...	206	...	1,000	...	...	...	...	...	...	252	748
35. Surguja	...	268	...	1,000	...	...	...	...	.	9	318	673
36. Udaipur	...	309	...	1,000	...	...	...	...	...	...	462	538
37. Jashpur	...	329	...	1,000	...	...	...	...	..	11	449	540

SUBSIDIARY TABLE IV.—NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS.

NATURAL DIVISION.	NUMBER PER MILLE WHO LIVE IN TOWNS.					
	Total Population.	Hindu.	Musalman.	Christian.	Jain.	Parsi.
1	2	3	4	5	6	7
CENTRAL PROVINCES AND BERAR	**76**	**73**	**372**	**291**	**258**	**894**
Nerbudda Valley Division	113	94	483	683	203	900
Plateau Division	39	55	220	321	220	314
Maratha Plain Division	114	105	364	747	327	912
Chhattisgarh Plain Division	28	28	301	285	366	835
Chota Nagpur Division	...	...	...	...	...	...

SUBSIDIARY TABLE V.—TOWNS CLASSIFIED BY POPULATION.

CLASS OF TOWN.	Number of towns of each class in 1911.	Proportion to total urban population.	Number of females to 1,000 males.	INCREASE PER CENT. IN THE POPULATION OF TOWNS AS CLASSED AT PREVIOUS CENSUS.				INCREASE PER CENT. IN URBAN POPULATION OF EACH CLASS FROM 1872 TO 1911.	
				1901 to 1911.	1891 to 1901.	1881 to 1891.	1872 to 1881.	(*a*) in towns as classed in 1872.	(*b*) in the total of each class in 1911 as compared with the corresponding total in 1872.
1	2	3	4	5	6	7	8	9	10
Total	**117**	**100**	**930**	**−8**	**+8**	**+8**	**+9**	**+11**	**+49**
I. 100,000 and over	2	17	841	−21	+9	...	...	...	...
II. 50,000—100,000	...	...	...	+11	+7	+9	+25	+45	...
III. 20,000—50,000	6	15	902	−17	+7	+4	+04	−20	+6
IV. 10,000—20,000	23	26	945	−13	+12	+6	+ 8	+11	+96
V. 5,000—10,000	68	36	978	−2	+6	+9	+ 8	+13	+29
VI. Under 5,000	18	6	923	+7	+12	...	...	...	...

SUBSIDIARY TABLE VI.—CITIES.

CITY.	Population in 1911.	Number of persons per square mile.	Number of females to 1,000 males.	Proportion of foreign born per mille.	PERCENTAGE OF VARIATION.				
					1901 to 1911.	1891 to 1901.	1881 to 1891.	1872 to 1881.	Total 1872 to 1911.
1	2	3	4	5	6	7	8	9	10
Nagpur	101,415	5,071	889	281	−21	+9	+19	+16	+20
Jubbulpore	100,651	6,710	796	428	+11	+7	+11	+37	+81

SUBSIDIARY TABLE VII.—PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

NATURAL DIVISION.	AVERAGE NUMBER OF PERSONS PER HOUSE.				AVERAGE NUMBER OF HOUSES PER SQUARE MILE.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9
Central Provinces and Berar	5	5	5	4	25	21	23	23
Nerbudda Valley Division	5	4	5	4	28	28	29	29
Plateau Division	5	5	5	5	20	16	17	16
Maratha Plain Division	5	5	5	5	32	28	29	27
Chhattisgarh Plain Division	5	5	5	4	22	18	20	24
Chota Nagpur Division	6	6	5	5	11	8	9	7

CHAPTER II.

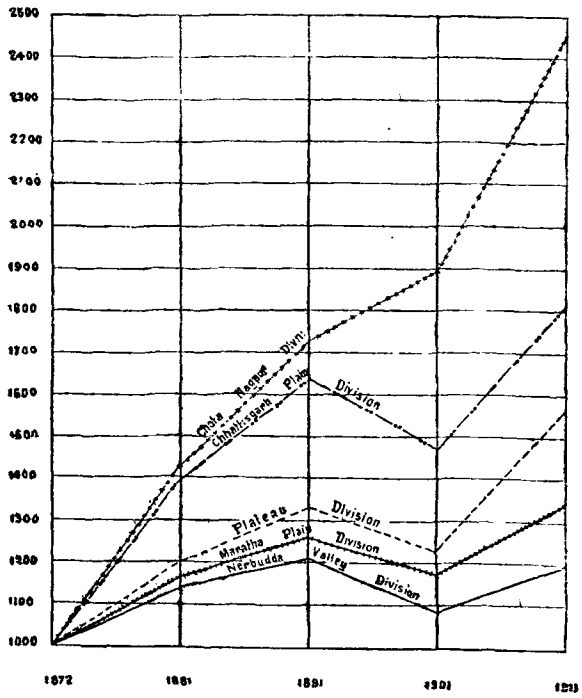
Movement of the Population.

MOVEMENTS PRIOR TO 1901.

36. The fluctuations in the population exhibited by previous censuses have been dealt with in detail in past Census Reports, and recently in the Gazetteers, and will only be briefly recapitulated here. The total number of persons enumerated in the Central Provinces at the census of 1866 was 9,036,983. In the period between 1866—1872 the next census occurred the famine of 1869, but the provincial population of 1872 showed a slight increase and stood at 9,223,534 in that year on the old area. On the present area resulting from the recent exchanges of territory, the adjusted population of the Central Provinces for the year 1872 was 8,651,730, while the population of Berar according to the 1867 census was 2,227,654. During the decade between 1872—1881 there was a rapid recovery from the effects of the famine of 1869, checked only by epidemics of cholera and small-pox. The census of 1881 showed an increase of 20 per cent. in the Central Provinces British districts, 49 per cent. in the Feudatory States and 20 per cent. in Berar. Between 1881 and 1891 the condition of the people continued on the whole to be prosperous, though the latter part of the decade was marked by some seasons of scarcity and high prices culminating in a very unhealthy year in 1889. The increase during the decade was 9·5 in the British districts, 23 per cent. in the Feudatory States and 8·4 in Berar. The decade of 1891—1901 was one of continued calamity. In seven out of the ten years there were severe epidemics of cholera and in four years besides the two great famines of 1898 and 1900 there were partial failures of crops. The population of the British districts decreased by 9·2 per cent. In the Feudatory States the decline was 4·8 and in Berar 5. A calculation made in the India Report of last Census (paras. 121—128) places the abnormal mortality of the Central Provinces at about 735,000 for that decade and the loss by balance of migration at 70,000. The Famine Commission calculated that the population of Berar found by the enumeration of 1901 was less by about 277,000 than that which it should have been had the decade been one of ordinary prosperity. In no year of the decade subsequent to 1894 was the birth-rate of the Central Provinces higher than 33, and in 1897 it fell to 27 per mille. The death-rate of the Central Provinces in that year rose to 69 and in 1900 stood at 58. In Berar there was an excess of deaths over births in five years out of the ten and in 1900 the birth-rate fell to 31·3 and the death-rate rose to 82·7. While allowance has to be made for defective reporting during periods of famine and for the effect on the provincial death-rate of the mortality among half-starved immigrants from neighbouring areas, these statistics will serve to exhibit the condition of the population at the beginning of the decade 1901—1911. The scarcity fell with greatest severity on the lower orders of society. The Dravidian tribes of the Central Provinces lost nearly 12 per cent. of their number and the lower labouring castes almost as many, the proportion decreasing as we ascend through the cultivating and artisan caste to the higher grades. On the other hand, the high mortality at the two extremes of life and among the weaker members of society

DIAGRAM

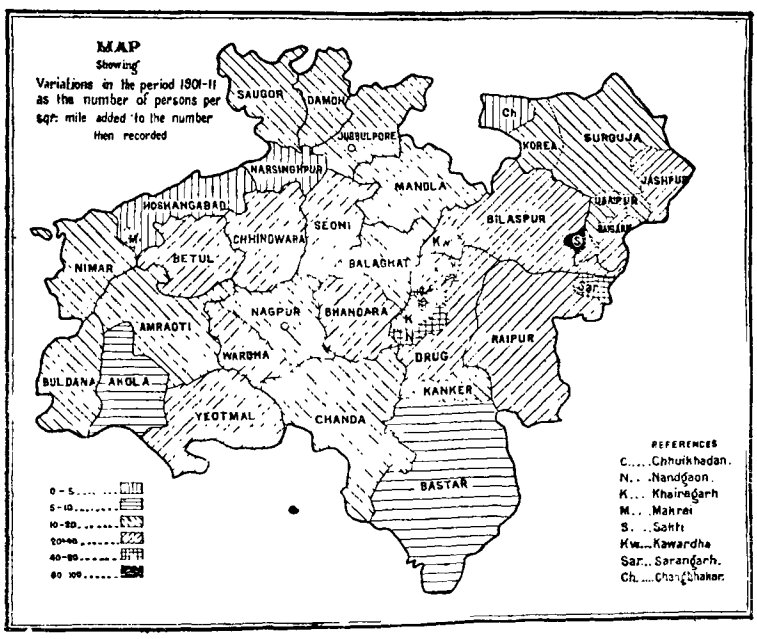
Showing the variations since 1872 per thousand of the population in the natural Divs.



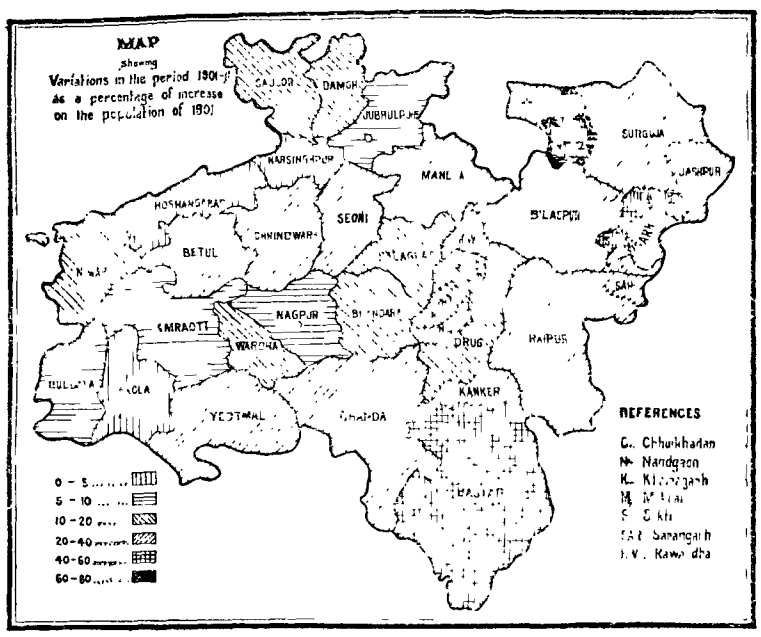
left a population purged of its weaker elements and with constitution improved both physically and morally by the trials it had gone through "Though the population was almost decimated, though at one period nearly a fourth of the total population came on relief lists, though land went out of cultivation, cattle died, cheap crops took the place of valuable ones, while prices rose to levels never before attained, yet amidst all this hopeless depression and seemingly complete demoralization there emerged almost as if by a miracle a new spirit of vigour and energy. It had apparently needed a severe trial and tribulation to bring out qualities and energies which had so long lain latent during the anterior period of early existence."*

CONDITIONS OF THE DECADE 1901—1911
PERIOD 1901—1907.

37. The decade of 1901—1911 can conveniently be divided into three periods consisting of (1) the years 1901 to 1907, (2) the scarcity year 1907-1908 and (3) the remaining years 1908—1910. For an account of the conditions prevailing during the first period, I cannot do better than quote part of the 1st Chapter of the Famine Report of 1907-1908.



"The tale of the years that followed those unhappy times" (*i.e.*, the last years of the previous decade) "is one of gradual but sure recovery among the agricultural classesand of rapid progress in commerce. The famine of 1900 was followed by two fair seasons. In 1902-03 there was a general failure of rice in the districts where that staple is of most importance and famine conditions were declared to exist in the Raipur district, where the relief lists in 1903 included more than 59,000 persons, while 5,000 were relieved in Bilaspur, and nearly 2,000 in Balaghat and Bhandara. Nine lakhs of revenue were remitted and 6½ lakhs suspended, nearly the whole of which were afterwards remitted. The same year, however, brought to the Northern and Nerbudda Valley districts a finer wheat harvest than they had enjoyed for ten years, with an out-turn of 140 per cent. in Hoshangabad, 130 in Saugor and Damoh, and 120 in five other districts. The season of 1903-04 was the best that the Provinces, as a whole, had enjoyed since pre-famine days; Mandla, Betul and Wardha reaped bumper crops, and in several others the yield was above the normal. In 1904-05 the Wainganga rice districts fared badly again, and the rabi crops of the northern districts were very seriously damaged by frost, but the provincial out-turn of all crops was as high as 88 per cent. of the normal. The year 1905-06 was a fair one, the northern and central districts doing well. Rice failed in Bilaspur and the situation seemed to be critical for a time, but the failure of ordinary works to attract labourers showed that no distress existed. In 1906-07 the harvests were good, especially in Raipur and Bilaspur, where the rice crop was 40 per cent. above an average yield.



*Chief Commissioner's Resolution No. 1242 (Finance Department), dated 2nd August 1911.

"It will thus be seen that in the seven years following the last great famine there were occasionally local disasters, but there were also seasons when some districts enjoyed exceptionally fine harvests.

"Every year since 1900 has witnessed an extension of the area occupied for cultivation and there has been no year at the close of which it could not be said that the prosperity of the cultivating classes had advanced. In no part of the provinces has progress been more rapid than in the cotton tracts. * * * * * The value of land has risen everywhere, and the demand for it is extraordinarily keen in the cotton country; in Berar, almost the whole of the area available for occupation has been taken up, and in Nimar considerable areas of Government forest, which have been excised for ryotwari settlement, are being rapidly colonized. The prices for agricultural produce have generally been high since the famines. In 1903-04, owing to the excellent harvests reaped in these provinces and in Northern India, they receded to a point somewhat below those of the normal period, preceding the first famine, but subsequently the poorness of the seasons brought them back to a higher level, from which they have shown no tendency to recede, and the good harvests reaped in these provinces during the year immediately preceding the recent scarcity must have brought large sums into the pockets of the cultivating classes.

"Substantial as has been the improvement in the condition of the land-holder it has been even more remarkable in the case of the labourer, whether he works on the farm or seeks employment in the towns. If cultivators have anything now to complain of, it is the dearth of labour, and the absorption of a large part of their extra profits in the increased rates of wages that they are compelled to pay. Generally unthrifty, the labouring classes are the first to succumb when times are hard for all and the famines left their number seriously depleted. Since then the cry has been for workers rather than for work. Agriculture itself has steadily increased its demands, but has found itself obliged to compete with the still more rapidly increasing requirements of commerce, and it is no exaggeration to say that the labourer has been in a position to dictate his own terms. Ginning factories have sprung up all over the cotton tracts, and for several months in the year provide employment at rates which enable the labourer to live in comfort and, if he wishes, to put by something for the rest of the year. The present decade has seen the rapid growth of the mining industry which, in its main branch, the quarrying and export of manganese ore, is entirely new, and the enterprise has found the local labour market quite insufficient to meet its demands. In addition there has been extensive railway construction in the south of the province, while the scope of the operations of Government in the construction of public works has greatly extended, not only in the erection of buildings and the opening of communications, but also in the schemes of state irrigation which have been taken in hand since the famines. The Public Works Department budget in 1907 provided for expenditure of 50 lakhs as against 20 lakhs before the first famine of the nineties, while the irrigation budget, then non-existent amounted to 14 lakhs, and Local Boards and Municipalities were much better supplied with funds. There has been a general rise in the standard of wages and the rise is more than proportionate to the rise in prices which has necessitated it. The labourer has never been in better case."

38. The general prosperity of the people during this period is reflected in the vital statistics. The decade opened with the low birth-rate of 29·2, the direct consequence of the debilitated condition of the people during and immediately after the famine. The reaction came immediately and by 1904 the birth-rate had risen to 53·5 and in the subsequent year to 54. From this high level it dropped slightly but in 1907 still stood as high as 52·3. Owing to the exceptionally high infant mortality of these Provinces, due to climatic conditions combined with ignorance, insanitary customs and malnutrition, the death-rate usually fluctuates closely with the birth-rate, infant mortality accounting for 25 per cent. of the total deaths. The low death-rate of 1901 and 1902 is primarily due therefore to the low birth-rate to which factor may be added the comparative paucity of old and weakly persons who had succumbed to the famine and the consequently healthy constitution of the population. As these latter influences lost their force the death-rate gradually rose with the birth-rate. Except in 1905 the mortality from plague was a considerable factor, but in that year infant mortality was greatly affected by the abnormal cold in the early part of the year and deaths from malarial fever and non-epidemic diseases were generally high. In 1906 a severe epidemic of cholera was especially serious in Berar and the year was generally an unhealthy one. In 1907, though cholera was not present deaths from bowel complaints were more usually numerous especially in the juar-eating tracts of the Maratha Plain.

DEATH-RATES 1901—1907.

1901	24·6
1902	27·6
1903	36·3
1904	32·5
1905	37·21
1906	43·47
1907	41·70

THE YEAR 1908.

39. After six years of prosperity and progress the provinces sustained another setback in the disastrous year of 1908. The failure of the harvest was occasioned directly by the premature cessation of the monsoon of 1907 and the distress that attended it was caused, not so much by a deficiency of food stocks as by the high level which the prices of food grains reached. The three monsoon months of 1907 brought rain above the average in amount in twelve districts and below the average in ten, the rainfall at the end of July and during August being heavy. After a short break at the beginning of September, there was fairly good rain in the second week in parts of the southern district, but it was badly distributed. With the exception of a few small local showers the monsoon then ceased entirely and October was practically rainless. The failure of crops was most serious in the northern half of the Provinces including the districts of Saugor, Damoh, Jubbulpore, Mandla, Betul and parts of Hoshangabad, Nimar, Seoni and Chhindwara and affected a population of about 2,700,000. In the remainder of the Provinces the condition was not so serious, but all classes felt the pinch of high prices. The situation was met by a large extension of ordinary works, the relief of the weaving community through their trade, and a certain amount of gratuitous relief in the north of the Provinces. The net expenditure in famine relief was 6·33 lakhs, but indirect losses of revenue amounted to twenty lakhs and increase in expenditure to about the same. The adverse conditions of the year were not reflected in the vital statistics. The climatic conditions were not unfavourable, and while the birth-rate (52·84) was the highest recorded for twenty-six years the death-rate fell below that of the previous year to 38·12. Cholera, plague and small-pox were less prevalent than in some previous years, and though the epidemic of malaria which spread over northern India touched the northern districts of the Provinces it never attained anything like the severity that it did in the more distressed districts of the United Provinces.

THE YEARS 1909 and 1910.

40. The subsequent period is one of recovery from the depression of 1907-08. The monsoon of 1908 was on the whole satisfactory and the out-turn of the principal crops nearly approached the normal. There were scattered outbreaks of plague, small-pox, cholera and malarial fever during 1909 but the public health was on the whole good. Prices at the beginning of the year were high, but ample employment was available for the labourers and wages were high. The birth-rate (51·63) was little lower than in the previous year and the death-rate (33·09) fell considerably. The year was one of recovery from the depression of 1907-1908 and showed that the vitality of the people was unaffected by the previous disastrous season. The monsoon of 1909 was again favourable. The cropped area increased by a million acres and bumper crops of cotton and wheat were reaped, rice being not less than the average. Prices which had declined during that year opened in 1910 lower than in any preceding year of the decade and the statistics of trade bear witness to the general improvement in 1910. The abnormally high birth-rate (55·42) was the result of reaction after the bad season of 1908 and the number of births as usual determined the pitch of the death-rate (44·88) which was also influenced by the prevalence of epidemic malarial fever consequent on the heavy rainfall of 1909, and by plague and cholera in the Nerbudda Valley and Maratha Plain Divisions. The year was one of further progress in industrial, commercial and agricultural prosperity.

THE USE OF VITAL STATISTICS.

41. Hitherto the birth and death-rates have been used merely as means for estimating the character of the year as regards the health of the people. If, however, we propose to use the records of births and deaths registered from time to time as a check on the actual census figures of the growth of the population, or as a means of determining how much that growth is due to the reproductive power of the people and how much to the balance of migration, it is clearly necessary first to form some general estimate of the accuracy of the records on which any conclusions are to be based. Special points will be dealt with in considering the statistics of districts in more detail.

SYSTEM OF REGISTRATION.

12. The registration of vital statistics now extends throughout the Central Provinces British Districts and Berar. The system was extended over the zamindari areas of Chhattisgarh on the 1st of January 1898, and to the zamindari areas of Chanda and Drug (an area of 4,849 square miles) from the 1st of January 1908. The general method does not substantially differ from that described in previous census reports. Under the system which has been in force in the Centr Provinces British Districts, the responsibility in rural areas for reportin births and deaths in the village lies on the Mukaddam and Kotwar und the rules under the Land Revenue Act. The reports are entered in unifor report books kept by the latter official, and these are taken by him to th Police Station on the day fixed for his periodical report—*i.e.*, generally once week. The officer in charge of the Police Station-house enters the report in h register and sends weekly a copy of the entries to the office of the Civ Surgeon of the district, where the periodical district returns are compile In Municipal Towns the obligation of reporting rests on the head of the hou under the municipal law, and the failure to report is occasionally visited l a prosecution. The conservancy staff also report occurrences independent to the Secretary of the Municipal Committee. The municipal members a supposed to interest themselves in verifying the reports, and in small mun cipalities the vaccination staff is employed in checking. In both rural ar urban areas touring officers of the Revenue, Police and Medical Departmen are supposed to check entries and record the results of their check. The recor ing of still-births was only introduced in the Central Provinces on the 1 January 1910; in Berar still-births were recorded throughout the decade, bu the record is generally considered unsatisfactory and inaccurate. The syste of registration in Berar, which before amalgamation differed slightly fro that in the Central Provinces British Districts, is now substantially the san as in the latter. The obligation to report occurrences in rural areas lies i Berar on the village Patel. In the Feudatory States, the Central Provinc system has been introduced in some of the more advanced States, but th amount and efficiency of the standard of checking is probably not high, ar the statistics will not be used in this discussion. The most important chec in rural areas is that of the vaccination staff and the police. The number discrepancies between the police registers and the Kotwars' books and th omissions noted by the vaccination staff are not, as a rule, large. The erro found by the Vaccinating Superintendents in 1911 come to about a half p cent. of births and one and a half per cent. of deaths, which, as remarked l the Sanitary Commissioner, "goes far to prove the truth of the commo assertion, that numerically for rural areas we arrive at fairly accurate results Unfortunately the record of the results of checking does not differentia between the sexes, and there is therefore no statistical basis for estimating th relative accuracy of the reporting by sex; but in the rural areas of these pr vinces where the proportion of the lower castes is very high and the system purdah is confined to the upper section of the small Musalman population ar the comparatively small number of up-country Brahmans, Rajputs, Banias ar Kayasths, there does not appear to be any reason for a tendency to omit th births and deaths of females, while any such probability would be least in th remoter parts of the province where registration was most likely to l inaccurate. In urban areas it is possible that some vital occurrences amor females are intentionally suppressed and it is generally likely that a larger pr portion of births are omitted than deaths, as the latter hold the imagination ar memory more forcibly than the former. The number of recorded female birt per 1,000 male births in the last decade was 954 which is above the avera proportion of most countries in Europe, *viz.*, 948. Though the proportion females to males both at birth and death has increased since last census, t increase in the ratio of female deaths to male deaths is much greater than the case of births. As the proportion of the sexes in migration is about th same in 1911 as in 1901 the alteration in the proportion of the sexes in th population corresponds to that of the vital statistics.

The general opinion expressed in the Sanitary Reports and the res lution of Government upon the registration of vital statistics is that, wh

the reporting of actual occurrences is probably fairly accurate, the classification under the diseases which caused death is very untrustworthy. This view is confirmed by Major Kenrick who in the course of his investigations into malaria had continual opportunity of testing the accuracy of registration. Reporting in Berar has been found to be specially accurate. It is generally accepted that the reporting in towns is always less accurate than in rural areas, and in Burhanpur a special checking officer in 1910 found 12 omissions in 25 houses belonging to the Bohra community. During an outbreak of plague, registration, especially of births, always goes to pieces.

COMPARISON BETWEEN DEDUCED POPULATION AND CENSUS POPULATION.

43. The marginally noted statement compares the increase in the population of the Central Provinces and Berar by sex since the last census, according to the census figures on the one hand and the vital statistics records on the other. It will be noticed that there is a difference of over three hundred thousands of persons of whom about two-thirds are males and one-third are females. If these vital statistics figures were absolutely correct the excess of increase shown by the census figure ought to be due to the balance of migration. An estimate of the actual number of immigrants and emigrants during the last 10 years presents considerable difficulties. We might argue in this way. Of the 648,207 persons born outside the Province but enumerated in the Provinces in 1901 a death-rate at 40 per mille per annum will have accounted for about two-fifths, leaving 388,924 of these persons in 1911.* After deducting these from the 743,067 foreign born persons enumerated in the Provinces in 1911, the remainder *viz.*, 354,143 represent the survivors of those who have immigrated during the decade. If we imagine them as coming in to the Provinces in about equal numbers every year of the decade and subject to an ordinary mortality we get an annual immigration of about 44,000 persons in the decade. A similar form of calculation would give an annual emigration of about 18,000 persons from the Provinces during the year. This estimate is of course of a very rough nature, and is based on an assumption of a more or less regular stream of permanent migrants. As a matter of fact, migration is spasmodic and largely of a casual or temporary nature, as will be seen in a fuller discussion of the subject in Chapter III.

Variation 1901—1910 in population according to Census and Vital Statistics.

	Persons.	Males.	Females.
Excess of population according to census.	1,944,856	1,004,035	940,821
Excess of births over deaths.	1,627,508	790,781	836,727
Difference (excess of census over vital statistics).	317,348	213,254	104,094

For purposes of comparison with the vital statistics, however, we can use only the figures of migration from and to the Central Provinces British Districts and Berar, as the birth and death rates of the Feudatory States are not included in the figures given. Taking figures from Subsidiary Table V (Part II) of Chapter III, and using the same method for getting rid of the immigrants previous to 1901, the survivors of the immigrants since 1901 amount to 329,189 (*viz.*, 664,813—$\frac{3}{5}$ of 559,373). This represents an average immigration of 40,925 persons per annum, or a total number of 409,250 immigrants in the decade. Similarly calculated the survivors of the emigrants since 1901 amount to 144,585, which would represent about 179,720 who left the Provinces during the decade. The difference between these figures (409,250—179,720) comes to 230,530 which falls short of the difference between the census figures and the deduced population by 86,818. A part of this deficiency is probably due to omissions of births, especially of females during the plague. It is also probable that the death-rate of immigrants in the calculation is overestimated, especially as there was considerable recent immigration for harvest purposes, while the large proportion of males in the excess of the census population over the deduced population is accounted for by the fact that more males immigrate than females and more females emigrate than males. Thus for every 100 males gained by migration there were only about 70 females gained.

MORTALITY DUE TO PARTICULAR DISEASES.

44. We may conclude this review of the accuracy of the vital statistics with some notice of the chief diseases which have contributed to the mortality during the decade, bearing in mind the unsatisfactory nature of the diagnosis of diseases by the reporting and registering staff, and the consequently only

* *i.e.*, a death-rate calculated year by year on the figure of 1901.

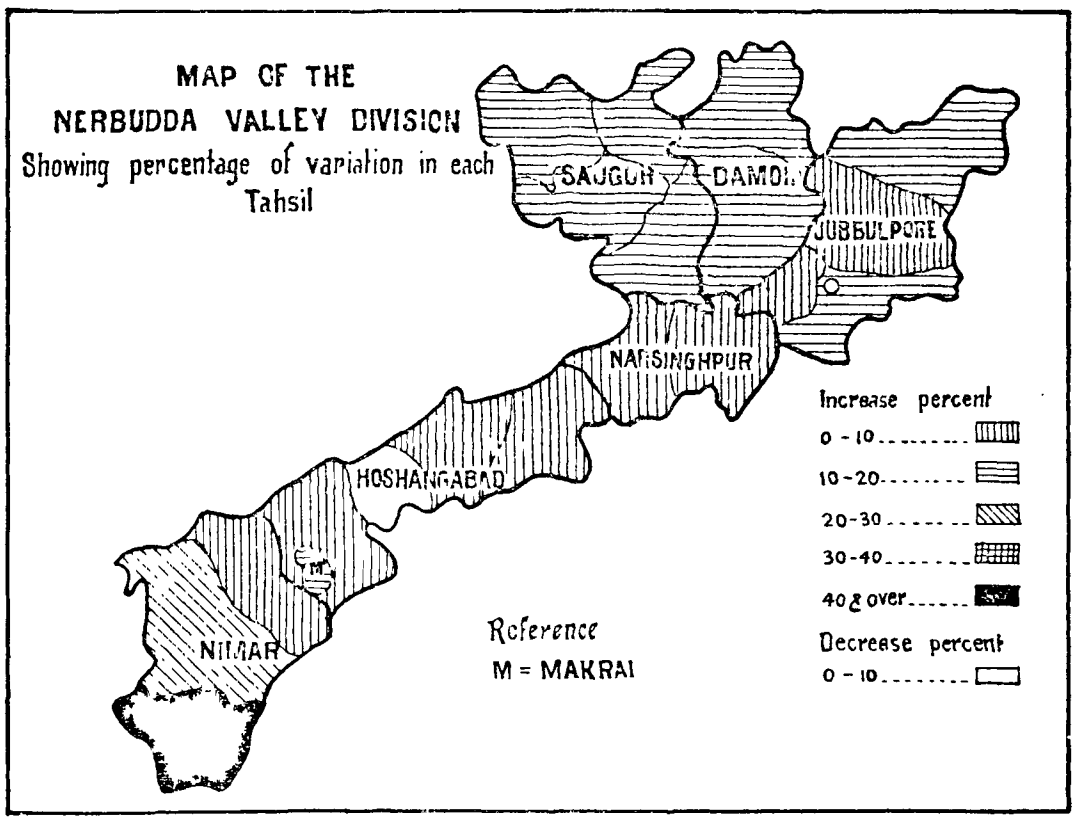
approximate nature of the statistics. The Provinces were fairly free from cholera which is a seasonal epidemic along some of the rivers in the middle months of the year, and in only one year, *viz.*, 1906, was the disease at all virulent. In that year the mortality was 3·26 per mille, the epidemic being serious in the western districts of the Maratha Plain and to a less extent in the Nerbudda Valley Division. Cholera attacks the sexes about equally, the male death-rate being slightly higher than the female. Small-pox which is usually at its worst in the hot weather months accounted for 1·2 per cent. of the deaths in the decade. The epidemic was worst in 1906. Small-pox is prevalent in all Divisions alike and is frequently confused with chicken-pox, measles and other similar diseases. Dysentery and diarrhœa accounted for 8·2 per cent. attacking both sexes alike. Bowel diseases are particularly prevalent in the central tracts of Berar, and are probably due partly to the consumption of *juari* which has been pitted in the ground and is produced for sale and consumption after the lapse of a year or sometimes several years. This "peo" juari, which emits an abominable smell and is usually in a state of fermentation is bought up cheap by the poorer classes whenever there is a rise in prices. Another cause which possibly contributes to the prevalence of bowel complaints in Berar is the scarcity of fresh water in the tracts along the Purna river, the water in the wells being frequently brackish and unhealthy. Plague accounted for 5·2 of the deaths and was especially virulent in 1903, 1904, 1907 and 1910, when it was prevalent in the towns of the Maratha Plain and Nerbudda Valley Divisions. Unlike the experience in the North of India plague seems to attack the sexes about equally in these Provinces, the male mortality being slightly higher. The large excess of female mortality from plague in North India is doubtless due to the close purdah system which is little practised here. The bulk of mortality is due to diseases diagnosed as fever. Major Kenrick's interesting report on the results of his investigations into the character and distribution of malarial fever in these Provinces has thrown a good deal of light on the effect of malaria on the birth and death-rate of the population, which varies according as the malaria is endemic or epidemic in character. Without going in any detail into the subject the general conclusions may be set forth. While epidemic malaria causes a fall in the birth-rate in the year following the epidemic, endemic malaria has no appreciable effect on the intensity of the birth-rate, but has a marked effect on its monthly distribution, which is further described in the Chapter on Age at para. 143 of this Report. Again, while an epidemic of malaria is accompanied by a rise in the death-rate during the epidemic, endemic areas have a permanently higher death-rate than healthy areas, the mortality of children being particularly high and forming 55 to 65 per cent. of the total mortality. Major Kenrick is of opinion that in hyper-endemic areas there has been very little increase in the population during the decade, and he notices a higher proportional female birth-rate in endemic malarial areas than elsewhere. Epidemic malaria is most prevalent in the northern Division and there were epidemics in 1903, 1905, 1907 and 1910. The hyper-endemic areas lie chiefly along the foot of the Satpura Hills and in the more wooded and hilly portions of the Provinces. Under the present system of vital statistics returns it is difficult to isolate these areas. It would certainly seem advisable that the areas under registration should be definitely classified as hyper-endemic and otherwise, and I believe that there is some prospect of this being done. Classified in this manner the returns by sex of births and deaths for each month in the year would afford very interesting material for the statistician.

VARIATION IN POPULATION.

45. I will now proceed to deal in detail with the variations in the population disclosed by the present census. The variations since 1891 up to and including the census of 1901 have been discussed in considerable detail in the statistical portion of the District Gazetteers. I shall confine myself therefore principally to a discussion of the character and extent of the variations during the last decade and the principal factors which have determined them. The variations from census to census are clearly shown in Imperial Table II, and in the various subsidiary tables appended to this chapter. It will be convenient to review first the alterations in the population of districts and Natural Divisions, and end by a summary of the conditions of change in the Province as a whole.

THE NERBUDDA VALLEY DIVISION: SAUGOR AND DAMOH.

46. The population of Saugor has increased by 15·3 per cent. The actual population is somewhat higher than the deduced population, but the district seems to have lost rather than gained by migration, the immigrants being less and the emigrants more than in 1901. There has probably been some inaccuracy of registration in the urban areas resulting in the omission of births. Saugor is one of the districts which lost most heavily in the famine and scarcity of the decade ending 1901 and the population is still well below the figure of 1891 and has not greatly progressed since 1872. The district suffered in the scarcity of 1907-08 and the death-rate was sensibly affected by cholera and fever, while mortality was high in 1906 during a fever epidemic. The birth-rate stood high throughout the decade, reaching 62·69 in 1908 and the natural recovery of the population is marked. The variations in the population of the tahsils have closely followed in an inverse manner those disclosed in 1901. The wheat tracts of the Khurai and Saugor tahsils, which lost respectively 26 and 24 of their population in the previous decade, have recovered respectively 18 per cent. and 17 per cent. The Rehli and Banda tahsils which suffered less in the bad seasons have gained 16



and 12 per cent. respectively. The headquarters town of Saugor has increased by over 8 per cent. and has so far luckily been free from plague. Damoh suffered less in the famines than Saugor, the decline in population in 1901 being 12 per cent. The increase at the present census is 16·7 per cent. which is slightly higher than the deduced population. The Deputy Commissioner points out that in the rural areas the deduced population practically agrees with the actual population, and the slight gain that there has been in migration is confined to the expansion of the town of Damoh. The birth-rate has averaged 53 and the death-rate 38 per mille and with the exception of some fever, small-pox and cholera in 1906, 1907 and 1910 the decade has been healthy in spite of the set-back in 1907-08 owing to a partial failure of crops. The district has more than recovered the population it lost and the density per square mile has increased since 1872 from 96 to 118 or by about 23 per cent. The Hatta tahsil which lost over 21 per cent. of its population in the lean years has increased by 20 per cent. and the Damoh tahsil which suffered much less by 15 per cent.

JUBBULPORE.

47. The increase in the actual population of Jubbulpore is 9·6, that of the natural population being 11. The rise in the town population is, as has been pointed out, largely due to

expansion by immigration, plague having taken off 25,838 persons during the decade, so that in only one year has the birth-rate of the city area exceeded the death-rate. The Murwara tahsil in the northern portion of the district somewhat resembles in its history, population and natural conditions the two districts of the Vindhyan Hills. It suffered heavily in the bad seasons of the previous decade. Its birth-rate is higher and death-rate lower than those of the rest of the district and the recovery of 12·39 in its population is probably below the actual facts as the seasonal migration of labourers to the south must have somewhat depleted its population at the time of the census. This tract contains the flourishing town of Katni-Murwara whose population has risen during the decade by 12 per cent. In the Sihora and Jubbulpore tahsils the rise in population is 10 and 11 per cent. respectively. The small but densely populated Patan tahsil which has only lately been constituted in the heavy wheat-soil of the Nerbudda Valley proper has gained practically nothing of the 18 per cent. of population which it lost at last census. We seem to get here into conditions similar to those of the Narsinghpur district and the central strip of the Hoshangabad district, where the expansion of population has been at its minimum, but it is also possible that the newly constituted tahsil area has not been accurately isolated for purposes of statistical comparison and that the stationary nature of its population is thus partly fictitious.

The deduced population of the Jubbulpore district falls short of the actual population by about 10,000 persons. Calculated in the manner indicated in paragraph 43 above, there appears to have been a balance of about 5,000 immigrants, but this is probably below the actual figure. The Deputy Commissioner suspects the recorded figures of vital statistics of 1904, in which year a high birth-rate and a low death-rate are recorded. It is probable that registration in the city areas is not accurate, especially during visitations of plague, but as pointed out by the Deputy Commissioner the increase in the proportion of males is fully explained by the large additions to the military garrison and by the influx of adventurers and traders to the town who do not usually bring their women.

48. The most important tracts of the Narsinghpur and Hoshangabad districts lie on the heavy wheat-growing soil on the south bank of the Nerbudda river. With a rainfall of 51 inches and a soil naturally retentive of moisture the crop is practically independent of irrigation so long as the monsoon is normal. The tract is well provided with markets and a railway running along its length carries away, largely for foreign export, the produce of the wheat fields and places it in immediate touch with the centres of trade and population in the north, west and east of India. With all these advantages we find a rural population which is either stationary or declining. The population of Narsinghpur in 1911 has fallen below that of 1872 by 4·5 per cent. while Hoshangabad has only gained 5·1 since that year. In a tract which owes its inhabitants largely to immigration the balance of migration has been adverse at both the last censuses, while the natural population shows an increase of only 7 per cent. in Hoshangabad and only 3 per cent. in Narsinghpur.

NARSINGHPUR.

Some discussion will be found on the subject of the stationary nature of the population of the Nerbudda Valley in the Hoshangabad and Narsinghpur Gazetteers. It may be of interest to go in some detail into the conditions which the available statistics disclose. Briefly reviewing the history of the Narsinghpur district, the Deputy Commissioner remarks as follows :—

"This is the smallest district in area in the Central Provinces, and the smallest but two in population. Its census has now been taken on six occasions, namely, 1866, 1872, 1881, 1891, 1901 and 1911. In 1866 its population was 337,000. In 1872 it rose to 339,000, but I find it stated in the District Gazetteer that there are grounds for supposing that the census of this year was inaccurate, and that the population was understated. In 1881 the population increased to 365,173, giving an increase of 26,173 on the figures of 1872. Again, in 1891 the figure rose to 367,026, giving a slight increase of ½ per cent. on 1881. But this is the highest point yet reached. The next decade of 1891—1900 was of a most abnormal character. The number of deaths exceeded that of births in 1891 and 1894 to 1897, both inclusive. In 1895 and 1896 the death-rate was about double the birth-rate, and in 1897 it was nearly quadruple. There was an epidemic of cholera in 1891, 1895 and 1897. The result was that during the

decade the registered excess of deaths over births amounted to nearly 35,000, but the census of 1901 disclosed an actual decrease of 53,075, so that the difference (18,000) between the registered and actual figures was three times as great as that disclosed on the present occasion. Thus, according to the census of 1901 the population of the district was only 313,951 as compared with 337,000 of 1866. This means that during a period of about 35 years (from 1866 to 1901) instead of any increase there was a decrease of nearly 23,049."

Turning to the statistics of the recent decade we find that the deduced population would show an increase of 17,875 persons or about 5·5 per cent. The increase in the actual population falls short of this by nearly 8,000 persons. Of this the excess of emigration over immigration probably accounts for between five and six thousand persons and the remaining difference is due to defective registration of deaths, especially during the plague. The birth-rate for the decade was lower than that of any district except Hoshangabad and the death-rate was higher than the average of the Natural Division and was only equalled or exceeded by that of six other districts. Starting low in 1901 the birth-rate never rose to the height which it attained in most other districts. On the other hand, 1903, 1906, 1907 and 1910 were all exceptionally unhealthy years with high mortality from fever and bowel complaints supplemented by attacks of cholera in 1906 and 1908, while plague levied a heavy toll on the district in the years 1903, 1904, 1907 and 1910 to the extent of over 9,000 souls. Of the two tahsils, Gadarwara which suffered the higher loss in the famine decade, *viz.*, nearly 15 per cent., has recovered 4·23, while the Narsinghpur tahsil which lost 14 per cent. has recovered 2·11 of its population.

HOSHANGABAD.

49. The census population of the Hoshangabad district shows an increase of 2·4 over the population of 1901. The birth-rate of the decade was 44 and the death-rate 34, both considerably lower than those of Narsinghpur. This should give a natural increase of about 10 per cent. The district has, however, lost heavily by migration, the excess of emigrants over immigrants at the census being over 32,000 and the probable net loss during the decade being about 25,000 persons or nearly 6 per cent. A certain amount of this excess may, however, be fictitious as a considerable amount of territory has been transferred recently from Hoshangabad to Nimar, and persons born in that territory may easily have returned their birthplace as Hoshangabad wherever they were enumerated. A large part of the migration is no doubt temporary and due to plague, and the Deputy Commissioner thinks that labour from the more hilly portion of the district had gone into Betul while the immigrant labour for the wheat harvest which was caught at the 1901 census had not yet begun. As in Narsinghpur so in Hoshangabad the decade was certainly not a healthy one. Besides over 9,000 deaths from plague, epidemic fever was exceptionally prevalent in 1903, 1905, 1906 and 1910. There were outbreaks of both cholera and small-pox in 1906 and a great deal of bowel complaints in 1907 and 1910. These visitations are reflected in both the birth and death-rate, so that the 10 per cent. increase shown by the vital statistics is not unsatisfactory. It is doubtful whether the figures of the various tahsils can be taken as representative as plague at the time of the census had scattered the people of the infected towns and villages, so that Hoshangabad, Harda and Itarsi, all flourishing towns, together show a decrease of nearly 20,000 persons. Taking the census figures as they stand, the Sohagpur tahsil, which is least densely populated and contains the largest proportion of aboriginal and hill tribes, has increased by 6·82, Hoshangabad tahsil by 2·47, Harda by about 1, while Seoni-Malwa shows a decrease of nearly 3 per cent.

Some of the economic factors governing the distribution of population in this tract have been discussed in Chapter I of this report. Practically all the available land has been already put under the plough and it is doubtful whether the land can, under present conditions of cultivation, support a larger rural population than that which it, at present, possesses, while the tract does not attract labourers except at certain periods of the year and has stood in great measure apart from the industrial progress which is the feature of the cotton-growing districts. The tract with its heavy rainfall and its soil retentive of moisture is not a healthy one. Besides visitations of dysentery and cholera, it is subject to periodic attacks of epidemic malaria such as those of 1906 and 1910,

and the effect of epidemic malaria on the birth-rate has been shown by Major Kenrick to be more severe than that of the endemic malaria of the hilly and woody areas. Partly on this account, and partly, it would seem, owing to a naturally inferior degree of fecundity, the Brahmans, Rajputs, Lodhis, Kurmis, and Kirars, immigrants mostly from the north who have not yet had time to be thoroughly acclimatised, have never shown the same degrees of prolificness as the peoples of the centre and south of the province. Exceptional conditions have perhaps retarded the growth of the population during the decade, but it would seem doubtful whether any great expansion of rural population is likely in the future, at any rate under present conditions of cultivation.

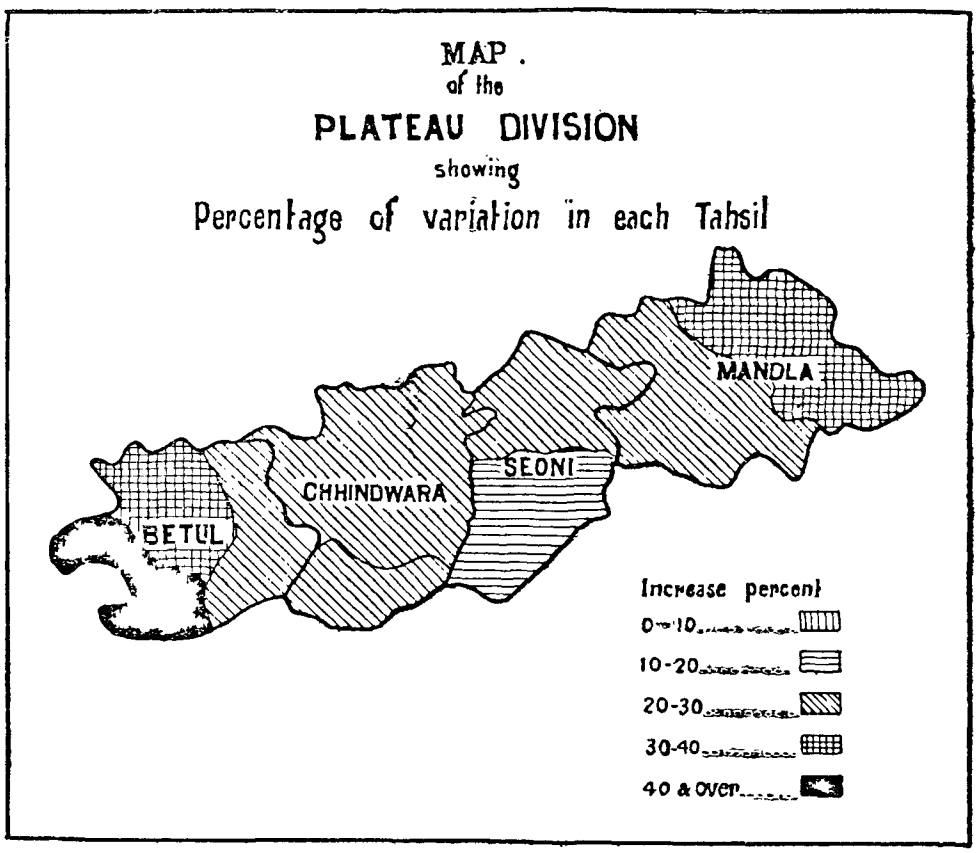
NIMAR.

50. The chief factor in the movement of population in Nimar is the influence of migration. The district is still, as it were, in process of formation and has both in this and the last decade acquired territory from Hoshangabad. Nimar suffered least of all districts in the famine decade and the population at last census showed an increase of 14·33, a considerable part being due to immigration. The immigrants exceeded the emigrants by 82 thousand in 1901; as has already been pointed out in the case of Hoshangabad, a small part of this excess may be fictitious, but nearly a quarter of the present population of the district is foreign-born. The difference between births and deaths gives a natural increase of about 10 per cent. as against a census increase of 19·5, and allowing for some inaccuracy of registration, especially in the Burhanpur town, the difference of nearly 25,000 persons is due to immigration into the district, where ryotwari colonization is attracting permanent settlers from Central India and the neighbouring districts. Nimar is a drier and healthier district than the other districts of the Nerbudda Valley Division. The birth-rate, except in the Burhanpur tahsil where it was influenced by the low city ratio, has been high. There is evidence that the registration of births in the city areas is inaccurate and the average of the district (54) is affected thereby. The death-rate has been exceptionally high as compared with the average of the Division, partly owing to the fact of over 8,000 deaths from plague, which has regularly visited the Burhanpur city and caused a decrease of over 8,000 persons in the census population of the district. The increase has been chiefly in the centre of the district which seems to have had the full benefit of a natural rise in the population as well as of considerable immigration.

THE PLATEAU DIVISION.

51. It is not necessary to consider in such detail the variations in the population of the Plateau Districts which have been recruiting their population from without as well as from within. The high average birth-rate of 53 is well above the provincial average, and with a low death-rate of 31 gave a natural increase of population of 22 per cent. The actual increase of population for the Division, which lost 7·2 of its population in the decade ending in 1901, is 27 per cent., varying from 36 per cent. in Betul to 21 per cent. in Seoni, Mandla and Chhindwara, each showing increases of about 27 per cent. Plague was not an important factor in the death-rate, though it accounted for about 3,500 deaths in the Chhindwara and 1,200 in the Seoni district. As in other districts the years 1903, 1906, 1907 and 1910 were exceptionally unhealthy years, but they seem to have had little effect upon the reproductive powers of the population who largely consist of aboriginal tribes or low Hindu castes of mixed race. The great progress made in the development of these districts is largely due to the construction of the Satpura Railway, with its various branches, which now connect the headquarters of three districts with the main lines of trade in the north and south. The urban areas have substantially increased, the small town of Chhindwara showing a rise of over 3,000 persons. Railway construction is still proceeding in the Betul and Chhindwara districts in connection with the Itarsi-Nagpur link of the Great Indian Peninsula Railway and the Chhindwara-Nagpur branch of the Satpura Railway respectively, and has caused an influx of labourers from neighbouring districts. The Seoni, Chhindwara and Betul districts have profited by the exploitation of coal and other minerals, and the southern portion of Chhindwara has shared in the prosperity of the cotton tracts of the Maratha Plain. There has been considerable extension of cultivation by ryotwari colonization in the more open

portion of the Mandla district, which has benefited heavily by immigration. The occupied area of this district rose from 820 thousand acres in 1900-1901 to over a million acres in 1909-1910, and while prices have fallen wages have substantially risen. The Division has probably gained between 50 and 60 thousand immigrants during the decade, and this makes up a considerable portion of the difference between the deduced and actual population. A fair number of those who emigrated during the famine period from the districts of Betul, Chhindwara and Seoni seem to have returned as the number of persons shown at the present census as born in these districts but enumerated outside is substantially less than the number of those so shown in 1901 who can have survived till 1911. The Chhindwara and Mandla districts have benefited most by immigration, while in the case of Seoni the fact that the emigrants now exceed the immigrants is probably due to the transfer of the headquarters of the Satpura Railway system to Nainpur in Mandla and of the chief centre of construction to Chhindwara. The Deputy Commissioner of Betul estimates that the volume of immigrant labour in connection with the railway construction exceeds 25,000 persons.

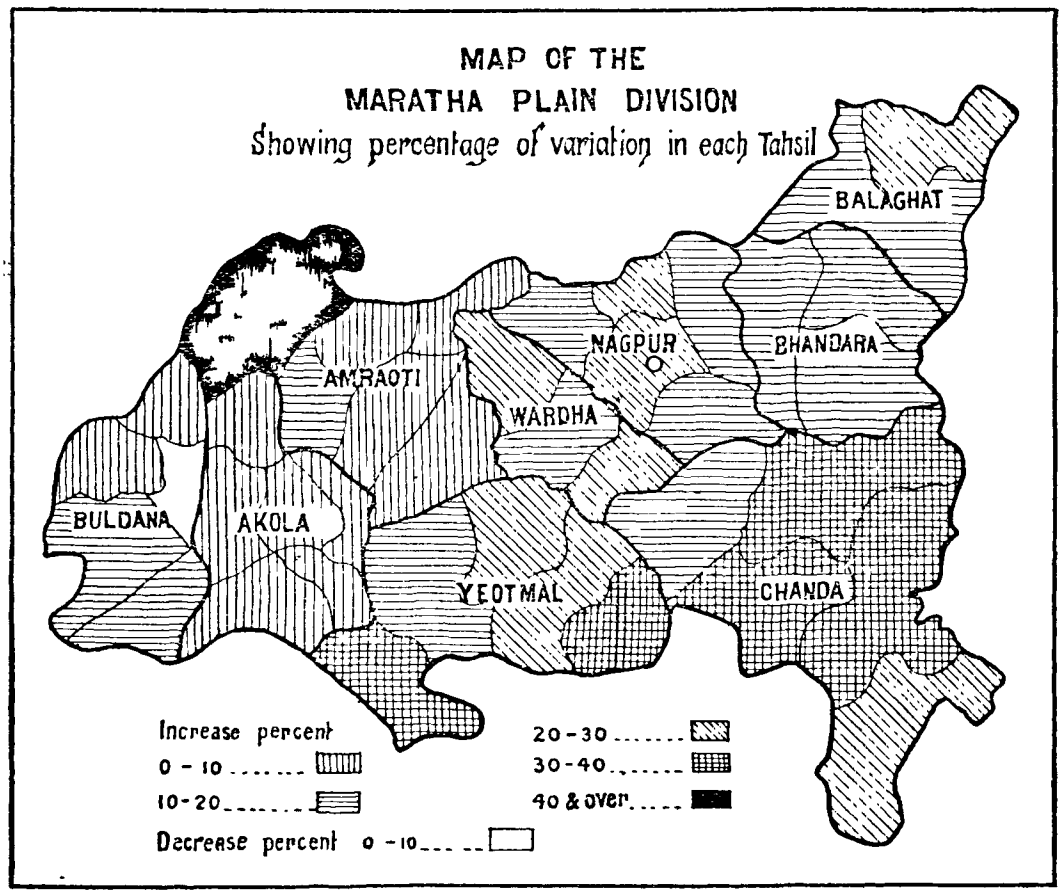


The increase in population is in each district most marked in the outlying tahsils, which embrace the wilder and less densely populated tracts and are inhabited by a larger proportion of aborigines. Thus in Seoni the Lakhnadon tahsil has increased by 26 per cent. against an increase of 17 in the headquarters tahsil, in Chhindwara the zamindari area, which was the only part of the district which sustained any loss in the famine years, shows an increase of nearly 30 per cent. against a district rise of 27 per cent., in Mandla the Dindori tahsil has risen by over 31 per cent. and in Betul the new Bhainsdehi tahsil shows an increase in its population of 49 per cent.

MARATHA PLAIN DIVISION: WARDHA.

52. The Wardha district, like most of the best cotton tracts of the Maratha Plain, suffered less in the years of scarcity than the rice areas of the provinces, but in its high increase of 19·4 per cent. during the decade is more typical of the latter than of the former. The climate is fairly healthy and the birth-rate has been uniformly high throughout the decade. Owing to five visitations of plague, which carried off in all nearly 2 per cent. of the population, an outbreak of cholera in 1906 and a considerable amount of fever and dysentery, the death-rate averaged 42,

which is exceeded in only two other districts. The deduced population would therefore give an increase of 12 per cent. The district has, however, gained heavily by migration, the excess of immigrants over emigrants shown at the present census being 41,000 against a difference of 8,000 in 1901. The gain would therefore be between 30 and 40 thousand and would account for most of the difference between the deduced and actual population. The Deputy Commissioner states that there was some influx of labour in connection with the doubling of the main line of railway which runs through the district. There must also have been considerable casual immigration for harvest work, as is suggested by the great excess of males over females among the immigrants, while it is extremely probable that a certain number of persons from the plague infected areas of the neighbouring district of Nagpur found their way into Wardha. A good deal of the immigration must, therefore, be of a temporary nature, and to this extent the recorded increase is to some degree fictitious. There is little room for extension of cultivation in the district, but the cotton industry is



flourishing in all the towns and large villages and the urban population shows a small but substantial advance. Of the tahsils, Hinganghat has increased by 22, Arvi by 21 and Wardha by 16 per cent.

NAGPUR.

53. Plague dominates the figures of the Nagpur district and seems to have vitiated the registration of the vital statistics. With a recorded birth-rate of 48 and a death-rate of 44, of which 57,386 persons or 7 per cent. are due to plague, the excess of population according to the vital statistics stands at 4 per cent. To raise this to the census increase of 7·6 would require a balance in favour of immigration of about 28,000 persons. Instead of this we find, after taking into consideration the migration figures of 1901, a balance of about 40,000 emigrants which would more than swamp the natural excess according to the deduced figures. It would thus appear that there has been an omission during the decade of something over 20,000 births. The registration in urban areas during plague outbreaks is notoriously defective and while some check is possible at the cemeteries and burning ghats of the number of deaths, it is practically impossible to check births in a population scattered over a wide area in temporary huts and shelters.

Plague visited the Nagpur city in 8 years during the decade and in Kamptee outbreaks occurred in 6 years, and it seems probable that the difference to which attention has been drawn is due to defective registration in the urban areas resulting in omission of births.

54. Apart from the decrease in the population of the towns which amounted to 21 in Nagpur and 56 per cent. in Kamptee, there has been a considerable increase in the tahsil population. A certain amount of this is fictitious and is due to the diffusion of the city population over the villages of the district. As has already been explained in dealing with the population of the Nagpur city, it is unfortunately not possible to estimate with any accuracy the effect on the population of the rural areas of this dispersion of the city people. The headquarters tahsil which got the full benefit of the dispersion showed an increase of over 24 per cent.; the opening of mines and the construction of a large irrigation reservoir in the Ramtek tahsil must have attracted immigrants, and the population of that tahsil shows a larger increase (21·50) than the others, the increases in which amount to 17·28 in Umrer, 14·68 in Katol and 13·31 in the new tahsil of Saoner.

BERAR.

55. Of the four districts of Berar, Amraoti has increased by 8·2 per cent., Akola by 4·6, Buldana by 8·9 and Yeotmal by 25·6, the excess of births over deaths being 9, 6, 8 and 18 per cent. respectively. The redistribution of areas in these four districts has rendered impossible any numerical estimate of the effect of emigration in various districts, as the comparative figures for the census of 1901 on which any calculation must be based are not available. Berar contains a fairly large proportion of foreign-born, *viz.*, about 15 per cent., but it would appear from a comparison of the excess of births over deaths in the record of vital statistics, which is thought to be particularly accurate in Berar, with the excess of the census population that, while there has been some loss by emigration from the districts of Amraoti and Akola, the district of Buldana has gained slightly and the Yeotmal district considerably in the balance of migration. This view is confirmed by the opinion of the Deputy Commissioners of these districts and by the probabilities of the case, in as much as the plague which affected many villages of the Amraoti and Akola districts at the time of the census must have caused a temporary exodus of people, some of whom would cross the border. The Yeotmal district which is behind the others in progress and development has attracted a considerable number of cultivators from outside, who have taken up much of the agricultural land still available.

The birth-rate has been high in the districts of Buldana and Yeotmal which contain the largest proportion of aboriginal population, and the largest increase in population has taken place in the remoter and more sparsely populated taluks of the Division. The Melghat taluk of Amraoti, which is almost entirely inhabited by Gonds and Korkus and has recently been opened out to the north by a good road, shows an increase of 53 per cent. which is partly due to immigrants and cultivators from the north, while the population of the Wun and Pusad taluks on the southern border of the Yeotmal district has risen by 31 and 40 per cent. respectively, and the two more backward taluks of the Buldana district, *viz.*, Mehkar and Chikhli, show increases of 17 and 12 per cent. In the case of the four southern taluks which border on Hyderabad State the natural reproduction of a backward population has doubtless been assisted by immigration, both of permanent cultivators and casual labourers, from Hyderabad State. These gains in the outlying taluks have been counterbalanced by a much smaller rate of progress in the more central taluks of the tract. Plague took a toll of over 86,000 persons in the four districts amounting to 3·1 per cent. of the population and was specially virulent in the larger towns. The three middle years of the decade 1905, 1906 and 1907 were singularly unhealthy throughout the cotton districts of the Maratha Plain, and both in 1906 and 1907 the deaths exceeded the births in Akola and Buldana, while in Yeotmal the death-rate rose in 1906 to over 64 per mille against a birth-rate of about 60. Cholera accounted for over 22,000 persons in Berar in that year and deaths from dysentery, fever and small-pox were at their maximum, while infant mortality was appalling. Conditions were

somewhat similar in 1910, another year of heavy late rain, and here again the deaths exceeded the births in the Akola district.

Thus, though the decade has seen an important development in industrial enterprise in this tract, the physical conditions have been by no means entirely favourable to the development of population and, in any case, it seems probable that, in view of the fact that all available land has been taken up, any considerable increase in population must in the central portions be confined to existing urban areas or connected with an extension of urban life.

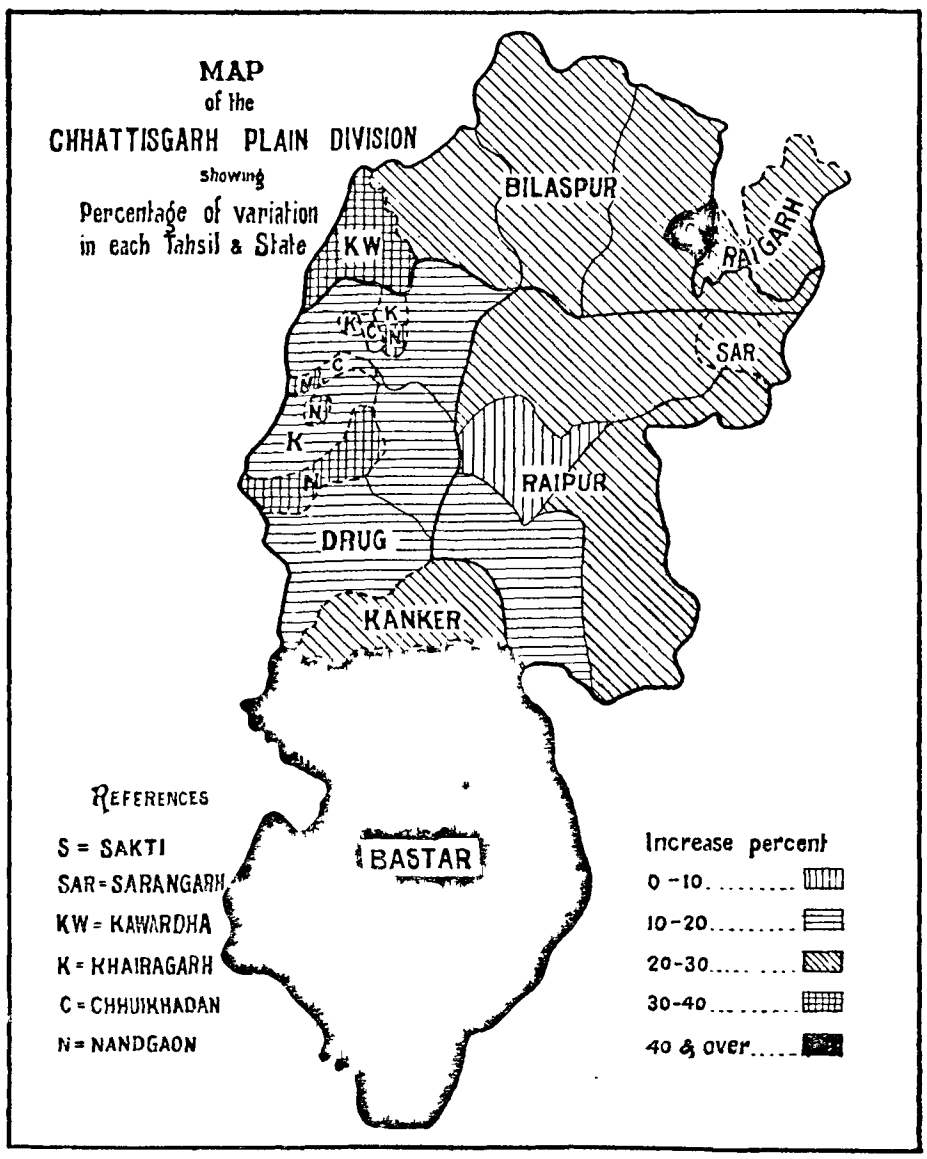
THE WAINGANGA VALLEY DISTRICTS.

56. The districts of the Wainganga Valley, *viz.*, Balaghat, Bhandara and Chanda, are mainly rice-growing and suffered heavily in the famine decade both by mortality and emigration. They are inhabited largely by a Dravidian or semi-Dravidian population who are naturally prolific, they have been opened out to the larger markets by the Satpura Railway, their forest and mineral wealth has been systematically exploited, their road communications improved and their cultivation developed and encouraged by an organized scheme of ryotwari colonization and protected by carefully planned irrigation reservoirs In response to these improvements in the moral and material conditions of the tract the progress in population has been remarkable. Chanda shows an increase of 27, Balaghat of 20 and Bhandara of 17 per cent. The increase in the census population exceeds the excess of births over deaths in all these districts, but to a special extent in the Chanda district, where reporting is probably less accurate in the remoter areas and immigration has been considerable in the northern portions. Emigration from these districts is largely to the western districts of the Maratha Plain, and as the figures of emigrants of 1901 to Berar are not available by districts, it is unfortunately impossible to compute the exact amount of migration during the decade, but it is thought that the periodic flow of labourers is considerably less this year than in 1901 and it is certainly a fact that immigration in these districts has substantially increased. This is especially so in the Brahmapuri and Garhchiroli tahsils of Chanda and the large Ahiri zamindari of that district which show increases of 31, 33 and 57 per cent. respectively; in all of them land has been opened out by colonists. A similar condition prevails in the Sakoli tahsil of Bhandara (+19) and the *khalsa* portions of the Bahar tahsil (+38) which seem to have expanded at the cost of the adjacent zamindari areas where there is considerable decline. All these are compartively sparsely populated areas inhabited largely by aborigines or Dravidian castes, and in some of the remoter portions, *e.g.*, the Ahiri zamindari, better enumeration may be the cause of part of the increase. The enormous increase of 75 per cent. in the densely populated *khalsa* portion of the Tirora tahsil is largely due to the great progress of the urban or *quasi*-urban area in such centres as Gondia, Amgaon, Tirora and the development of the export trade in rice, a general prosperity which has been shared by most of the other principal towns of the tract, though in some cases plague has disguised the true increase. The southernmost portion of the Chanda district and the *khalsa* portion of Sironcha shows an increase of only 2·36 per cent. Here the population is concentrated in considerable density along the strip of fertile soil on the bank of the Godavari river and there is probably little scope under present conditions for increase in population, the overflow of which is gradually working northward into the Ahiri zamindari.

THE CHHATTISGARH PLAIN.

57. The increases in the population of the areas which constitute the present Raipur, Bilaspur and Drug districts are 21, 25 and 15 per cent. respectively. The tract suffered heavily in the famine, especially those areas most remote from the railway. The deduced population of the three districts shows an increase of 17 per cent. while the actual increase according to the census is 21 per cent. The difference is probably due to inaccuracy of registration and to immigration. The exchange of migration in 1901 showed 87,000 emigrants, while that of 1911 shows 40,000 immigrants. The adjustment of the figures of 1901 cannot be taken as accurate owing to the redistribution of the areas of the districts, but it is clear that there has been substantial return of those who emigrated in the famines as well as some additional immigration. This conclusion

confirms the view of the Deputy Commissioners. The Deputy Commissioner of Raipur thinks that there has been immigration in connection with railway construction and the expansion of the trade in urban areas, and the Deputy Commissioner of Bilaspur states that there has been an influx into the northern portions of the district from neighbouring Native States. The decade was on the whole healthy in Chhattisgarh. The birth-rate averaged fairly high and the death-rate low, except for a rise in 1908 owing to the failure of the 1907 rice crop which caused some distress and was followed by a serious outbreak of cholera and by high mortality from fever and other diseases. The tract escaped any serious visitation from plague. As in most other instances the increases have been most marked in the remoter and less densely populated tracts. The



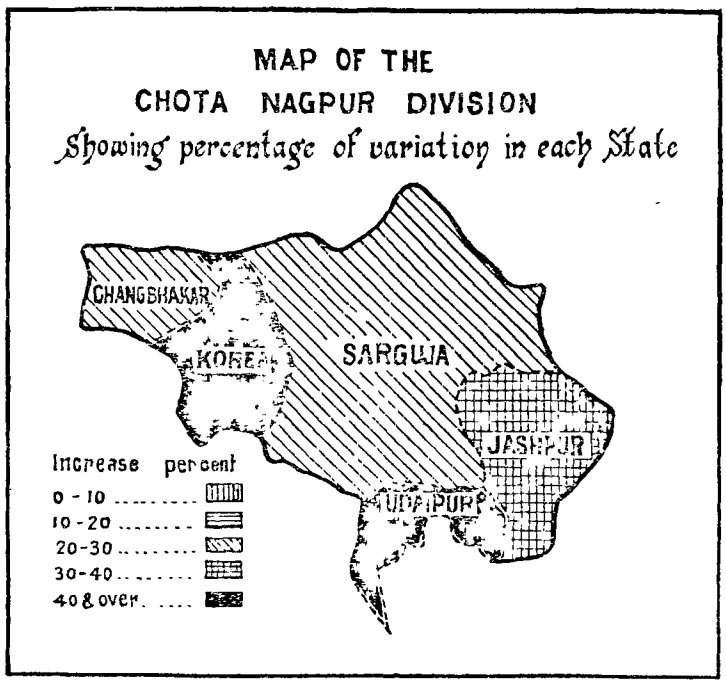
Mahasamund and Baloda Bazar tahsils of the Raipur district show rises of 29 and 28 per cent. respectively against a rise of 18 per cent. in Dhamtari, while the increase in the Raipur tahsil is almost entirely confined to the town, the population of which rose by 10 per cent. In the Bilaspur district the increases are Bilaspur tahsil 25, Mungeli tahsil 21 and Janjgir tahsil 27; in the Drug district, Drug tahsil 18, Bemetara 11, and Sanjari 16 per cent., the last tahsil being the least densely populated.

Of the Feudatory States in this Division a part of the large increase of 41 and 35 per cent. respectively in Bastar and Kawardha must probably be due to a more accurate enumeration, but there has probably been a return of families who emigrated in the famine from Kawardha which lost 37 per cent. in 1901. The same is the case with the Nandgaon and Sakti States, the former

of which has been under exceedingly efficient management during the decade and the cultivated area has increased from 260 to 365 thousand acres. The small State of Chhuikhadan is one of the most closely populated rural areas in the province, but the density of the Sakti State which lies in a very favourable position on the north band of the Mahanadi is now even greater.

The Chota Nagpur Division.

58. The large increase of 29 per cent. in these States which varies from 77 per cent. in Korea to 25 per cent. in Chang Bhakar is in some part admittedly due to improvement in enumeration. At the same time the decade has been extremely favourable, the aboriginal inhabitants are naturally prolific and the States have profited by the immigration from neighbouring States to the north and east of traders, cultivators and graziers. Beyond these somewhat vague generalisations it is almost impossible to go. Even in the case of the two States of Korea and Udaipur which have been under management the Superintendents have little to say in comment on the large rise in population, and it would be useless to attempt to form any estimate as to the value of the three factors of increased accuracy, natural growth of population and immigration.



Summary.

59. Summing up the factors that have contributed to the increase in the population during the decade, we may say generally that the growth of population by natural reproduction has been most marked in those tracts, inhabited by aboriginal tribes or Dravidian castes, which were most severely affected by the famines and scarcity of the previous decade, *viz.*, the districts of the Plateau and Chhattisgarh Plain Divisions and the Wainganga Valley districts of the Maratha Plain Division. Here the large natural increase must be considered abnormal and to be due to a birth-rate influenced by those factors which are usually described under some such general expression as an outbreak of fecundity following on a period of depression.* In the northern and western districts inhabited by castes of northern origin this impulse of fertility is less marked, and, owing partly to endemic malaria and partly apparently to racial characteristics, the rate of reproduction has been distinctly lower. While the provinces as a whole, and the central, southern and eastern districts especially have benefited by immigration and a return of emigrants, the districts of the Nerbudda Valley proper have been depleted by emigration, while plague has, by dispersing the people in the western districts of the Maratha Plain Division and checking the ordinary seasonal immigration, disguised to some extent the real increase in the population of the Berar districts. Finally, in the remoter parts of the provinces, and especially in the Chota Nagpur States and some of the less advanced States of the Chhattisgarh Plain, increased accuracy of enumeration has exaggerated the real expansion of population due to immigration and natural growth.

* These factors would include an increase in reproductive activity and the strength of the reproductive principle, an increase in proportion of conceptions and an enhanced expectation of successful parturition.

SUBSIDIARY TABLE I.—VARIATION IN RELATION TO DENSITY SINCE 1872.

DISTRICT AND NATURAL DIVISION.	PERCENTAGE OF VARIATION. INCREASE (+) AND DECREASE (−).				Net Variation per cent. 1872 to 1911.	MEAN DENSITY PER SQUARE MILE.				
	1901-1911.	1891-1901.	1881-1891.	1872-1881.		1911.	1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9	10	11
CENTRAL PROVINCES AND BERAR	**+17·9**	**−7·9**	**+10·7**	**+22·5**	**+47·4**	**122**	**104**	**113**	**102**	**83**
Nerbudda Valley Division	***+10·7***	***−10·4***	***+6·2***	***+14·0***	***+20·1***	***136***	***122***	***137***	***129***	***113***
1. Saugor	+15·3	−20·4	+4·8	+7·0	+2·9	137	118	149	142	133
2. Damoh	+16·7	−12·4	+4·0	+16·1	+23·5	118	101	116	111	96
3. Jubbulpore	+9·6	−9·0	+8·9	+29·9	+41·0	191	174	191	176	135
4. Narsinghpur	+3·2	−14·5	+ ·4	+7·7	−4·5	165	160	187	186	173
5. Hoshangabad	+2·4	−9·6	+6·4	+6·7	+5·1	124	121	134	126	118
6. Nimar	+19·5	+14·3	+12·7	+13·1	+74·2	93	77	68	60	53
7. Makrai	+15·2	−29·7	+10·6	+22·8	+10·1	97	84	120	108	88
Plateau Division	***+27·3***	***−7·2***	***+9·8***	***+20·6***	***+56·4***	***102***	***80***	***86***	***79***	***65***
8. Mandla	+27·3	−6·5	+13·0	+41·5	+90·2	80	63	67	60	42
9. Seoni	+20·7	−11·6	+10·4	+16·9	+37·7	123	102	116	105	90
10. Betul	+35·6	−11·9	+6·4	+11·2	+41·5	101	74	84	79	71
11. Chhindwara	+26·7	+·1	+9·3	+18·0	+63·6	112	88	88	81	68
Maratha Plain Division	***+13·9***	***−6·8***	***+8·1***	***+16·6***	***+33·9***	***152***	***134***	***144***	***133***	***114***
12. Wardha	+19·4	−3·9	+3·5	+9·2	+29·6	189	159	165	159	146
13. Nagpur	+7·7	−·8	+8·7	+10·5	+28·3	211	196	197	182	164
14. Chanda	+26·9	−14·6	+6·2	+15·2	+32·5	73	57	67	63	55
15. Bhandara	+16·7	−10·7	+8·6	+21·1	+37·0	195	167	187	172	142
16. Balaghat	+19·5	−14·9	+12·5	+7·8	+23·4	124	104	122	109	101
17. Amraoti	+8·2	−4·7	+9·2	+15·2	+29·7	185	171	180	164	143
18. Akola	+4·6	−·5	+3·2	+20·4	+29·2	193	184	185	179	149
19. Buldana	+8·9	−9·5	+5·8	+21·9	+27·0	179	165	182	172	141
20. Yeotmal	+25·6	−5·6	+18·0	+24·6	+74·3	139	111	117	99	80
Chhattisgarh Plain Division	***+23·3***	***−10·2***	***+17·1***	***+39·6***	***+81·1***	***111***	***90***	***100***	***85***	***61***
21. Raipur	+20·8	−2·5	+13·6	+41·4	+89·2	136	112	115	101	72
22. Bilaspur	+24·8	−12·2	+18·8	+41·8	+84·5	150	121	137	116	82
23. Drug	+14·7	−16·8	+10·3	+21·2	+27·6	167	146	175	159	131
24. Bastar	+41·4	−1·4	+58·4	+148·9	+449·5	33	23	24	15	6
25. Kanker	+22·7	+25·7	+29·5	+46·1	+191·7	89	72	58	45	30
26. Nandgaon	+32·4	−31·3	+11·9	+10·7	+12·7	192	145	211	189	170
27. Khairagarh	+13·0	−24·1	+9·1	+35·9	+27·2	167	148	195	178	131
28. Chhuikhadan	+18·1	−27·3	+10·0	+11·5	+5·3	202	171	236	214	192
29. Kawardha	+35·1	−37·4	+6·3	+14·4	+2·9	97	72	115	108	95
30. Sakti	+54·9	−12·1	+11·2	+171·8	+311·6	250	162	184	165	61
31. Raigarh	+25·1	+3·8	+30·7	+103·7	+245·7	147	118	113	87	43
32. Sarangarh	+27·7	−4·0	+16·7	+92·2	+175·2	189	148	154	132	69
Chota Nagpur Division	***+29·4***	***+9·9***	***+21·2***	***+42·4***	***+145·4***	***65***	***50***	***46***	***38***	***26***
33. Chang Bhakar	+24·9	+5·5	+37·6	+51·0	+173·8	27	22	20	15	10
34. Korea	+76·9	−3·1	+21·4	+41·3	+194·0	38	22	22	18	13
35. Surguja	+22·1	+8·2	+20·1	+47·8	+134·5	71	58	54	45	30
36. Udaipur	+42·9	+20·9	+10·5	+22·5	+134·1	61	43	36	32	26
37. Jashpur	+32·1	+16·3	+25·9	+34·8	+160·7	89	67	58	46	34

Subsidiary Table II.—Variation in Natural Population.

District and Natural Division.	Population in 1911.				Population in 1901.				Variation
	Actual Population.	Immigrants.	Emigrants.	Natural Population.	Actual Population.	Immigrants.	Emigrants.	Natural Population.	Per cent. (1901-1911) in natural population. Increase + Decrease —.
1	2	3	4	5	6	7	8	9	10
CENTRAL PROVINCES AND BERAR	**16,033,310**	**749,985**	**312,371**	**15,595,696** (a)	**13,602,592**	**653,251**	**281,645**	**13,230,986**	**+18**
Nerbudda Valley Division	***2,809,513***	***250,496***	***170,665***	***2,729,682***	***2,537,761***	***237,492***	***124,390***	***2,424,659***	***+13***
1. Sangor	541,410	54,500	48,968	535,878	469,479	59,543	42,567	452,503	+18
2. Damoh	333,047	34,668	25,214	323,593	285,326	33,675	28,316	279,967	+16
3. Jubbulpore	745,892	99,024	79,896	726,764	680,585	92,849	67,892	655,628	+11
4. Narsinghpur	325,677	24,131	28,100	329,646	315,518	26,352	31,599	320,765	+3
5. Hoshangabad	457,395	46,121	78,515	489,789	446,645	48,371	60,715	458,989	+7
6. Nimar	391,071	101,383	20,155	309,843	327,173	94,273	12,312	245,212	+26
7. Makrai	15,021	4,640	3,788	14,169	13,035	4,968	3,528	11,595	+22
Plateau Division	***1,708,049***	***124,667***	***72,245***	***1,655,627***	***1,341,762***	***119,815***	***97,761***	***1,319,708***	***+25***
8. Mandla	405,234	41,969	20,132	383,397	318,381	35,187	32,431	315,625	+21
9. Seoni	395,481	37,126	38,737	397,092	327,709	60,087	49,821	317,443	+25
10. Betul	390,386	29,677	25,219	385,928	287,807	15,916	37,461	309,352	+25
11. Chhindwara	516,948	51,646	23,908	489,210	407,865	61,215	30,638	377,288	+30
Maratha Plain Division	***6,167,000***	***357,083***	***130,027***	***5,939,944*** (b)	***5,413,302***	***353,670***	Not available.	***5,126,979***	***+16***
12. Wardha	459,796	105,988	64,607	418,415	385,103	91,580	83,277	376,800	+11
13. Nagpur	809,901	102,996	144,459	851,364	751,844	100,677	106,574	757,741	+12
14. Chanda	677,544	56,058	58,717	680,203	533,887	53,044	62,322	543,165	+25
15. Bhandara	773,677	53,790	119,377	839,264	663,062	40,767	88,288	710,583	+18
16. Balaghat	388,920	51,346	51,154	388,728	325,390	44,419	53,979	334,950	+16
17. Amraoti	875,904	164,185	97,222	808,941	809,499				
18. Akola	788,863	121,339	64,452	731,976	754,187	438,075	87,799	2,403,740	+15
19. Buldana	669,182	81,902	32,483	619,763	614,373				
20. Yeotmal	723,213	170,249	42,935	595,899	575,957				
Chhattisgarh Plain Division	***4,594,206***	***221,008***	***137,715***	***4,510,913***	***3,726,590***	***126,828***	***213,360***	***3,813,122***	***+18***
21. Raipur	1,324,556	116,065	101,734	1,310,525	1,096,858	61,965	132,867	1,167,760	+12
22. Bilaspur	1,146,323	160,249	126,717	1,112,691	918,491	77,865	104,460	945,086	+18
23. Drug	775,688	82,905	97,825	790,608	676,313	34,418	81,173	723,068	+9
24. Bastar	433,310	24,995	7,828	416,143	306,501	20,618	12,991	298,874	+39
25. Kanker	127,014	28,653	8,699	107,060	103,536	30,516	6,279	79,299	+35
26. Nandgaon	167,362	46,437	32,798	153,693	126,365	36,117	32,224	122,472	+25
27. Khairagarh	155,471	36,181	43,065	162,355	137,554	35,942	31,737	133,349	+22
28. Chhuikhadan	31,150	10,112	11,616	32,654	26,368	9,192	8,367	25,543	+28
29. Kawardha	77,654	18,412	12,517	71,759	57,474	14,318	13,962	57,118	+26
30. Sakti	34,547	13,271	3,687	24,963	22,301	8,214	4,689	18,676	+34
31. Raigarh	218,860	30,805	41,779	229,834	174,929	31,451	21,771	165,249	+39
32. Sarangarh	102,071	20,013	16,326	98,384	79,900	18,860	15,588	76,628	+28
Chota Nagpur Division	***754,542***	***57,806***	***28,139***	***724,875***	***583,177***	***50,841***	***14,182***	***546,518***	***+33***
33. Chang Bhakar	24,421	8,045	256	16,632	19,548	6,749			
34. Korea	62,107	20,896	1,950	43,161	35,113	15,938			
35. Surguja	428,703	19,291	31,943	441,355	351,011	18,072	Not available.		
36. Udaipur	64,853	14,310	7,316	57,859	45,391	5,882			
37. Jashpur	174,458	16,663	8,073	165,868	132,114	14,221			

(a) Total of all Natural Divisions in column 5 comes to 15,561,041. The difference is due to the fact that 34,655 persons were returned as emigrants to other Provinces under "C. P. unspecified."

(b) Total of all Districts under the Maratha Plain Division in column 5 comes to 5,934,553. The difference is due to the fact that 5,391 persons were returned as emigrants to other Provinces under "Berar" (district unspecified).

(c) Total of all Districts and States under the Chhattisgarh Plain Division in column 5 comes to 4,510,669. The difference is due to the fact that 244 persons were returned as emigrants to other Provinces under "Chhattisgarh States" (State unspecified).

Figures in column 7 against the Maratha Plain Division are only approximate, as the number of persons born in the Central Provinces districts and enumerated in Berar is not available for 1901. Similarly in the Chhattisgarh Division there has been a reorganization of territory and hence the figures in columns 7 and 8 are, at most, approximate.

SUBSIDIARY TABLE III.—COMPARISON WITH VITAL STATISTICS.

District and Natural Division.	In 1901-1910, Total Number of		Number per cent. of population of 1901 of		Excess (+) or Deficiency (−) of Births over Deaths.	Increase (+) or Decrease (−) of Population of 1911 compared with 1901.	
	Births.	Deaths.	Births.	Deaths.		Natural Population.	Actual Population.
1	2	3	4	5	6	7	8
CENTRAL PROVINCES AND BERAR (BRITISH DISTRICTS ONLY)	**5,907,914**	**4,280,406**	**50**	**36**	**+1,627,508**	**+1,864,142 (a)**	**+1,944,856**
Nerbudda Valley Division	***1,235,266***	***968,481***	***49***	***38***	***+266,785***	***+302,449***	***+269,766***
1. Saugor	242,658	175,589	52	37	+67,069	+83,375	+71,931
2. Damoh	151,105	107,146	53	38	+43,959	+43,626	+47,721
3. Jubbulpore	326,435	271,672	48	40	+54,763	+71,136	+65,307
4. Narsinghpur	142,309	124,434	45	39	+17,875	+8,881	+10,159
5. Hoshangabad	196,549	152,831	44	34	+43,718	+30,800	+10,750
6. Nimar	176,210	136,809	54	42	+39,401	+64,631	+63,898
Plateau Division	***709,427***	***419,640***	***53***	***31***	***+289,787***	***+335,919***	***+366,287***
7. Mandla	166,935	96,103	52	30	+70,832	+67,772	+86,853
8. Seoni	164,223	100,482	50	31	+63,741	+79,649	+67,772
9. Betul	160,497	90,889	56	32	+69,608	+76,576	+102,579
10. Chhindwara	217,772	132,166	53	32	+85,606	+111,922	+109,083
Maratha Plain Division	***2,676,873***	***2,070,747***	***50***	***38***	***+606,126***	***+812,965 (a)***	***+753,698***
11. Wardha	209,539	163,071	54	42	+46,468	+41,615	+74,693
12. Nagpur	363,605	329,470	48	44	+34,135	+93,623	+58,057
13. Chanda	256,179	162,046	48	30	+94,133	+137,038	+143,657
14. Bhandara	299,027	196,260	45	30	+102,767	+128,681	+110,615
15. Balaghat	150,658	97,906	46	30	+52,752	+53,778	+63,530
16. Amraoti	383,008	309,504	47	38	+73,504		+66,405
17. Akola	362,549	316,037	48	42	+46,512	+352,839	+34,676
18. Buldana	326,572	273,956	53	45	+52,616		+54,809
19. Yeotmal	325,736	222,497	57	39	+103,239		+147,256
Chhattisgarh Plain Division	***1,286,348***	***821,538***	***48***	***31***	***+464,810***	***+377,910***	***+555,105***
20. Raipur	1,286,348	821,538	48	31	+464,810	+142,765	+227,098
21. Bilaspur						+167,605	+227,732
22. Drug						+67,540	+99,375

* The figures of births and deaths against the Chhattisgarh Plain Division are for the 3 districts of Raipur, Bilaspur and Drug. Figures for Feudatory States are not available.

(a) In column 7, the figures against the Central Provinces and Berar and the Maratha Plain Division do not agree with the total of the districts, the reasons for this have been given in a footnote under Table II of this Chapter.

Subsidiary Table IV.—Variation by Tahsils Classified According to Density.

(a) Actual Variation.

Natural Division.	Decade.	Variation in tahsils with a population per square mile at the commencement of decade of		
		Under 150.	150 to 300.	300 to 450.
1	2	3	4	5
CENTRAL PROVINCES AND BERAR	**1881—1891**	**+716,214**	**+436,156**	**+17,951**
	1891—1901	**−445,777**	**−606,146**	**+1,675**
	1901—1911	**+1,451,184**	**+519,081**	**−25,409**
Nerbudda Valley Division	1881—1891	+102,998	+62,520	...
	1891—1901	−126,053	−162,798	...
	1901—1911	+190,117	+79,649	...
Plateau Division	1881—1891	+126,533	...	...
	1891—1901	−102,157	...	...
	1901—1911	+366,287	...	...
Maratha Plain Division	1881—1891	+229,984	+201,334	+17,951
	1891—1901	−178,406	−220,737	+1,675
	1901—1911	+483,281	+295,826	−25,409
Chhattisgarh Plain Division	1881—1891	+256,699	+172,302	...
	1891—1901	−39,161	−222,611	...
	1901—1911	+411,499	+143,606	...

(b) Proportional Variation.

Natural Division.	Decade.	Variation per cent. in tahsils with a population per square mile at the commencement of decade of		
		Under 150.	150 to 300.	300 to 450.
1	2	3	4	5
CENTRAL PROVINCES AND BERAR	**1881—1891**	**+11**	**+8**	**+4**
	1891—1901	**−6**	**−10**	...
	1901—1911	**+21**	**+11**	**−6**
Nerbudda Valley Division	1881—1891	+7	+5	...
	1891—1901	−8	−13	...
	1901—1911	+12	+8	...
Plateau Division	1881—1891	+10	...	...
	1891—1901	−7	...	...
	1901—1911	+27	...	...
Maratha Plain Division	1881—1891	+11	+7	+4
	1891—1901	−8	−7	...
	1901—1911	+22	+11	−6
Chhattisgarh Plain Division	1881—1891	+16	+11	...
	1891—1901	−2	−13	...
	1901—1911	+24	+15	...

CHAPTER III.

Birthplace.

60. The statistics of the birthplace of the population enumerated in the districts and states of the Provinces are contained in Imperial Table XI. Appended to this Chapter will be found five Subsidiary Statements which set forth the chief features of migration to and from the Central Provinces and Berar as follows :—

Table I.—Showing immigration (actual figures).

Table II.—Showing emigration (actual figures).

Table III.—Showing proportional migration to and from each district.

Table IV.—Showing migration between the Natural Divisions (actual figures) compared with 1901.

Table V.—Showing migration between the Provinces and other parts of India.

SUMMARY OF STATISTICS.

61. Of the total population of 16,033,000 persons enumerated in the Provinces, 15,283,000 were born in the Provinces, the remainder, amounting to 4·7 per cent. of the population, being immigrants from outside. Nearly fourteen millions, or 87 per cent., of the population were born in the District or State in which they were enumerated. Among those who were not natives of the district of enumeration 7 per cent. were born in districts in the Provinces contiguous to, and 1·4 per cent. in districts in the Provinces remote from that of enumeration. Among those who have come in from outside the Provinces 2·2 per cent. are from neighbouring districts and 2·4 from remote districts, while those who were born outside India amount to less than one half per thousand of the total population of the Provinces. The marginal statement compares the population of native born and immigrants in the districts of these Provinces with that in some other Provinces. The exceedingly small amount of migration in India has been noticed at previous censuses. "The natives of the country are an intensely home-loving people. The Hindu, in particular, when he leaves his permanent home, suffers from many disadvantages ; he is cut off from his old social group, with the members of which he could eat, smoke and intermarry, and he finds it very difficult to enter a new one. It is therefore seldom that he permanently severs his connection with his birthplace, and although he may go abroad in search of a better livelihood than he can get in his own country, his exile is, as a rule, only temporary ; he endeavours to return home from time to time and he cherishes the hope of eventually resuming his residence there. The Muhammadan is not so circumscribed by caste prejudices, but in practice he is found to be almost equally reluctant to go very far from his ancestral home." The development of roads and railways in the Central Provinces during the last 10 years has greatly stimulated industrial and commercial intercourse between different portions of the Provinces and the volume of migration has considerably increased both within and without the Provinces. Thus the number of immigrants from outside the Provinces has risen by 15 per cent. while the number of emigrants from the Provinces has similarly increased by 11 per cent., this increase being in addition to the number required to fill up the gaps caused by mortality.

Province.	Number per 100 of the population.	
	Born in District where enumerated.	Immigrant.
Bengal	92	8
Bombay	87	13
United Provinces	92	8
Madras	96	4
Central Provinces and Berar	87	13

DIFFERENT KINDS OF MIGRATION.

62. As pointed out in the Bengal Report of last census there are generally speaking five different types of migration : (1) *Casual*, or the movements between adjacent villages, which are recorded at the census only when the villages lie on opposite sides of the border between two districts or States. In this type of migration

females predominate, as it arises largely from the custom of obtaining a wife from another village which prevails in most parts of India. (2) *Temporary*, due to journeys on business, pilgrimages and the temporary movements of labour for road or railway works. (3) *Periodic*, which includes the annual migration for harvest work at different seasons of the year. (4) *Semi-permanent*, when the natives of one place reside and earn their living in another, but retain their connection with their own homes which they visit at intervals and to which they return in their old age. (5) *Permanent*, where, owing to overcrowding or the permanent attractions of some other place, people abandon their native homes and settle elsewhere.

While it is not always easy to distinguish these various types of migration a clue is often to be found in the proportion of the sexes of the migrants. In casual migration women are usually in the majority for the reason already given. In temporary, periodic or semi-permanent migration the women are frequently left at home and the male sex is most numerous among the immigrants, while in the case of permanent settlers in a new home the sexes are likely to follow the ordinary proportion. All these five types of migration find illustration in the Central Provinces and Berar. In the migration between contiguous districts females almost universally exceed males, showing that the migration is largely of the casual type described above. Temporary immigration in connection with railway and road and irrigation employment takes place in various parts of the Provinces, *e.g.*, Betul, Chhindwara, the Waingunga valley and Drug. The yearly movements of labour in connection with the wheat harvest in the north and the cotton crops in Berar form examples of periodic migration. In the transitory sojourn in different parts of the provinces for trade and industry of Marwaris, Parsis, Bohras, Kabulis and others we have an illustration of semi-permanent migration, in which males usually exceed females until the migration becomes permanent; while the expansion of urban life due to the attractions of commerce and industry and the colonization of waste land, *e.g.*, in Nimar, Mandla and Chanda give opportunity for migration of a permanent nature.

EXTRA-PROVINCIAL MIGRATION.

63. Before dealing in greater detail with intra-Provincial migration we may first consider the direction and character of the migration between the Provinces and outside. The whole of the net gain of 431 thousand persons by the balance of extra-Provincial migration comes from exchange with adjacent Provinces and States, there being a loss of nearly 10,000 persons to Provinces and States remote from the Central Provinces. Though the common frontier is comparatively small the United Provinces has sent a larger number of immigrants to these Provinces than any other Province. These have chiefly found homes in the northern districts of Jubbulpore, Saugor, Hoshangabad, but a considerable number have reached as far south as Nagpur, Berar and the Chhattisgarh Districts. They include persons of all races and occupations, but the temporary immigrants are mostly contractors and labourers in connection with road, railway and irrigation works or up-country soldiers temporarily located here with their regiments; while some of the semi-permanent immigrants are in Government service especially the Police force, or are in the private service of money-lenders or landlords as *havildars* or *darwans*. There is a considerable exchange with the Province of Bengal and the new Province of Bihar and Orissa. The figures of emigrants to these two Provinces are not always distinguishable, but taking them together the gain is considerably in favour of the Central Provinces. Besides the exchange with the Sambalpur district, there is a well marked influx, from Chota Nagpur to the districts and states of the Chhattisgarh Division including sawyers for sleeper works and labourers for agricultural and general purposes, which is strong at the time of the census when the spring harvest is in full swing. On the other hand the opening out of Chhattisgarh has had a marked effect on the lower stratum of the population of that Division especially the Chamar who, hitherto proverbially difficult to move from the immediate vicinity of his home, has now succumbed to the allurements of high wages, and has begun to move about in search of the best market for his labour. Thus the districts of Raipur and Bilaspur send a considerable labour contingent (chiefly Chamars) to the Calcutta Docks. The interchange with Bombay is

mostly on the western side of the Provinces in the districts of the Maratha Plain proper and the Nimar District. A considerable number of Bohras, Khojas, Cutchis, Parsis and other Bombay traders make a permanent or semi-permanent settlement in the towns of these Provinces, but otherwise the interchange with Bombay is of an ordinary nature with no special feature. The number of immigrants, including those from the Bombay States which were not separated at last census, is about the same, but the increase in emigration to Bombay as compared with 1901 is evidently due to the prevalence of plague in the Maratha districts of these Provinces at the time of the census, and probably only represents a temporary exodus from the plague-infected towns of those who had, or could find, houses in Bombay. The bulk of the migration with Madras is with the Bastar State and probably of a casual and temporary nature. Of the British districts Nagpur and Jubbulpore contain a small number of Madras-born immigrants who are chiefly clerks and servants. A considerable portion of the exchange with Hyderabad is probably of a casual type, but regular periodic immigration of labourers takes place from Hyderabad State into Berar for cotton picking, and many of these stay on for general labour and for the spring harvest and must have swelled the number of immigrants recorded at the census.

The Central India States send more immigrants to these Provinces than any other Province or State. Besides a considerable casual migration between the southern States of Indore, Bhopal, Panna, Rewah, Maihar and the Northern districts of the Nerbudda Valley and Mandla, there is (1) a temporary immigration of labourers from contiguous States, especially Kols, Gonds and Bhumias from Rewah, who come, many under contract, for work on railway, road, and irrigation construction and mining. These labourers have received regular employment on the Satpura Railway construction in the Plateau Districts and have penetrated into Betul where between three and four thousand of them work under contractors on the tunnelling operation in connection with the Itarsi-Nagpur line now under construction. A large number are to be found on the railway and irrigation works in Chhattisgarh and Chanda and the manganese works in the Wainganga Valley. (2) A periodic flow of labour takes place from Rewah and other contiguous States into the districts of the Nerbudda Valley for the wheat harvest. Owing to the fact that the wheat harvest was somewhat later than usual in 1911 these *chaitaras*, as they are called after the name of the month in which they usually abound, were not found in such large numbers at the census time as was expected. They seem hardly to have reached the Saugor district, but a few thousands of them were enumerated in Damoh and Jubbulpore. This stream of periodic labour from the Central India States penetrates as far as eastern Berar where the labourers occupy themselves in weeding and cotton picking during the autumn and winters and either stay for the spring harvest in Berar, (where as many as nine thousand were enumerated), or return *viâ* the Nerbudda Valley, where the wheat harvest gives them labour till they return home to prepare their own fields for the ensuing agricultural season. In addition to this more or less temporary flow of immigration into the British Districts and Berar, there is a considerable immigration from the States of the Central India Agency into the Feudatory States, especially those recently acquired from Chota Nagpur, where, in addition to the periodic influx of Ahirs and others with herds of cattle for grazing, the large increase in population is partly due to immigrant cultivators from Rewah and other neighbouring States, who represent the more permanent type of migration ; while most of the business, trade and handicraft carried on in these States is in the hands of immigrants, Muhammadans, Brahmans, Banias and others from the districts and States to the north.

Of the States and Provinces remote from the Central Provinces and Berar (other than Bengal which has already been dealt with), we need only to notice two as important in connection with migration. The Rajputana agency has sent about 56,000 persons to these provinces, who, almost all members of the great Hindu and Jain trading castes from Marwar, Jodhpur, Bikaner, etc., are scattered over the Provinces and, residing mostly in cities and towns, are the main agents of the banking and grain dealing business in the Provinces.

Their number has substantially increased during the decade, if the natural decrease by mortality of these already settled in 1901 be taken into consideration. The other most important migration of population to a distance with which these Provinces are concerned is the labour emigration to the Assam tea gardens. The number of persons born in the Central Provinces and enumerated in Assam in 1901 was about 63,000. The number at the present census is 77,000 giving an increase of 14,000. The actual number of emigrants from these Provinces during the ten years ending in 1910-1911 was 59,872. If we allow for the probable mortality among the old and new emigrants during the 10 years, and the fact that the official figures include a large number of coolies recruited in the Central India States and registered at Jubbulpore, it will be found that the census figures fairly correspond with the official figures. I give in the margin the figures for the districts from which emigration has chiefly taken place. The agency in Bilaspur and Jubbulpore deals with coolies recruited in the surrounding districts and states. Most of the emigrants belong to the aboriginal tribes and castes of the Chhattisgarh country, and the majority come from the Feudatory States, as recruiting in the British districts is becoming more and more difficult owing to the local employment available. Of the immigrants from the Punjab, the majority belong to the military or police force and a number are Hindu or Muhammadan artificers, carpenters, etc., employed in railway construction, *e.g.*, in Betul or in factories or workshops, *e.g.*, the Gun Carriage Factory at Jubbulpore. Those whose birthplace is shown as in French or Portuguese territory are chiefly from Goa and are employed on the railway or in towns as servants or tailors. Beyond noticing the few emigration to the sugar plantations of Fiji there is nothing that needs remark in the migration between the Provinces and countries outside India. The number of British-born immigrants has increased with the development in administration, trade and the increase of the military garrison at Jubbulpore. The immigrants from other countries of Europe and from America are chiefly missionaries.

NUMBER OF EMIGRANTS TO ASSAM FROM CERTAIN DISTRICTS DURING THE DECADE.

Jubbulpore	16,662
Balaghat } Bhandara }	2,527
Raipur	7,255
Bilaspur	20,487

64. In discussing the intra-Provincial immigration I propose to allude only briefly to the main lines of the movements of population giving only such figures as are not immediately obtainable from the Subsidiary Statements appended to this chapter. The large bulk of the movements between districts is of a casual nature due to change of civil condition, as indicated by the large excess of women, but this difference in the sex proportion cannot always distinguish casual from other forms of migration. The labourers who periodically migrate for the wheat take their women with them, as do also those who go for the cotton crop in Berar, female labour being preferred for cotton picking as quicker and defter. An attempt was made to obtain accurate statistics of the periodic influx of wheat harvesters by asking for the entry of the descriptive word *chaitara* in the schedule against any immigrant agricultural labourer of this sort. It is doubtful, however, whether the figures are at all complete. The wheat harvest was late and the influx had not really begun. About 4,000 *chaitaras* were recorded in Jubbulpore, somewhat less than 1,000 in Saugor and a few in Hoshangabad and Narsinghpur. A comparison between the figures of the preliminary and final enumeration suggests that the actual number was larger than this especially in the Jubbulpore and Hoshangabad districts, but the figures are affected by many factors and it is impossible to make any trustworthy estimate. We may perhaps guess that the number of wheat harvesters from outside the Provinces at the time of the census was not more than 15,000. Of these who migrated between districts for this purpose I can form no estimate. With the exception of casual exchange with neighbouring districts and states and chiefly with the States of Central India with which it is topographically most in touch, Saugor has no well-marked flow of migration. Emigrants from the district find more or less permanent work in Jubbulpore city and there seems to have been some temporary or periodic emigration (chiefly of males) with Hoshangabad and Narsinghpur which probably represents wheat harvesters. The Garhakota Fair which was going on during the census

INTRA-PROVINCIAL MIGRATION.

nust have attracted people from neighbouring places, but the fair is not a large one. Saugor gains slightly, about five and a half thousand, in the exchange of migration. Damoh attracts labourers and others from the United Provinces and Central India, some in connection with the hide and jerked beef factories at the headquarters and elsewhere, but most for agricultural and general labour. Some of these were doubtless wheat harvesters but it was not possible to identify more than about 1,000 in the record. These two districts are always liable to sudden temporary invasions of immigrants from Central India or Bundelkhand in the event of scarcity there. Such an influx apparently occurred in 1906 amounting to over 100,000 wanderers, with a consequent disturbance in the conditions of the labour market and the records of vital statistics. There has been considerable migration to and from the Jubbulpore districts in the decade. The building of new lines in cantonments, the Gun Carriage Factory and other factories and industries in the Jubbulpore city have attracted labour from all sides, and there has been a good deal of labour immigration from the United Provinces and Punjab which seems by the proportion of the sexes to be of a temporary nature. Labourers, especially Kols from the Murwara tahsil, migrate to Chhindwara and Betul for railway work or join the stream of periodic migration from the north to the cotton picking in Berar, which is reinforced by labourers from the Sohagpur tahsil of Hoshangabad and other parts of the Nerbudda valley, where only periodic employment is available to the labouring population. The Hoshangabad and Narsinghpur districts lose in migration, the former heavily and the latter slightly, while the immigrants into Nimar form more than a quarter of the population of that district. The heavy migration from Hoshangabad to Nimar is doubtless partly fictitious, being due to people recording as their districts of birth the district to which their native village belonged before the recent transfer of territory between these districts. Part of it is, however, caused by the successful colonization of parts of the Harsud and Burhanpur tahsils. Nimar however gets the bulk of its immigrants from outside the Provinces, chiefly from Bombay and the States of Central India.

A feature of the migration of the Plateau Division is the return during the decade of the emigrants who flocked to the Nerbudda Valley and to places outside the Province, *e.g.* Hyderabad during the famine for work. This is especially noticeable in the figures of the Betul and Chhindwara Districts. The large increase in the volume of exchange with the Maratha and Wainganga districts to the south is due to the attraction of labour on irrigation and mines in the Wainganga districts and the improvement in communication afforded by the Satpura Railway. A comparison with the figures of 1901 shows the transfer of immigrant labour working in the Seoni district which was the head quarters of the Satpura Railway construction in 1901, into the districts of Mandla and Chhindwara where construction is still proceeding. The figures of the Mandla district clearly reflect the growth of the large Railway centre at Nainpur, and the general flow of traffic along the newly constructed branch of the Satpura Railway in that district. The volume of migration has increased in the Maratha Plain Division but the character and direction has been somewhat disturbed by the prevalence of plague at the time of the census in the more congested portions. The census is taken at a time when the employment in the rice districts is at its least, and the set of temporary and periodic migration is from east in the Wainganga Valley to the Berar districts on the west, where the late cotton-picking and ginning and the spring harvest provide employment. The Bhandara district which contains an enormous number of labourers loses heavily by migration at this time of year, and a considerable portion goes to Nagpur, Wardha, Amraoti and Yeotmal. Migration balances in Balaghat and Chanda where the ryotwari colonization and the expansion of irrigation is attracting permanent settlers from neighbouring districts, while the progress of work in mines and irrigation in the Wainganga valley brought in a certain amount of temporary immigration from Chhattisgarh and the north of the Provinces. Nagpur, with its headquarters city attracts immigrants of all kinds who settle temporarily or permanently for trade, or service, public or private, but plague at the time of the census caused a dispersal of the inhabitants of the city and the infected towns and villages to the surrounding districts, especially to Wardha. The foreign-born are numerous in all the districts of

Berar especially in the less congested district of Yeotmal which had no plague at the time of the census. But, as already pointed out, a considerable proportion of this gain is of a temporay or periodic nature and the fair at Wun is responsible for a few thousands of those who temporarily crossed the border at the census time. The Berar districts all gain enormously by immigrants from outside the Provinces. Those from the United Provinces, Rajputana and Bombay are mostly of a permanent or semi-permanent character while of those from Bombay and Hyderabad some are casual or temporary, but a considerable part are permanent settlers.

The Chhattisgarh Plain Division gains heavily from outside the Provinces, chiefly in permanent settlers from the Sambalpur district of Bihar and Orissa. The exchange with the Maratha Plain is mostly confined to the neighbouring districts and Nagpur and is of a casual nature, slightly in favour of Chhattisgarh, which also gains in the exchange with the neighbouring States of the Chota Nagpur Division. As between the districts and states of the Division, Raipur gains from both Bilaspur and Drug, Drug gains from Bilaspur and the Feudatory States gain from the British districts. Both immigration and emigration has increased since 1901 but the increase is chiefly from outside. Some labour from Raipur and Drug goes on to irrigation works in the Wainganga Valley, but the large irrigation projects in Chhattisgarh are now attracting the local labour though not as much as is needed for these works. The labour movement along the line to the east has already been mentioned. The Chhattisgarh cooly does not apparently go west for labour except on contract. In the Chota Nagpur Division, Surguja sends settlers to Udaipur and Jashpur but receives immigrants from the Northern States of Central India, as do also the other States except Udaipur. Migration with Chhattisgarh has considerably increased since 1901, but the exchange is at present still in favour of the latter Division. The Korea and Udaipur States which are under administration have attracted a large number of permanent settlers from Surguja and the neighbouring States of Central India, and most of the traders of the Division come from the British districts lying to the north.

65. If the famines of the decade ending 1901 interrupted the settled life of the people and stimulated movement of labour of all kinds in search of employment, the development of communications and industries during the last 10 years has facilitated and directed this enterprise. The figures of migration recorded in 1901 included a considerable number of persons who left their homes owing to the famines and many of these have since returned to their homes. Considering only the migration between the several Natural Divisions and between them and places outside the Provinces the volume has substantially increased since 1901, but not in proportion to the increase of population. The exchange between districts has however considerably increased; migration is more voluntary and self-conscious, and the facility for obtaining work outside the immediate vicinity of his home and the popularity of railway work, with its high wages and pleasant wagon life, has done much to educate the labourer's intelligence and improve his remuneration. Enterprise and the spirit of adventure has superseded the old parochial contentment, and it is reported that it is sometimes easier to get coolies to work on irrigation work in a neighbouring district than on the same employment in their own district. In regard to more permanent forms of migration, we have the concentration from the country into the towns especially in the Maratha Plain Division, and an influx of traders, engineers, mechanics and skilled workmen who have followed the expansion of trade and industries, while the development of ryotwari cultivation and the opening out of waste land by irrigation in the Wainganga Valley, Nimar and Chhattisgarh has attracted permanent settlers from both within and without the Provinces and afforded an opening for the surplus cultivating population of the more congested districts.

Year.	Total number of persons born or enumerated in the Central Provinces who were enumerated outside the district of birth (000's omitted).
1911	2,412
1901	2,007
1891	2,044

General Conclusions.

CHAPTER III.

SUBSIDIARY TABLE I.—IMMIGRATION (ACTUAL FIGURES).

District and Natural Division where enumerated.	BORN IN (000'S OMITTED).																		
	DISTRICT OR NATURAL DIVISION.			CONTIGUOUS DISTRICT IN PROVINCE.			OTHER PARTS OF PROVINCE.			CONTIGUOUS PARTS OF OTHER PROVINCES, ETC.			NON-CONTIGUOUS PARTS OF OTHER PROVINCES, ETC.			OUTSIDE INDIA.			
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
CENTRAL PROVINCES AND BERAR	15,283	7,579	7,704	...	...	...	...	...	...	419	202	217	324	197	127	7	6	1	
Nerbudda Valley Division	*2,559*	*1,292*	*1,267*	*21*	*10*	*11*	*5*	*2*	*3*	*115*	*48*	*67*	*105*	*61*	*44*	*4*	*3*	*1*	
1 Saugor	487	251	236	10	4	6	2	1	1	26	10	16	16	9	7	...	...	...	1
2 Damoh	298	154	144	18	6	12	1	1	...	7	3	4	9	5	4	..	...	...	2
3 Jubbulpore	647	322	325	19	8	11	8	4	4	28	12	16	41	24	17	3	3	...	3
4 Narsinghpur	302	152	150	15	6	9	1	...	1	4	1	3	4	2	2	...	...	...	4
5 Hoshangabad	411	209	202	12	5	7	4	2	2	16	6	10	14	9	5	...	...		5
6 Nimar	290	148	142	43	22	21	5	3	2	13	6	7	40	22	18	...	...	...	6
7 Makrai	10	6	4	4	1	3	...	..	...	...	...	...	..	..	...	...	...	...	7
Plateau Division	*1,583*	*779*	*804*	*83*	*39*	*44*	*5*	*3*	*2*	*15*	*8*	*7*	*22*	*14*	*8*	...	...	...	
8 Mandla	363	179	184	26	13	13	3	2	1	9	4	5	4	3	1	...	...	...	8
9 Seoni	358	175	183	32	14	18	1	1	...	...	...	...	4	2	2	...	...	...	9
10 Betul	361	178	183	13	6	7	5	3	2	...	...	...	11	7	4	...	...	...	10
11 Chhindwara	465	231	234	37	16	21	6	3	3	...	..	...	9	6	3	...	...	...	11
Maratha Plain Division	*5,810*	*2,907*	*2,903*	*67*	*31*	*36*	*23*	*12*	*11*	*92*	*40*	*52*	*174*	*108*	*66*	*2*	*2*	...	
12 Wardha	354	183	171	76	32	44	18	9	9	...	...	...	13	8	5	...	...	...	12
13 Nagpur	707	359	348	63	26	37	14	7	7	..	.	...	25	16	9	1	1	...	13
14 Chanda	621	310	311	32	14	18	5	3	2	12	5	7	7	5	2	...	...	...	14
15 Bhandara	720	357	363	39	15	24	9	5	4	...	..	.	6	4	2	...	...	...	15
16 Balaghat	338	167	171	36	16	20	11	5	6	...	...	...	4	3	1	...	...	...	16
17 Amraoti	712	366	346	94	40	54	32	17	15	.	...	...	38	24	14	...	...	...	17
18 Akola	668	342	326	55	22	33	12	6	6	19	8	11	35	22	13	...	..	..	18
19 Buldana	587	300	287	25	10	15	2	1	1	22	9	13	33	17	16	...	...	...	19
20 Yeotmal	553	282	271	87	41	46	30	15	15	32	14	18	21	13	8	...	...	...	20
Chhattisgarh Plain Division	*4,373*	*2,122*	*2,251*	*32*	*16*	*16*	*16*	*8*	*8*	*124*	*64*	*60*	*50*	*30*	*20*	...	...	...	
21 Raipur	1,209	589	620	60	26	34	15	7	8	23	11	12	19	11	8	.	...	...	21
22 Bilaspur	986	480	506	55	22	33	8	4	4	84	44	40	13	8	5	...	...	...	22
23 Drug	693	339	354	74	29	45	4	2	2	...	...	...	5	3	2	...	...	...	23
24 Bastar	408	205	203	11	6	5	5	3	2	3	2	1	7	4	3	...	...	...	24
25 Kanker	98	49	49	26	12	14	2	1	1	...	...	...	1	1	...	...	...	...	25
26 Nandgaon	121	61	60	38	15	23	6	3	3	...	..	...	2	1	1	...	...	...	26
27 Khairagarh	119	60	59	29	11	18	5	2	3	...	...	...	2	1	1	...	...	...	27
28 Chhuikhadan	21	11	10	8	3	5	2	1	1	...	...	...	...	...	...	...	...	...	28
29 Kawardha	59	29	30	14	6	8	5	2	3	...	...	...	...	...	...	...	..	...	29
30 Sakti	21	11	10	12	5	7	1	1	.	...	...	...	1	1	...	...	...	...	30
31 Raigarh	188	94	94	20	8	12	3	2	1	5	2	3	3	2	1	.	...	...	31
32 Sarangarh	82	42	40	13	5	8	...	...	...	6	2	4	1	1	...	...	.	...	32
Chota Nagpur Division	*697*	*352*	*345*	*9*	*4*	*5*	*1*	*1*	...	*40*	*21*	*19*	*8*	*5*	*3*	...	...	...	
33 Chang Bhakar	16	8	8	...	...	...	...	...	...	8	4	4	...	...	...	...	...	...	33
34 Korea	41	21	20	9	4	5	...	...	...	8	4	4	3	2	1	...	...	..	34
35 Surguja	409	206	203	1	1	...	1	1	...	15	9	6	2	1	1	...	...	...	35
36 Udaipur	51	26	25	12	6	6	1	1	..	...	...	...	1	1	...	...	...	...	36
37 Jashpur	158	80	78	6	3	3	1	1	..	5	2	3	5	3	2	...	...	...	37

NOTE.—Owing to the omission of thousands the sum of columns 2, 5, 8, 11, 14 and 17 does not work up to the total population in certain cases.

SUBSIDIARY TABLE II.—EMIGRATION (ACTUAL FIGURES).

District and Natural Division of Birth.	ENUMERATED IN (000'S OMITTED).																		
	DISTRICT OR NATURAL DIVISION.			CONTIGUOUS DISTRICT IN PROVINCE.			OTHER PARTS OF PROVINCE.			CONTIGUOUS PARTS OF OTHER PROVINCES, ETC.			NON-CONTIGUOUS PARTS OF OTHER PROVINCES, ETC.			OUTSIDE INDIA.			
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
CENTRAL PROVINCES AND BERAR	15,283	7,579	7,704	...	...	...	...	...	...	208	93	115	104	55	49	1	1	...	
Nerbudda Valley Division	*2,559*	*1,292*	*1,267*	*51*	*26*	*25*	*16*	*9*	*7*	*77*	*29*	*48*	*26*	*14*	*12*	..	...	...	
1 Saugor	487	251	236	16	6	10	10	5	5	22	9	13	2	1	1	...	...	...	1
2 Damoh	298	154	144	17	7	10	2	1	1	6	2	4	...	...	...	...	...	...	2
3 Jubbulpore	647	322	325	24	11	13	18	10	8	15	5	10	23	12	11	...	...	...	3
4 Narsinghpur	302	152	150	22	10	12	4	2	2	2	1	1	...	...	...	...	...	...	4
5 Hoshangabad	411	209	202	52	25	27	6	3	3	19	7	12	2	1	1	...	..	...	5
6 Nimar	290	148	142	6	3	3	2	1	1	8	3	5	3	2	1	...	...	...	6
7 Makrai	10	6	4	4	2	2	...	...	.	...	...	...	...	...	...	...	...	...	7
Plateau Division	*1,583*	*779*	*804*	*58*	*26*	*32*	*4*	*2*	*2*	*3*	*2*	*1*	*7*	*4*	*3*	...	...	...	
8 Mandla	363	179	184	15	7	8	1	1	...	3	2	1	1	...	1	...	...	...	8
9 Seoni	358	175	183	32	14	18	2	1	1	...	...	...	5	3	2	...	...	...	9
10 Betul	361	178	183	21	10	11	4	2	2	...	...	...	...	...	...	...	...	...	10
11 Chhindwara	465	231	234	20	8	12	3	1	2	..	..	...	1	1	...	...	...	...	11
Maratha Plain Division	*5,810*	*2,907*	*2,903*	*61*	*28*	*33*	*10*	*5*	*5*	*27*	*13*	*14*	*32*	*17*	*15*	...	...	...	
12 Wardha	354	183	171	61	26	35	3	1	2	...	...	...	...	...	...	...	...	...	12
13 Nagpur	707	359	348	88	38	50	29	15	14	...	...	...	27	14	13	...	...	...	13
14 Chanda	621	310	311	53	24	29	4	2	2	2	1	1	...	...	...	..	...	...	14
15 Bhandara	720	357	363	58	25	33	58	30	28	...	...	...	4	2	2	..	...	...	15
16 Balaghat	338	167	171	30	12	18	14	7	7	...	...	...	7	4	3	...	...	...	16
17 Amraoti	712	366	346	88	38	50	6	3	3	...	...	...	3	2	1	...	...	...	17
18 Akola	668	342	326	59	24	35	3	1	2	1	...	1	1	1	...	...	...	...	18
19 Buldana	587	300	287	23	9	14	2	1	1	7	3	4	...	...	...	...	...	...	19
20 Yeotmal	553	282	271	41	17	24	2	1	1	...	...	...	...	...	...	...	...	...	20
Chhattisgarh Plain Division	*4,373*	*2,122*	*2,251*	*37*	*18*	*19*	*7*	*4*	*3*	*46*	*23*	*23*	*48*	*24*	*24*	...	...	...	
21 Raipur	1,209	589	620	50	20	30	25	12	13	12	6	6	14	7	7	...	..	...	21
22 Bilaspur	986	480	506	72	30	42	14	6	8	9	5	4	33	17	16	...	...	...	22
23 Drug	693	339	354	91	38	53	6	3	3	...	...	...	1	...	1	...	...	...	23
24 Bastar	408	205	203	6	3	3	...	...	...	1	1	..	...	...	...	...	...	...	24
25 Kanker	98	49	49	8	4	4	...	...	...	...	...	...	...	...	...	...	...	...	25
26 Nandgaon	121	61	60	27	11	16	6	3	3	...	...	...	...	...	...	...	...	...	26
27 Khairagarh	119	60	59	36	15	21	7	3	4	...	...	...	...	...	...	...	...	...	27
28 Chhuikhadan	21	11	10	9	4	5	3	1	2	...	...	...	1	...	1	..	...	...	28
29 Kawardha	59	29	30	10	4	6	2	1	1	...	...	...	...	...	...	...	...	...	29
30 Sakti	21	11	10	3	1	2	...	...	...	...	...	...	...	...	...	...	...	...	30
31 Raigarh	188	94	94	21	8	13	2	1	1	19	9	10	1	...	1	...	...	...	31
32 Sarangarh	82	42	40	12	4	8	...	...	...	4	1	3	...	...	...	...	...	...	32
Chota Nagpur Division	*697*	*352*	*345*	*14*	*7*	*7*	*1*	...	*1*	*8*	*4*	*4*	*5*	*3*	*2*	...	...	...	
33 Chang Bhakar	16	8	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	33
34 Korea	41	21	20	2	1	1	...	...	...	...	..	...	...	...	...	...	...	...	34
35 Surguja	409	206	203	22	11	11	1	...	1	4	2	2	4	2	2	...	...	...	35
36 Udaipur	51	26	25	7	3	4	...	...	...	...	...	...	...	...	...	...	...	...	36
37 Jashpur	158	80	78	3	1	2	2	1	1	3	2	1	...	...	...	...	...	...	37

NOTE.—(1) Persons enumerated outside India (Strait Settlements, 11; Fiji, 494; Hongkong, 54; Federated Malay States, 31; Ceylon, 29; Union of South Africa, 49; and Uganda, 7) and born in the Central Provinces and Berar, whose district of birth is not known, have been left out of account in the figures for individual districts and natural divisions.

(2) Columns 11, 12 and 13 refer to emigrants to contiguous Provinces, figures for contiguous parts of other Provinces not being available.

SUBSIDIARY TABLE III.—PROPORTIONAL MIGRATION TO AND FROM EACH DISTRICT.

	District and Natural Division.	NUMBER PER MILLE OF ACTUAL POPULATION.						NUMBER OF FEMALES TO 100 MALES AMONGST			
		IMMIGRANTS.			EMIGRANTS.			IMMIGRANTS.		EMIGRANTS.	
		Total.	From contiguous districts.	From other places.	Total.	To contiguous districts.	To other places.	From contiguous districts.	From other places.	To contiguous districts.	To other places.
	1	2	3	4	5	6	7	8	9	10	11
	CENTRAL PROVINCES AND BERAR	**47**	**26**	**21**	**19**	**13**	**6**	**107**	**63**	**125**	**89**
	Nerbudda Valley Division	***89***	***7***	***82***	***61***	***18***	***43***	***105***	***98***	***93***	***129***
1	Saugor	**101**	18	83	**90**	29	61	168	109	184	125
2	Damoh	**104**	53	51	**76**	52	24	180	113	152	173
3	Jubbulpore	**133**	26	107	**107**	32	75	136	85	120	101
4	Narsinghpur	**74**	46	28	**86**	67	19	162	125	129	107
5	Hoshangabad	**101**	27	74	**172**	115	57	137	109	107	139
6	Nimar	**259**	110	149	**52**	16	36	95	92	115	129
7	Makrai	**309**	261	48	**252**	239	13	186	94	125	**54**
	Plateau Division	***73***	***48***	***25***	***42***	***34***	***8***	***112***	***67***	***120***	***78***
8	Mandla	**104**	64	40	**50**	37	13	106	84	121	**61**
9	Seoni	**94**	81	13	**98**	81	17	128	67	123	**93**
10	Betul	**76**	34	42	**65**	54	11	113	62	108	**108**
11	Chhindwara	**100**	71	29	**46**	40	6	135	62	158	**94**
	Maratha Plain Division	***58***	***11***	***47***	***21***	***10***	***11***	***113***	***80***	***119***	***96***
12	Wardha	**231**	165	66	**141**	134	7	136	74	136	**108**
13	Nagpur	**127**	77	50	**178**	109	69	144	66	134	**94**
14	Chanda	**83**	48	35	**87**	78	9	128	87	117	**101**
15	Bhandara	**70**	51	19	**154**	74	80	160	83	133	**90**
16	Balaghat	**132**	92	40	**132**	78	54	132	88	146	**98**
17	Amraoti	**187**	107	80	**111**	100	11	133	71	132	**91**
18	Akola	**154**	69	85	**82**	75	7	145	82	145	**139**
19	Buldana	**122**	37	85	**49**	34	15	153	109	158	**142**
20	Yeotmal	**235**	121	114	**59**	57	2	110	96	140	**98**
	Chhattisgarh Plain Division	***48***	***7***	***41***	***30***	***8***	***22***	***99***	***85***	***103***	***101***
21	Raipur	**88**	45	43	**77**	38	39	128	89	148	**101**
22	Bilaspur	**140**	48	92	**111**	63	48	149	87	141	**108**
23	Drug	**107**	96	11	**126**	117	9	159	68	140	**101**
24	Bastar	**58**	25	33	**18**	15	3	99	84	94	**76**
25	Kanker	**226**	209	17	**68**	67	1	109	91	117	**88**
26	Nandgaon	**278**	229	49	**196**	161	35	150	106	148	**110**
27	Khairagarh	**233**	187	46	**277**	231	46	157	122	147	**123**
28	Chhuikhadan	**325**	255	70	**373**	291	82	149	128	141	**130**
29	Kawardha	**237**	174	63	**161**	127	34	136	100	140	**224**
30	Sakti	**384**	339	45	**107**	96	11	153	77	176	**118**
31	Raigarh	**141**	93	48	**191**	95	96	146	97	167	**109**
32	Sarangarh	**196**	124	72	**160**	121	39	162	141	164	**196**
	Chota Nagpur Division	***77***	***12***	***65***	***37***	***19***	***18***	***108***	***82***	***102***	***94***
33	Chang Bhakar	**329**	2	327	**10**	9	1	80	102	93	**3**
34	Korea	**336**	151	185	**31**	26	5	101	80	101	**1**
35	Surguja	**45**	2	43	**75**	52	23	97	73	102	**101**
36	Udaipur	**221**	190	31	**113**	107	6	108	71	116	**48**
37	Jashpur	**96**	35	61	**46**	18	28	119	89	104	**102**

NOTE.—(1) The figure in column 3 against the Central Provinces and Berar refers to the immigrants from contiguous districts outside the Province, while the figures against natural divisions and districts refer to contiguous districts within the Province.

(2) Figures of emigrants to contiguous districts outside the Province not being available, those for contiguous Provinces have been included in column 6 against the Central Provinces and Berar, while they have been altogether left out in the case of districts and divisions.

Subsidiary Table IV.—Migration between Natural Divisions (actual figures) compared with 1901.

Natural Division in which born.		Number enumerated (000's omitted) in Natural Division.					
		Nerbudda Valley Division.	Plateau Division.	Maratha Plain Division.	Chhattisgarh Plain Division.	Chota Nagpur Division.	Total.
1		2	3	4	5	6	7
Total	**1911**	**250**	**125**	**357**	**221**	**58**	**1,011**
	1901	**237**	**120**	**353**	**127**	**51**	**888**
Nerbudda Valley Division	1911	...	44	18	6	...	68
	1901	...	44	5	5	...	54
Plateau Division	1911	14	...	45	4	...	63
	1901	18	...	26	3	...	47
Maratha Plain Division	1911	11	38	...	22	...	71
	1901	11	42	...	29	1	83
Chhattisgarh Plain Division	1911	1	6	27	...	10	44
	1901	1	6	32	...	4	43
Chota Nagpur Division	1911	...	...	...	15	...	15
	1901	...	...	...	8*	...	8
Outside the Province	1911	224	37	267	174	48	750
	1901	207	28	290	82	46	653

Note.—(1) Figures for 1901 of persons enumerated in the Maratha Plain Division and born in any other natural division of the Province include those for the Nagpur Division only, those for Berar not being available by natural divisions.

* (2) Total emigrants from all Chota Nagpur Tributary States to the Central Provinces were 13,786 in 1901, and the figure 8,028 represents the proportion for States transferred to the Central Provinces.

Subsidiary Table V.—Migration between the Central Provinces and Berar and other parts of India.

(Part I)—Central Provinces and Berar.

Serial No.	Province or State.	Immigrants to Central Provinces and Berar.			Emigrants from Central Provinces and Berar.			Excess (+) or deficiency (−) of Immigration over Emigration.	
		1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9	10
	A.—British Territory	***371,073***	***312,711***	***+94,860***	***182,803***	***174,176***	***+30,131***	***+188,270***	***+366,562***
	B—Native States	***371,994***	***335,496***		***128,973***	***107,469***		***+243,021***	
1	Bihar and Orissa (B. T.)	123,076			27,626			+95,450	
2	Ditto (States)	5,522	64,716	+69,680	25,010	65,703	+7,910	−19,488	−987
3	Bengal (B. T.)	5,792			19,615			−13,823	
4	Do. (States)	6			1,362			−1,356	
5	United Provinces (B. T.)	130,799	123,546	+8,021	14,796	11,240	+3,581	+116,003	+112,306
6	Ditto (States)	768			25			+743	
7	Bombay (B. T.)	86,003	105,881	−4,814	33,115	16,581	+18,183	+52,888	+89,300
8	Do. (States)	15,064			1,649			+13,415	
9	Madras (B. T.)	10,219	8,914	+1,306	7,196	14,071	−6,865	+3,023	−5,157
10	Do. (States)	1			10			−9	
11	Assam (B T.)	151	174	+17	77,001	62,997	+14,024	−76,850	−62,823
12	Do. (State)	40			20			+20	
13	North-West Frontier Province (B. T.)	697	Not available.	*Nil.*	87	Not available.	*Nil.*	+610	*Nil.*
14	North-West Frontier Province (States)	1			...			+1	
15	Punjab (B. T.)	10,329	6,534	+5,121	1,378	1,391	+109	+8,951	+5,143
16	Do. (States)	1,326			122			+1,204	
17	Ajmer-Merwara (B. T.)	2,673	2,373	+300	341	30	+311	+2,332	+2,343
18	Andamans and Nicobars (B. T.)	19	23	−4	887	Not available.	*Nil.*	−868	*Nil.*
19	Baluchistan (B. T.)	1,064	240	+824	124	...	+124	+940	+240
20	Burma (B. T.)	236	310	−74	623	2,133	−1,510	−387	−1,823
21	Coorg (B. T.)	15	...	+15	14	30	−16	+1	−30
	Other Native States.								
22	Central India Agency	198,560	166,047	+32,513	80,063	66,978	+13,085	+118,497	+99,069
23	Hyderabad (State)	92,731	114,236	−21,505	18,208	39,871	−21,663	+74,523	+74,365
24	Baroda „	409	145	+264	321	141	+180	+88	+4
25	Kashmir „	105	56	+49	11	...	+11	+94	+56
26	Cochin „	12	...	+12	12	18	−6	*Nil.*	−18
27	Travancore „	18	...	+18	41	86	−45	−23	−86
28	Mysore „	748	744	+4	1,183	4	+1,179	−435	+740
29	Rajputana Agency	55,861	53,496	+2,365	936	371	+565	+54,925	+53,125
30	Sikkim	2	...	+2	Figures not received.	...	...	...	...
31	French and Portuguese Settlements.	820	729	+91	Figures not received.	...	...	...	...
32	India unspecified	...	43	−43	...	...	...	...	...

Note - (1) Figures for British Territory and Native States for 1901 are not available separately. The form of the table has been accordingly changed, the Native States being brought close to the British Territory of the Province to which they belong for facility of comparison.

(2) Emigrants for 1901 from the five Chota Nagpur States received from Bengal to other parts of India outside the Province were not available and have been therefore left out of account.

SUBSIDIARY TABLE V.—MIGRATION BETWEEN THE CENTRAL PROVINCES AND BERAR AND OTHER PARTS OF INDIA.

(PART II).—BRITISH TERRITORY OF THE CENTRAL PROVINCES AND BERAR.

Serial No.	Province or State.	Immigrants to British Territory of Central Provinces and Berar.			Emigrants from British Territory of Central Provinces and Berar.			Excess (+) or deficiency (−) of Immigration over Emigration.	
		1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9	10
	A.—British Territory	*320,641*	*246,683*	*+105,440*	*164,710*	*237,987*	*+49,388*	*+155,931*	*+321,386*
	B.—Native States	*344,172*	*312,690*		*122,665*			*+221,507*	
1	Bihar and Orissa (B. T.)	93,785	10,925	+91,291	19,743	Detailed figures are not available.	...	+74,042	Nil.
2	Ditto (States)	4,889			18,712		...	−13,823	
3	Bengal (B. T.)	3,540			18,016		...	−14,476	
4	Do. (States)	2			1,362		...	−1,360	
5	United Provinces (B. T.)	118,106	114,362	+4,490	11,749		...	+106,357	
6	Ditto (States)	746			25		...	+721	
7	Bombay (B. T.)	85,642	105,375	−5,018	33,075		...	+52,567	
8	Do. (States)	14,715			1,645		...	+13,070	
9	Madras (B. T.)	5,357	7,258	−1,900	6,281		...	−924	
10	Do. (States)	1			10		...	−9	
11	Assam (B. T.)	146	155	+31	72,471		...	−72,325	
12	Do. (State)	40			20		...	+20	
13	N.-W. Frontier Province (B. T.)	617	Figures not available.	...	86		...	+531	
14	Ditto (States)	1			...		...	+1	
15	Punjab (B. T.)	9,480	5,683	+4,727	1,375		...	+8,105	
16	Do. (States)	930			122		...	+808	
17	Ajmer-Merwara (B. T.)	2,644	2,359	+285	341		..	+2,303	
18	Andamans and Nicobars (B. T.)	19	22	−3	887		...	−868	
19	Baluchistan (B. T.)	1,064	239	+825	124		...	+940	
20	Burma (B. T.)	229	305	−76	548		...	−319	
21	Coorg (B. T.)	12	...	+12	14		...	−2	
	Other Native States.								
22	Central India Agency	177,717	150,209	+27,508	80,059		...	+97,658	
23	Hyderabad (State)	90,778	113,449	−22,671	18,206		...	+72,572	
24	Baroda „	375	142	+233	321		...	+54	
25	Kashmir „	103	55	+48	11		...	+92	
26	Cochin „	12	...	+12	12		...	...	
27	Travancore „	15	...	+15	41		...	−26	
28	Mysore	716	718	−2	1,183		...	−467	
29	Rajputana Agency	52,331	47,353	+4,978	936		...	+51,395	
30	Sikkim	2	...	+2	Figures not received.		...	...	
31	French and Portuguese Settlements	799	721	+78	Figures not received.		...	...	
32	India unspecified	...	43	−43	...		...	...	
	C.—Native States of the Central Provinces and Berar	*103,357*	*61,591*	*+41,766*	*143,916*	*118,262*	*+25,654*	*−40,559*	*−56,671*
33	Makrai	3,716	3,268	+448	4,215	4,521	−306	−499	−1,253
34	Bastar	4,060	4,612	−552	10,707	12,992	−2,285	−6,647	−8,380
35	Kanker	5,340	1,458	+3,882	24,267	25,699	−1,432	−18,927	−24,241
36	Nandgaon	17,539	14,145	+3,394	26,193	21,127	+5,066	−8,654	−6,982
37	Khairagarh	19,335	11,445	+7,890	17,395	17,772	−377	+1,940	−6,327
38	Chhuikhadan	6,198	3,247	+2,951	4,985	4,529	+456	+1,213	−1,282
39	Kawardha	10,219	10,301	−82	14,868	11,840	+3,028	−4,649	−1,539
40	Sakti	2,439	1,536	+903	9,748	5,164	+4,584	−7,309	−3,628
41	Raigarh	13,342	2,269	+11,073	15,871	6,210	+9,661	−2,529	−3,941
42	Sarangarh	10,426	1,282	+9,144	11,257	5,050	+6,207	−831	−3,768
43	Chang Bhakar	7	8,028	+2,715	23	10	+13	−16	−4,670
44	Korea	1,366			1,585	72	+1,513	−219	
45	Surguja	5,635			705	880	−175	+4,930	
46	Udaipur	3,148			1,795	1,759	+36	+1,353	
47	Jashpur	587			302	637	−335	+285	

SUBSIDIARY TABLE V.—MIGRATION BETWEEN THE CENTRAL PROVINCES AND BERAR AND OTHER PARTS OF INDIA.

(PART III).—NATIVE STATES OF THE CENTRAL PROVINCES AND BERAR.

Serial No.	Province or State.	Immigrants to Native States of Central Provinces and Berar.			Emigrants from Native States of Central Provinces and Berar.			Excess (+) or deficiency (−) of immigration over emigration.	
		1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9	10
	A.—British Territory	***50,432***	***66,028***	***−10,580***	***18,093***	***43,658***	***−19,257***	***+32,339***	***+45,176***
	B.—Native States	***27,822***	***22,806***		***6,308***			***+21,514***	
1	Bihar and Orissa (B. T.)	29,291	53,791	−21,611	7,883	Detailed figure not available.	...	+21,408	Nil.
2	Ditto (States)	633			6,298		...	−5,665	
3	Bengal (B. T.)	2,252			1,599		...	+653	
4	Do. (States)	4			...		...	+4	
5	United Provinces (B. T.)	12,693	9,184	+3,531	3,047		...	+9,646	
6	Ditto (States)	22			...		...	+22	
7	Bombay (B. T.)	361	506	+204	40		...	+321	
8	Ditto (States)	349			4		...	+345	
9	Madras (B. T.)	4,362	1,656	+3,206	915		..	+3,947	
10	Do. (States)	...	...	...	...		...	...	
11	Assam (B. T.)	5	19	−14	4,530		...	−4,525	
12	Do. (State)	...	...	...	...		...	...	
13	North-West Frontier Province (B. T.)	80	Not available.	*Nil.*	1		...	+79	
14	North-West Frontier Province (States)	...	...	...	...		...	...	
15	Punjab (B. T.)	849	851	+394	3		...	+846	
16	Do. (States)	396			...		...	+396	
17	Ajmer-Merwara (B. T.)	29	14	+15	...		...	+29	
18	Andamans and Nicobars (B. T.)	...	1	−1	...		...	...	
19	Baluchistan (B. T.)	...	1	−1	...		...	...	
20	Burma (B. T.)	7	5	+2	75		...	−68	
21	Coorg (B. T.)	3	...	+3	...		...	+3	
	Other Native States.								
22	Central India Agency	20,843	15,838	+5,005	4		...	+20,839	
23	Hyderabad (State)	1,953	787	+1,166	2		...	+1,951	
24	Baroda „	34	3	+31	...		...	+34	
25	Kashmir „	2	1	+1	...		...	+2	
26	Cochin „	...	...	...	...		...	...	
27	Travancore „	3	...	+3	...		...	+3	
28	Mysore „	32	26	+6	...		...	+32	
29	Rajputana Agency	3,530	6,143	−2,613	...		...	+3,530	
30	Sikkim	...	...	...	...		...	...	
31	French and Portuguese Settlements.	21	8	+13	...		...	+21	
32	India unspecified	...	...	...	...		...	...	
	C.—British Territory of the Central Provinces and Berar	***143,916***	***118,262***	***+25,654***	***103,357***	***61,591***	***+41,766***	***+40,559***	***+56,671***
33	Saugor	458	624	−166	18	13	+5	+440	+611
34	Damoh	125	42	+83	21	3	+18	+104	+39
35	Jubbulpore	941	721	+220	136	29	+107	+805	+692
36	Mandla	1,233	493	+740	139	...	+139	+1,094	+493
37	Seoni	182	170	+12	14	...	+14	+168	+170
38	Narsinghpur	131	67	+64	22	...	+22	+109	+67
39	Hoshangabad	3,664	4,354	−690	1,910	1,501	+409	+1,754	+2,853
40	Nimar	416	119	+297	2,009	1,751	+258	−1,593	−1,632
41	Betul	250	173	+77	91	17	+74	+159	+156
42	Chhindwara	50	64	−14	15	2	+13	+35	+62
43	Wardha	80	71	+9	21	6	+15	+59	+65
44	Nagpur	1,813	3,880	−2,067	201	119	+82	+1,612	+3,761
45	Chanda	3,088	7,007	−3,919	2,528	8,660	−6,132	+560	−1,653
46	Bhandara	3,882	4,415	−533	2,509	1,464	+1,045	+1,373	+2,951
47	Balaghat	2,092	2,170	−78	1,845	1,853	−8	+247	+317
48	Amraoti	290	274	+71	69	Figures not available.	*Nil.*	+221	..
49	Akola	12			36			−24	...
50	Buldana	10			287			−277	...
51	Yeotmal	33			47			−14	...
52	Raipur	25,684	65,697	+31,681	17,418	22,552 / 15,593 (8,028)	+45,266	+8,266	+47,312
53	Bilaspur	43,519	27,788		35,018			+8,501	
54	Drug	55,963	Figures not available		39,003	Figures not available.		+16,960	
55	Central Provinces unspecified	...	133	−133	...	...	...	...	+133

CHAPTER IV.

Religion.

Statistical.

SUMMARY OF STATISTICS.

66. The numerical strength of each religion returned is given in Imperial Table VI for each district and state. Imperial Tables XVII and XVIII contain details of sects, races and ages of Christians. At the end of this Chapter will be found the following Subsidiary Tables in which the most prominent features of the statistics are set forth by means of proportionate and comparative figures:—

Subsidiary Table No. I.—General distribution of the population by religion.

Subsidiary Table No. II.—Distribution by districts of the main religions.

Subsidiary Table No. III.—Christians, number and variations.

Subsidiary Table No. IV.—Races and sects of Christians.

Subsidiary Table No. V.—Distribution of Christians per mille (*a*) races by sect and (*b*) sects by race.

Subsidiary Table No. VI.—Religions of urban and rural population.

The general strength of each religion in the Provinces is given in the marginal Table. The majority of the population are either Hindus or Animists, the former numbering about four-fifths and the latter about one-seventh of the total population. Of the remaining 4½ per cent. 3½ per cent. are Muhammadans, neither Christians nor Jains who are about equal in number amounting to as much as 1 per cent. of the total population, while the followers of the remaining minor religions, Sikhs, Parsis, Jews, etc., aggregate to little more than 5,000 persons. It will be observed that, though there has been an increase during the decade in all the major religions, the growth is marked in the case of Christians, and is large among Animists, while Hindus have increased more rapidly than Muhammadans. It is necessary to consider in more detail the meaning of these figures and the statistical aspect of the subject will be discussed in this section together with such subjects as can conveniently be included here leaving for later sections a more general discussion of matters connected with religion.

RELIGION.	NUMBER IN—	
	1911.	1901.
Hindus	12,807,874	11,071,677
Animists	2,490,355	1,912,177
Musalmans	585,029	519,249
Christians	73,401	27,252
Jains	71,417	67,744
Sikhs	2,317	1,980
Parsis	1,757	1,510
Hindu-Aryas	974	402
Jews	125	150
Hindu-Brahmos	32	205
Buddhists	9	167

ANIMISTS.

67. One of the earliest forms of the religious attitude is that termed "Animism" to which a good deal of attention has of late been given and much literature devoted. In the Chapter on Religion in his Report of 1901, Mr. Russell has discussed very fully the nature of the religious ideas which are usually described as animistic and their relation with Hinduism and I do not intend to continue the disquisition in any detail except in so far as the discussion bears on the accuracy of the statistics of Animists contained in the census statements. Sir Bamfylde Fuller has thus described animism—

"Animism is a vague feeling that the objects with which a man comes in contact, animate or inanimate, possess wills of their own and have the power and the desire to oppose him. This notion accounts for the bad luck which often occurs to us. Chance is, we feel, an unsatisfactory explanation. It is simpler and easier to believe that we are unfortunate because we have been deliberately thwarted. The idea is present to most men when missing a train or when wrestling with a collar stud. It is obvious in small children, who will beat a table or chair against which they have stumbled. Xerxes affords us a classific illustration in the chains with which he punished the unruliness of the sea."

A similar idea is now found among the wild tribes of Korwas who will shoot arrows into the river which has drowned their relatives. Hunger, thirst,

pain, disease and death loom formidably before the mind of primitive man and surround his life. He is face to face with the primeval forces of nature and in his struggle for existence it is natural that his mind should be turned continually towards the malevolent forces against which he struggles and that he should be more greatly impressed with the maleficent than the beneficent side of nature. These forces, which he conceives to animate all natural objects, water, mountains, trees, the earth and the fruits thereof, he alternately propitiates with sacrifices and offerings and compels to do his will by the exercise of a rudimentary science, founded on a crude association of ideas, which we call magic.

68. The above may serve to recapitulate very briefly the character of the beliefs commonly called animistic. But when we attempt to ascertain practically how many and what class of people entertain these beliefs, as distinct from the tenets of other religious, difficulties at once arise. In the first place there is no vernacular equivalent for *animism* nor is this hotch-potch of beliefs and superstitions capable of compression into the compass of any brief expression which would be intelligible either to the enumerator or to the person questioned. It is useless to ask of an ignorant backwoodsman what is his religion. He would be quite unable to reply. Again, if a leading question be put to him he would probably say "yes" to avoid further inquisition. It is therefore necessary to approach the matter in an indirect way, and the enumerators were instructed to enquire of those who belonged to tribes ordinarily outside the pale of Hinduism whether they worshipped principally their tribal gods or the gods of Hindus. Even this form of the question does not, by any means, insure a satisfactory answer. In many cases a man would answer that he worshipped both, and it is left to the enumerator to record him as an Animist or a Hindu. Whichever he decided the enumerator would probably record the same religion for all persons of that tribe in his block. Again, the supervisor would be inclined to make the entries uniform throughout his circle and thus a tribe in one circle might be recorded as animistic while the same tribe under exactly similar circumstances would be put down in another circle as Hindu. To this must be added the consideration that the absorption of the tribal communities into the pale of Hinduism is gradually, but surely proceeding. Many of those aborigines who have been brought into contact with their Hindu neighbours will record themselves as Hindus, because, on the one hand, they can see no difference between their own religious attitude and that of their Hindu neighbours, with whom they jointly worship the spirits of nature and for whom in many cases they or other members of their own community actually officiate as priests, while, on the other hand, they obtain by the fiction of Hinduism a step on the social ladder and become members of a system which includes the highest in the land. Nor would their pretensions always be objectionable to the enumerator, who, often a Brahman schoolmaster or patwari, would hardly let slip a chance of securing and identifying a possible client for his priestly ministrations.

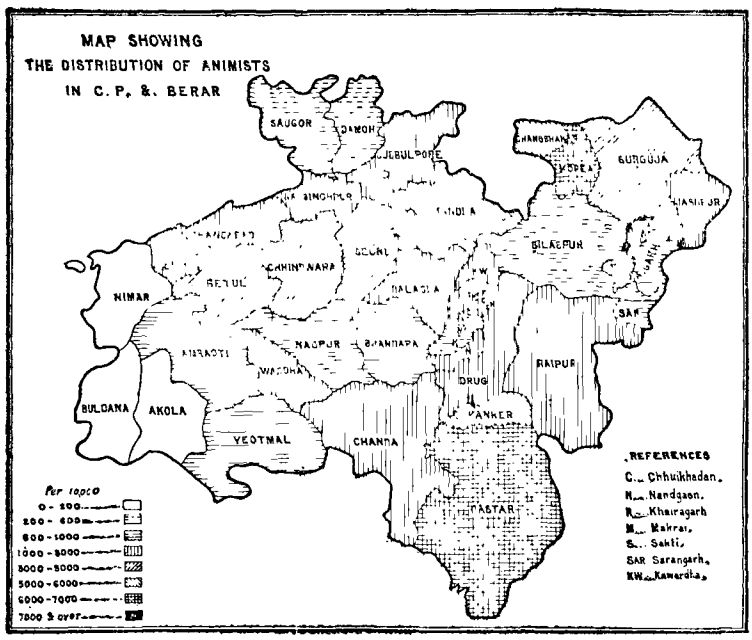
THE NATURE OF THE RETURN OF ANIMISTS.

If some of the figures returned in the enumerators' books are to a considerable extent artificial, the statistics which emerge from the process of classification in the census office are even more so. The indication of the return of an animistic belief in the enumerator's book is the record of the tribal name in the column reserved for religion. The religion returned is in fact the *tribal religion*. In many cases, however, the books contain, in the column of religion, the names of tribes or castes which are commonly considered within the pale of Hinduism, and though the religious attitude of the members of such groups as Mahars, Chamars, Mehtars, etc., are, especially in the wilder parts of the Provinces, practically indistinguishable from those of the tribes, the cloak of Hinduism covers them though it may not touch them; all such persons were, therefore, regardless of the entries they individually or collectively returned, classified as Hindus. Thus the statistics of Animists can, in no way, be considered any indication of the number of persons who hold what are ordinarily considered to be animistic beliefs; but, so far as they indicate anything, they serve to show the number of aborigines belonging to tribes which are popularly considered outside the pale of Hinduism, who still, in the opinion of the enumerator and the checking officers, adhered to their tribal religion.

In view of the considerations above set forth it will not be difficult to understand that variations in the distribution of the animistic population at different censuses are determined primarily by differences in the nature of the return and the method of classification, and that the elimination of these considerations, which is necessary before an estimate can be formed of the real extent of the growth or diminution in this community, is by no means an easy task.

LOCAL DISTRIBUTION OF ANIMISTS.

69. The aboriginal tribes which contain the animistic believers are scattered throughout the Provinces. Of the two and half million Animists returned at the census, the largest number inhabit the Chhattisgarh Plain Division where in the Zamindaris and Feudatory States they have lived undisturbed and have to a large extent retained their primitive customs and beliefs. Viewed in proportion to the rest of the population, however, the Plateau Division has the largest proportion of Animists, the actual number returned being little less than that of the Chhattisgarh Plain and forming no less than 42 per cent. of the total population. Chota Nagpur with its large population of Oraons, Mundas, Kols and Korwas has almost the same proportion as the Plateau Division. The Maratha Plain contains about 1/5th of the total number which, however, only amounts to about 8 per cent. of the population and is largely concentrated in the Wainganga Valley and the south of Chanda, while Animists are not only fewest in actual number in the Nerbudda Valley but also least in proportion to the population of that Division. Everywhere where Hindu settlers have penetrated and established themselves we find the tribal religions breaking down. On the other hand, in the hilly and wooded tracts of Mandla, the Chhattisgarh Zamindaris and the eastern and southern States the influence of Hinduism is less strong and the primitive religious ideas survive. While the general distribution of Animists according to the census figures is fairly correct as to fact, the variations in the number returned from census to census are chaotic owing to the divergences in classification above referred to. That this is the case will be amply demonstrated by the comparative figures of four censuses given in the margin for a few States, which display variations which must simply reflect the caprice of the enumerating staff. Similarly, while in Damoh, Nimar, Nagpur and the Jashpur State there has been a considerable decline, there has been a large increase in the Jubbulpore district, and in some cases the number returned is 50 times as great as that returned in 1901.



	1911	1901	1891	1881
Chuihkhadan . .	4,558	...	5,041	...
Sakti . . .	4,882	...	2,009	4,664
Kawardha . .	16,000	316	6,834	21,402
Chang Bhakar . .	12,915	1	...	...
Korea . . .	40,176	10,395	80	...
Udaipur . . .	48,163	3,897	7,256	...

As a matter of fact with the exception of Jashpur where 36,000 Oraons have in a body embraced Christianity, there has been no such religious upheaval as the figures would indicate. Absorption into Hinduism gradually goes on and the fact that the tribes are not looked upon by Hindus as impure aids the process. We find everywhere the aboriginal acting as priest of the indigenous village worship shared in by almost all classes of Hindus. On the other hand, especially in Chhattisgarh and Berar, many Brahmans are willing to serve an

aboriginal of good standing and wealth and will encourage him to adopt Hindu customs, to accept a genealogy connecting him with gods or heroes of Hindu mythology and to pay for their services and ministrations. Thus the Andhs, the Halbas, the Kolis and the Rautias have been almost totally absorbed into Hinduism, while a very small percentage of Sawaras, Kawars, Bhainas, Bhils, Binjhwars and Binjhias retain their old religion. The Gonds, who still remember their traditions as a ruling race, have largely resisted the influence of Hinduism and only 16 per cent. have returned their religion as Hindu, but they are gradually succumbing especially in the north and in Berar. A petition recently received from some Gonds and Pardhans of Yeotmal prays that they be recorded as Hindus and sets forth that the five, six or seven gods whom they worship are genuine gods and heroes of the Hindu pantheon, being the five Pandavas with the addition in the case of the *Sahadevas* of Karna of the Mahabharat, and of Krishna for the *Satdevas*. They allege that they are the direct descendants of Yudhishthira, a claim which their less ambitious brethren, content with their traditional origin from stone, scare-crow or dirt, would as vehemently repudiate. Similarly the Kawar Zamindari families, whose absorption is of more recent origin than some other tribes, having failed to carry through the pretention of identity with the Kauravas, have changed their name to Tawar and now aspire to Rajput rank.

CONCLUSION REGARDING THE RETURN OF ANIMISTS.

70. We may conclude, therefore, that, though the difficulties of classification render doubtful the accuracy of the figures of Animists when viewed in detail, the general distribution over the Provinces is fairly correct. The increase in the number of Animists since 1901 amounts to about 30 per cent. which is somewhat above the natural increase, though the animistic tribes are known to be exceedingly prolific. The process of absorption into Hinduism has been slowly but surely extending and intensifying but it is only in the case of the Oraons of Jashpur that the numbers have been considerably affected by Christianity. On the whole, we may say that probably about 10 per cent. of the increase is due to differences in classification at last census and this.

HINDUS.

71. Four-fifths of the population of the Provinces are Hindus. The Hindu community preponderates everywhere except in the Mandla district and a few States such as Bastar, Kanker, Makrai, Korea, Chang Bhakar and Udaipur. The whole of the Maratha Plain Division except the southern portion of the Chanda and Yeotmal Districts and the North-western corner of the Amraoti district is thickly populated by Hindus, who amount to as many as 86 per cent. of the population of that division. In the Nerbudda Valley Division 85 per cent. and in the Chhattisgarh Division 82 per cent. of the population returned themselves as Hindus, Satnami Chamars forming 12 per cent. of the population recorded in the latter division as Hindu. In the Plateau Division and the Chota Nagpur States which are largely inhabited by aboriginal tribes the population is more equally divided between Hindus and other religions, and it is thus in the centre and on the borders of the Provinces that the Hindu population is thinner than elsewhere.

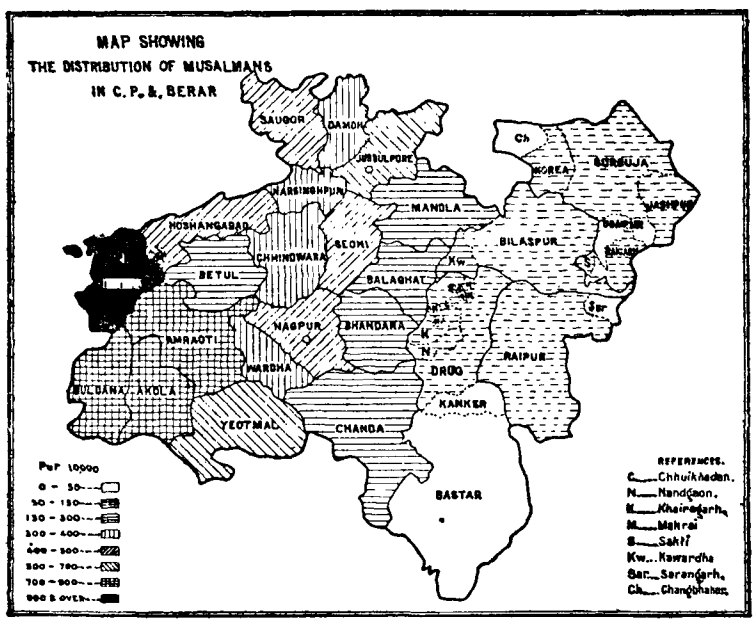
As compared with the figures of 1901, there has been an increase of 16 per cent. in the Hindu population which is about equal to the growth of the population of the Province during the decade. There has been some immigration from Northern India, but the amount of migration in these Provinces hardly affects the figures of the large groups of population. Nor has conversion been an important factor of the growth shown by the figures. Hinduism, as has often been stated, is rather a social system than a religious organization. It is avowedly not a proselytising religion and conversion is achieved by absorption. A very large number of aborigines in these Provinces has from time to time been thus absorbed, but the process does not appear to have been conspicuous during the past decade and it is somewhat curious to note that the proportion of Hindus has gradually decreased from 83 per cent in 1881 through 81 in the intervening decades to 80 per cent. in 1911, while the ratio of Animists has regularly increased from 13 through 14 to 15½ per cent. during the same period. There has, however, actually been no retrenchment from Hinduism, and the civilizing

influence of education has stimulated rather than abated the desire of the aborigines to be numbered in the Hindu fold. Apart from the effect of differences in classification which has already been dealt with, the explanation of the variation undoubtedly lies in the greater fecundity of the aboriginal tribes. The growth of population has usually been largest in the Plateau districts, the districts of the Wainganga Valley and the districts and States of the Chhattisgarh Plain, and all these tracts contain a large proportion of aborigines professing animistic beliefs. Again, if we compare a district like Saugor which contains chiefly Hindus with the Bastar State in which Animists are more than half the population, we find that while the number of Hindu children born within the decade in the former amounts to 29 per cent. of the Hindu population, the number of animistic children born in the same period in Bastar is 35 per cent. of the Animists; or in every 10 Hindu families of 5 persons in Saugor there were 15 new-comers against 18 in similar groups of Animists in Bastar.

Hindu sects and some general aspects of Hinduism will be discussed in the later sections of this chapter.

MUHAMMADANS.

72. Of the 585,029 Musalmans scattered throughout the Provinces, 238,665 or about half belong to Berar. Berar was long under the sway of Muhammadan rulers and still forms part of the dominions of the Muhammadan ruler of Hyderabad. The number of Muhammadan settlers is therefore naturally large. Each of the four districts in Berar contains more Musalmans than any other district of the Province, except Jubbulpore. Amraoti and Akola Districts each contain more than 70,000 Musalmans, Buldana has 55,000 and Yeotmal 39,000; Jubbulpore 41,000, Nagpur and Nimar each 38,000. In Nimar the Muslim community musters strong in Burhanpur, which was once the capital of the Faruki dynasty belonging to their faith, and 10 per cent. of the population of the district are Muhammadans. Nagpur was also the capital of a Musalman Gond Raja, but there as well as in Jubbulpore it is trade and service which have principally attracted them. Muhammadans usually prefer to settle in towns and cities and about half of their total number in these Provinces are residents of towns. Muhammadans have increased by 13 per cent. during the last decade. The rate of increase is highest in the Plateau Division and the Chota Nagpur States where, however, the community is extremely small. In the Nerbudda Valley and the Chhatisgarh Plain Division which adjoin the above two Divisions respectively, the rate of increase is small and there has doubtless been migration between these divisions, especially towards the Plateau Districts where the Satpura Railway has opened out urban employment of all sorts. It is usually held that Muhammadans are more prolific than Hindus, but in these Provinces their rate of increase has been lower. The chief reason lies in the fact that a large number of Muhammadans, Cutchis, Bohras, Khojas, etc., are temporary sojourners who leave their families behind. It is also the case that in these Provinces some of the conditions which are held to favour extra fecundity in Muhammadans are not so strong as elsewhere.



DIVISIONS AND SECTS OF MUSALMANS.

73. Only two Musalman sects are important in these Provinces and were recorded, *viz.*, Sunni and Shia. Ninety-four per cent. of the Muhammadan population is Sunni, and of the

remainder rather more than half returned themselves as Shias, the rest giving no sect. It is not intended to describe here the well-known differences in the tenets of these sects. The majority of local converts to Islam record themselves as Sunnis, and the Shias are mostly foreigners, Cutchis, Bohras and Khojas, who are also admittedly the descendants of converts. A large number of Hindu castes contain members who have returned their religion as Musalman, especially in Berar. A list of these is given in the margin and further details will be found in Imperial Table XIII. If we add the Bohras, Cutchis and Khojas the number of such persons who are admittedly converts amounts to 83,000 or 14 per cent. of the Muhammadan population. By far the majority of Muhammadans were, however, recorded under the four racial names of Shaikh, Syed, Mughal and Pathan, and a large number of those who were not originally converts must have returned themselves under one of these heads, Shaikh especially being a vague term which covers any racial ambiguity. It is probable, indeed, that more than half the followers of Islam in these Provinces do not belong to any genuine Muhammadan race. Little conversion to Islam occurs now-a-days, the old influences towards a change of religion having lost their force. Compulsion is no longer possible and with the loss of political prestige the attraction of military, domestic or other service, under Muhammadan masters does not lead to a change of faith, as was the case with the Bhils, whom military service brought into the fold of Islam. In other respects, however, progress among the Muhammadan community during the decade has been real, and the general awakening of the political sense of Islam in India during the last few years has not been lost on the Central Provinces and Berar. A number of Anjumans have been established which are primarily intended to be educational and social organisations, but sometimes dabble in politics also. At Amraoti a Muhammadan high school has been opened by Government, and is said to be the only one of its kind in India. There are two other high schools, one at Nagpur and another at Jubbulpore, which are supported by private subscriptions supplemented by a Government grant. A branch of the All-India Moslem League has lately been established at Nagpur under the name of the Provincial Moslem League. It is a political association started with the object of safe-guarding the political rights and publishing the grievances of the Musalmans of this Province. A similar institution at Ellichpur known as the Majlisi Islam was started some time ago with the same objects as the newly-opened association at Nagpur, and continues to exist. While there has been no perceptible change in the doctrines and ceremonies of Musalmans in this Province, the spread of education is softening the old conservative and fanatical spirit. A good instance of this is seen in the fact that the Berar Anjuman Islam has been able to pass a resolution overruling the deep-rooted objection to followers of Islam receiving interest on money invested, and that body has actually set an example to others by putting out its own money at interest.

Ahir	Gond	Koshti
Bagwan	Ghosi	Kunjra
Banjara	Gujar	Lohar
Beldar	Halwai	Londhari
Bhand	Jat	Manihar
Bhangi	Jingar	Mewati
Bhat	Jokhara	Mirasi
Bhil	Julaha	Mukeri
Bhisti	Kachera	Patwa
Chhipa	Kalar	Pinjara
Darji	Kangar	Rangari
Dhimar	Kazzi	Rajput
Dhobi	Kasar	Sikligar
Dhalgar	Kasbi	Sutar
Fakir	Kasai	Takari
Gandhi	Koli	Tamboli
Gadia	Kunbi	Teli

CHRISTIANS.

74. There has been an important increase in the Christian community which has almost tripled during the last decade. While in 1901 there were 27,252 Christians, the present census shows 73,401, of whom, however, the wholesale conversion of Oraons in Jashpur accounts for just half. Even if we leave this State out of account, the rate of increase in Christians stands at no less than 34 per cent. Separating the figures for Europeans, Anglo-Indians and Indian Christians we find the incidence of increase to be 42, 37 and 30, per cent. respectively. The enlargement of the administrative organisation, and the development of industries and trades has caused an increase of European Christians in the higher ranks. The higher appointments in the new branches under the Irrigation, Agricultural and Educational departments contain a considerable proportion of Europeans; the development of railway construction and of factories and mining industries is largely under the control of Europeans, while a considerable number of Europeans and Anglo-Indians have been attracted to subordinate and ministerial employment in these and other departments.

In Jubbulpore the rise in the number of European Christians is largely due to the addition of a regiment of British infantry to the garrison and the formation there of a full brigade of artillery during the decade. Jubbulpore is also a popular place among all classes of Europeans and Anglo-Indians, and the natural growth of society is assisted by the number of persons who settle there with their families after retirement from public or private service.

Damoh, Chanda, Nimar and Bastar also show large increases in the number of Christians. The number of missions scattered over the Central Provinces is now considerable and there is not a single district or state which is not the field of Christian missionary activity. The great rise in the number of Indian Christians between 1891 and 1901 was largely due to the number of orphan children taken over by these missions in the famines of 1897 and 1900. In the early portion of the last decade the missions were still receiving additions from the same source, and while a certain number of the infant recruits were probably not returned as Christians in 1901, immediately after their admission, the return of Christians at the present census includes probably every member of the missions, whether young or old. Again, some of the older among these famine orphans have now settled down to married and family life and their children are included in the return, while, in respect of these persons and of Indian Christians of these Provinces generally, it has to be remembered that racially they belong largely to the aboriginal tribes and the lowest castes of the Hindu social scale which are well-known to be specially prolific. These considerations will show that there are other important factors accounting for the growth of the Christian community besides conversion, and as a matter of fact, except for the Jashpur Oraons, the number of adult converts made during the decade is probably small, if we may judge from the published reports of the missions themselves. The fact that among Christians there are no less than 112 children under 15 years old to 100 married persons, against a similar ratio of only 75 per cent. in the total population of the Provinces indicates the extent to which Christianity is at present confined to children.

A description of the principal sects of Christians will be found in a later section of this chapter.

JAINS.

75. There are now 71,417 Jains in these Provinces or about 5 per cent. more than at last census. In 1881 their number was 66,000 and their increase since then is small compared with the rise in the general population of the Provinces. Jains are principally members of the trading castes from Bundelkhand or Rajputana, especially the Parwar Banias, and apart from the fact that these castes are naturally not so prolific as the bulk of the population, they look upon themselves in the Central Provinces as foreigners and exiles and keep closely in touch with their native country which they frequently visit and to which they often send their families. Jains are most numerous in the Nerbudda Valley districts where about half their number are settled, chiefly in the Saugor, Damoh, and Jubbulpore districts which border Bundelkhand. There are also about 19,000 Jains in Berar who are principally Marwari Banias from Rajputana. Other districts which possess a fair number of these people are Wardha, Nagpur and Chhindwara. Like Musalmans they generally settle in towns where their business is chiefly in money, grain and cloth. As a rule Jains are thrifty and businesslike and many of them become owners of cotton gins and mills.

Jains are divided into two main sects, the Digambars and Swetambars, the former worshipping their gods naked and unadorned. There is also a small sect who do not worship idols but, like Sikhs, only the books of their faith. These are locally known as Samaiyas, their other name being Dhundias. More than half the Jains of the Central Provinces are Digambaris, about a quarter Swetambaris, a few only being Samaiyas. The Central Provinces Jains have comparatively recently awakened to the benefits of modern education and are now beginning to stir. Jain boarding houses and schools both for boys and girls have been opened. A Jain Historical Society has been established for research in the antiquities of their religion, and its first meeting was held recently at Seoni Chhapara where there is a large Jain temple. Since then a sectarian conference under the name of the "Madhyapradesh Digambar Jain Prantik Sabha" has

been established as a branch of the All-India Digambar Jain Conference. The effect of these and other similar efforts in other parts of the Provinces is to spread among the local Jains the knowledge of the essential beliefs of their religion and to emphasize their distinction from the doctrines and worship of Hinduism. The publication in print of their religious books, till recently prohibited by Jains, has had a further stimulating effect in the same direction and the Jain community is everywhere drawing together and dissociating itself from Hindu ceremonies and worship.

On the other hand the Jain religion does not attract converts, and perhaps as a consequence of the sectarian revival above alluded to has lost some of its members. The Kasars of Akola, formerly Jains, have seceded to Hinduism as also have the Jain Kalars, though they still retain their distinctive title. The Jains are a wealthy community and large sums of money have been spent on their temples and their ceremonies, especially on the costly *Rath* ceremony. Of recent years, however, their money has been devoted to more practical and useful objects, as for example the establishment of schools and boarding houses, and the improvement of their social condition. The controlling Sabhas are also attempting to combat intersectarial prejudices which have hitherto prevented the intermarriage of Jains of different sects or of persons of the same sect but of different sub-caste, in spite of the fact that intermarriage between Jains and Hindus was not uncommon. The past decade has therefore seen the introduction of directive energy and the beginning of an effort towards social and religious unity and enterprise in a body which has hitherto suffered from its isolation and from the fact that its members were scattered abroad among foreigners in a strange country.

SIKHS.

76. Of the 2,337 Sikhs enumerated, the majority belong to the Punjabi regiments stationed in Jubbulpore and Saugor. Few Sikhs have settled in these Provinces, and Nimar, Nagpur, Betul and Raigarh State are the only places where their number exceeds a hundred. Many of them are carpenters or mechanics and have been attracted by railway construction work, as in Betul. In Raigarh a few families have settled permanently on land given to them by the Raja in return for service done to him.

ARYAS.

77. The membership of the Arya Samaj in the Central Provinces and Berar has doubled itself during the decade. It was in the middle of the eighties that the first Samaj was started at Jubbulpore by a Punjabi Assistant Engineer. In 1881 there were only 10 Aryas but by 1891 the number had multiplied to 256. In 1901 the membership rose to 402 and has now reached 974, not a large figure considering that it represents the work of 45 Samajes. All the Samajes in the Central Provinces and Berar are controlled by the Central Samaj at Narsinghpur, which issues a monthly paper called the "*Arya Sewak*," in which the proceedings of the different Samajes are usually published. The Narsinghpur Samaj maintains an orphanage with about 30 inmates and the local members have an "*ata*" fund to which they daily contribute a handful of flour, which accumulates and is periodically made over to the orphanage. The Samaj also sends out "*bhajan mandalis*" or companies of preachers to expound the Vedic religion and generally to propagate the cause of the Arya Samaj. There is a Vedic school at Narsinghpur, a Sanskrit school has been started in Drug, and in the Jubbulpore district there are two girls' schools and a widows' home. Seven Arya Samajes already possess their own temples or meeting places and other similar buildings are under construction. The establishment of a Gurukul or seminary for resident students like the one at Hardwar is said to be under contemplation. But the progress of the Arya Samaj in these Provinces is, on the whole, slow and the spirit which animates the Samajes of the Punjab and United Provinces is wanting here. To many of the members the reading of Swami Dayanand's "Satyarth Prakash" and commentaries on the Vedas constitutes all they know of Arya Samajism, and there is little change in their customs or their mode of life. Members adhere to caste, and admissions of persons belonging to other religions (such as Islam or Christianity) or of the untouchable classes are not known to have occurred here as they have in

northern India, where the Arya Samaj has now opened its doors to converts from all communities by a simple ceremony of *Shuddhi* or purification.

BRAHMOS AND BUDDHISTS.

78. The Brahmo Samaj propaganda has never been preached in these Provinces and the few followers are Government servants, mostly from Bengal. Buddhism is not now a religion of the Provinces though the existence of statues of Buddha, inscribed with the formula of the creed, in different parts of the Province shows that the religion at one period penetrated even to Gondwana. The few persons who returned their religion as Buddhism are foreigners.

ZOROASTRIANS AND JEWS.

79. The Parsis, who are immigrants from Bombay, have increased from 1,510 to 1,757. They are usually found in Nagpur and other industrial trading centres, such as Amraoti, Akola, Jubbulpore and Nimar. At Nagpur they have a fire temple and a place for exposing their dead. Parsis, as a rule, are enterprising and well-to-do. They generally follow the European mode of living and allow more freedom to their women than most other Indian races.

Races and Sects of Christians.

RACES.

80. Of the total number of 73,401 Christians, 10 per cent. belong to European and allied races, 5 per cent. are Anglo-Indians and 85 per cent. Indian Christians. The word Anglo-Indian is now used, under the orders of the Government of India, to describe the European or mixed European domiciled community. Out of the 7,333 persons who returned themselves as Europeans and allied races, only 5,383 were born out of India, so that even making allowance for the number of children born in India to temporary European residents there is reason to suppose that some Anglo-Indians have included themselves among Europeans, though there is no means at hand to enable an accurate statistical estimate to be made of the number of persons thus misclassified. Among Europeans, of whom more than half belong to Jubbulpore and about one-fifth to Nagpur, the proportion of males to females is as 3 to 1. Anglo-Indians are most numerous in Nagpur where about half their number reside, Jubbulpore containing less than one-sixth. It is worth noting that, while in the Anglo-Indian community of Nagpur males considerably exceed females in number, in Jubbulpore the case is exactly the reverse. Among the European and allied races there are about 300 persons who are not British subjects. These are mostly missionaries from foreign countries and their families, chiefly from France, Germany, Italy, Sweden and America.

SECTS.

81. About two-thirds of the Europeans belong to the Anglican Communion and one-fifth are Roman Catholics. Methodists come next with about one-twentieth of the total number. Of Anglo-Indians more than half are Roman Catholics and over a third belong to the Anglican Communion. A few are Presbyterians and Methodists.

Of the sects of Indian Christians every effort was made to obtain as correct a return as possible. The help of the heads of the various denominations was enlisted and the local heads of each community were asked to circulate among their congregation the authorised name of the denomination so that each member of the community might know exactly what entry he should make. Illiterate members of the community were supplied with slips containing the name of their sect in the vernacular of the district so as to enable the enumerator to transcribe correctly in his book the unfamiliar English terms. At the same time the Census Staff was instructed as to the name of the denomination of which members would be likely to be found in their circles or blocks, and where there was a sufficient number of Christians in a village a Christian enumerator was usually appointed. With all these precautions, there were numerous omissions and incorrect entries, not only in the case of Indian Christians but against the names of Europeans and Anglo-Indians. In the case of Indian Christians, ambiguous entries of sect were corrected and completed with reference to the denomination of the mission working in or near the locality to which the entry belonged. Lists of Europeans and Anglo-Indians, who had not correctly

entered their sect or had given an indefinite return, were sent to the districts for further enquiry and, though all mistakes have not been thus eliminated and the number exhibited under the head "Sect not returned" is larger than I like, still Imperial Statement XVIII contains a fairly accurate classification of Christians under their various denominations. Of the Indian Christians more than two-thirds are Roman Catholics, about one-eleventh Lutherans, one-fourteenth Methodists, one-sixteenth Presbyterians, and there is a small sprinkling of Anglicans, Baptists, Quakers, and a few other minor Protestant denominations. It will be easily imagined that in the large majority of cases the difference of sect is not founded on any appreciation of doctrinal refinement but merely indicates the particular denomination to which each person is affiliated by conversion. In the Jashpur State, which contains the largest number of recent converts calling themselves either Roman or German, the Christian Oraons consider that one of the essential differences between themselves and their Animistic brethren, whom they call Sansar, lies in the cutting off of the *choti* or scalp lock ordinarily worn before conversion.

ROMAN CATHOLIC.

82. The Roman Catholic Episcopal Diocese of Nagpur includes almost the whole of the Province except the two northernmost districts of Saugor and Damoh which are included in the diocese of Allahabad, and six States one of which, *viz.*, Bastar, together with the adjoining portion of the Chanda district is under the Bishop of Vizagapatam, while the five Chota Nagpur States recently transferred from Bengal to this Province continue under the jurisdiction of the Archbishop of Calcutta.

The Church, which has branches in almost every district, maintains a number of schools both for Europeans and Indian Christians. There are 6 high schools, 3 for boys and 3 for girls, 2 middle schools and about 70 primary schools, of which 25 are specially for Mahar children who are treated as untouchable in Government schools. The mission has also built 18 churches or chapels in 14 districts and states of the Provinces and maintained 28 charitable institutions in the shape of dispensaries and orphanages. In 1901 the number of Roman Catholics was 8,043 of whom 5,386 were Indian Christians. The wholesale conversion of Oraons in the Jashpur State has placed the Roman Catholic community far ahead of any other Christian sects in point of number, the members now aggregating 44,552 of whom 41,167 are Indian Christians. But during the previous decade the Catholic missions had secured many converts and 800 children rendered parentless during the famines were maintained by the Nagpur Mission, settled in a village called Thana and brought up as Christians. Many of these are now married and are settled on the land as cultivators or have found employment as workmen or domestic servants in Nagpur and elsewhere. In Berar the mission in 1904 took up systematic work among the Mahars. The means employed to get in touch with them were the opening of schools, the organisation of elementary medical assistance and the occasional distribution of alms to the poor and of advances and loans for the redemption of mortgages. Bishop Coppel is of opinion that these steps brought about the baptism of not less than 1,000 Mahars though the census figures show a much smaller number. He supposes that the children who had been baptised with the consent of their Hindu parents must have been returned as Hindu along with the rest of the household. A similar explanation is given for the shortage in the census figures of Roman Catholics in Nimar where there is another station. The work began there in 1901 and the estimated number of baptised Balahis, the weaver caste of that district, is given as 3,000, though about 2,000 were returned at the Census. The Roman Catholic Missionaries admittedly do not interfere with caste distinctions. They object only to those caste customs which are distinctly idolatrous and the converts conform to most of their caste customs and often claim to belong to their caste. The conditions exacted from a proselyte before baptism are probably not as exacting in this sect as in some others nor is a public profession of faith required. There is, however, a high standard of organization and discipline and the priests keep constantly in touch with the members of their flock.

83. The Lutherans belong to the Swedish Mission working in the Chhindwara, Saugor and Betul districts and to a German Mission working in the Chota

LUTHERAN.

Nagpur States. The total number of the sect is 5,799 of whom 5,725 are Indians. In 1901 there were 3,801 Lutherans of whom 3,786 were Indians. But these figures include those of the Jashpur state which now contains as many as 4,201 Lutherans, and if these figures are deducted, it would appear that there has not been much progress in proselytising in the three British districts worked by the missionaries of this sect. The mission maintains some educational institutions including a training school for teachers and another for evangelists at Chhindwara. There is a workshop for young men and a female industrial school in Saugor, and both of these institutions have proved a great success. Conversions have been comparatively few during the last decade. The ages of the converts are said to range between 18 and 40 and every candidate for baptism has to go through a course of instruction before he is baptised. The mission which works largely among the aborigines acknowledges no caste distinctions, neither are they observed among the converts except in the case of the Mehtar caste.

METHODIST.

84. Methodists numbered 4,713 of whom 4,292 were Indians against 2,740 out of 2,940 in 1901. Branches are working in 14 districts and states of the Province and converts muster strong in the wildest tracts of the Bastar state, where there are now 1,202 members against 167 in 1901. Other important stations are those at Jubbulpore, Khandwa, Narsinghpur, Nagpur, Drug, Akola and Yeotmal. All these belong to the American Methodist Episcopal Church except the Yeotmal Mission which belongs to the American Free Methodist Church. In Jubbulpore in addition to the American Episcopal Church there is a Wesleyan Mission.

PRESBYTERIAN.

85. The number of Presbyterians is almost equal to that of Methodists, there being 4,152 persons of whom 3,963 were Indians. In 1901 there were 1,742 persons of whom 1,165 were Indians. The number includes members of two churches, *viz.*, the United Free Church of Scotland and the United Original Secession Church of Scotland. The former has missions at Wardha, Amraoti, Buldana, Bhandara and Nagpur, while the latter has one station at Seoni.

ANGLICAN.

86. In point of numerical strength, Anglicans come next to Roman Catholics, numbering 8,240, but the number of Indian converts is comparatively small, being only 1,822, a decline of 1,157 as compared with the figures of 1901, though the increase in the number of Europeans and Anglo-Indians of this denomination rather more than compensates for the loss in the Indian community. Anglican missions are working at Jubbulpore, Mandla, Chanda and Nagpur. Those at the first two stations belong to the Church of England Missionary Society and the other two to the Scotch Episcopal Church Mission. The Anglican Missions are strict in the matter of conversion and will not take in anybody of whom they are not sure that he has truly begun to believe in the creed they preach to him. The decrease in the Indian population of Anglicans, however, requires other explanation, and it is not improbable that some of the Indian Christians of this denomination returned themselves as Anglo-Indians.

QUAKER AND BAPTIST.

87. Quakers and Baptists are almost equal in strength, there being 1,160 of the former sect and 1,170 of the latter; almost all are natives. Quakers work at Hoshangabad under the name of "The Friends Foreign Missionary Association." The past decade marks a slight decrease in their strength. On the other hand, the Baptist Mission at Raipur, which is the only institution of that denomination in these provinces, has evidently been exceedingly successful, as there were only 114 Baptists returned in 1901.

MINOR DENOMINATIONS.

88. Under this heading are included Armenians, Congregationalists, the Greek Church, Mennonites, the Pentecostal Band, the Pentecostal Nazarines, the Disciples of Christ and the German Evangelical Synod of North America. The Mennonite mission has branches in the three districts of the Chhattisgarh Division, the Pentecostal Band at Khairagarh, Nandgaon and Drug, the Pentecostal Nazarines at Buldana and the Disciples in the Hoshangabad, Jubbulpore, Damoh, Saugor and Bilaspur districts. All these are American institutions. The German

Evangelical Synod of North America has missions at Raipur and at Drug. It was established in 1868, has done a great deal of work in Chhattisgarh, and is now one of the most important missions in these provinces. The mission has 72 schools (more than half of which were opened during the last decade), a large leper asylum assisted by Government, several dispensaries and orphanages and both an industrial and an agricultural school. It has six main branches, and has during the decade extended its work among females by starting a zenana branch. There are two non-sectarian missions, the Korku and Central India Hill Mission which works in the Amraoti and Betul districts, and the Christian Missionary Alliance which also works in Berar. Under the heading "Indefinite beliefs" were entered such returns as agnostic, monist, no religion, etc., a few of which occurred in the enumerators' books.

CONVERSION.

89. Some general observations may perhaps be added here on the class from which converts are usually drawn and the conditions of conversion to Christianity. The back-bone of the missions is undoubtedly the orphanages recruited during the famines. These children, mostly of the lowest castes and tribes, were received quite young, and were easily amenable to the discipline and teaching of the institutions. They were usually admitted into the Christian community by baptism after a short course of instruction. The majority of the missions work among the aborigines and there are special missions for Gonds and Korkus. The largest number of Gond converts have probably been secured in Bastar among the Maria and Muria tribes. The missionaries have brought themselves into touch with these people by means of schools, medicinal help and advances of money as well as by direct preaching. Most of the conversions have been of individuals or families, but in the Chota Nagpur States large groups and even villages of Oraons have been admitted to the benefits of the new religion, and no doubt their free manner of life, unembarrassed by caste restrictions, made them more easily amenable to the allurements of mission life. In the Maratha country conversions have chiefly taken place among the lowest and untouchable castes such as the Mahars, and elsewhere the corresponding castes such as Balahis (weavers) and Chamars (shoe-makers) have chiefly responded to missionary effort.

All the missions profess to require some standard of doctrinal knowledge before they baptise, and in most of them a public profession of faith is required, unless under exceptional circumstances, but apparently in Nimar, at any rate, the Roman Catholics do not require or expect any public profession. In some, *e.g.*, the Scotch Episcopalian Mission in Nagpur and Chanda, the preparation preliminary to baptism is very genuine, and the catecumenical period often lasts for a considerable time. The Roman Catholic Mission is probably less exacting in this respect than any other mission, and the superiority in number of their community perhaps to some extent reflects their easier attitude in this respect. Most of the missions profess to disregard all caste considerations, but it is usually found impossible to do so in the case of a caste like sweepers whose occupation debars them from any equality of status with others. The abrogation of caste distinctions is naturally easier among those converted at an early age and mixed marriages among adult famine orphans are now frequent. Among adult converts many keep a quasi-connection with their old castes which they can usually rejoin on payment of a small penalty. The levelling influences of the famines and their growing familiarity with the work of the local missions has largely overcome any active opposition to the missionary community among the lower classes, and it is probable that the number of converts is a very inadequate measure of the local influence of many of the missionary institutions. Most missions have schools and dispensaries which are open to Christians and non-Christians alike, and there is a consensus of opinion among the missionary bodies themselves, which undoubtedly has some foundation, that their life and work finds an increasing response among their neighbours in the form of sympathy if not of conviction.

Hinduism.

90. The question what constitutes Hinduism was discussed in a very interesting manner and in considerable detail by Mr. Russell in his Census Report of

1901 and has been the theme of many writers. It has been held "that Hinduism does not represent exclusively a religion, but denotes also a country and to a certain extent a race." Hinduism has been described as a social system rather than a religion, and includes the most divergent attitudes towards the problems of life usually treated as religious. The question, then, as to what is a Hindu, or who are to be included among Hindus, and what tests can be applied to differentiate a Hindu from a non-Hindu is not without considerable difficulty, and, though I do not intend to discuss the general question in any detail, I have, in accordance with the note of the Census Commissioner on the subject, prepared lists of the principal castes which, as castes, do not conform to certain standards usually applied to Hindus, or are subject to certain disabilities. For this purpose eighty-two castes have been examined whose individual strength exceeds 1 per cent. and whose united strength comprehends 92 per cent. of the total population, and the result is briefly set forth without any pretence of great accuracy.

HINDUISM.

91. Castes which deny the supremacy of Brahmans amount to 19 per cent. of the population. They include most of the tribes as a body but exclude tribes like Binjhwars, Dhanwars and Sawaras, who are almost wholly Hinduised. Even among the other tribes, as we have already seen, a considerable number of individuals have been absorbed into the Hindu community and would now recognise the authority of Brahmans. Besides the tribes there are various sectarian castes which owe their origin to a revolt from Brahman supremacy; such are the Manbhaos, Bisnois, Dhamis and Jangams, but their number is comparatively small. The million and a half of Satnamis and Kabirpanthis belong chiefly to the Chamar and the low weaving castes respectively, but have not formed themselves into distinct castes on the basis of their antagonism to Brahmanism.

Castes which deny the supremacy of Brahmans.

Baiga	30,391
Bhaina	17,387
Bharia	51,006
Bhil	27,785
Bhuinhar	27,620
Oraon	83,099
Gond	2,333,893
Kol	82,598
Korku	152,363
Korwa	34,000
TOTAL	2,840,142

92. Castes which do not receive the *mantra* from a Brahman or other recognised Hindu *guru* amount to about 43 per cent. of the population. This class includes the tribes and the impure castes. In the higher castes, however, which believe in initiatory rites there are a large number of persons who do not become *gurumukh*, and there is no doubt that less attention is nowadays being paid to the rites of initiation than of old.

Castes which do not receive the mantra *from a Brahman or other Hindu* guru.

Baiga	30,391	Balahi	52,314
Bhaina	17,387	Basor	52,947
Bharia	51,006	Chamar	901,594
Bhil	27,785	Dhobi	165,427
Bhuinhar	27,620	Ganda	151,787
Binjhwar	58,733	Ghasia	43,142
Dhanwar	18,637	Katia	41,311
Oraon	83,099	Kori	39,628
Gond	2,333,893	Kumhar	118,520
Gowari	157,580	Mehra	1,165,177
Halba	100,211	Mang	83,575
Kol	82,598	Mehtar	29,916
Korku	152,363	Panka	214,894
Korwa	34,000		
Sawara	74,181	TOTAL	6,309,716

93. Those who deny the authority of the Vedas consist of aboriginal tribes and amount to 20 per cent. Here again the Satnamis and Kabirpanthis are not included.

Castes which deny the authority of the Vedas.

Baiga	30,391	Oraon	83,099
Bhaina	17,387	Gond	2,333,893
Bharia	51,006	Gowari	157,580
Bhil	27,785	Korku	100,211
Bhuinhar	27,620	Korwa	34,000
Binjhwar	58,733	Sawara	74,181
Dhanwar	18,637		
		TOTAL	3,014,523

94. Among those who do not worship the great Hindu gods, amounting to 22 per cent., are included the tribes and some of the lower castes like Balahi, Ganda, and Mehtar. It is almost impossible to form a class of this kind in a province like the Central Provinces and Berar, where Hinduism and Animism merge and the Hindu gods are practically identified with the objects of worship of the lower castes and tribes. Thus the Korkus worship a god Mahadeo without any knowledge of his identity with Siva, and the

Castes which do not worship the great Hindu gods.

Baiga	30,391	Gowari	157,580
Bhaina	17,387	Korku	152,363
Bharia	51,006	Korwa	34,000
Bhil	27,785	Sawara	74,181
Bhuinhar	27,620	Balahi	52,314
Binjhwar	58,733	Ganda	151,787
Dhanwar	18,637	Mehtar	29,916
Oraon	83,099		
Gond	2,333,893	TOTAL	3,300,692

lowest castes would join in the celebrations at the Ramnavami or Janmashtami without identifying Rama or Krishna with Vishnu. From this point of view it is doubtful whether the whole tribe of Mahars should not be included but in the present classification all those have been excluded who actually worship the great trinity of Hindu gods in any of their incarnations.

95. Those who are not served by Brahman priests include those tribes who have not been brought within the pale of Hinduism and the impure castes for whom no good Brahman will serve. Of these there are a smaller number who have no Brahmans at all and include the Mehtars for whom no Brahman, however degraded, would serve.

Castes which are not served by good Brahman priests.

Baiga	30,391	Mehra	1,165,177
Bhaina	17,387	Mang	83,575
Bhuinhar	27,620	Mehtar	29,916
Oraon	83,099	Panka	214,894
Basor	52,947	Balahi	52,314
Chamar	901,594	Katia	41,311
Dhobi	165,427	Kori	39,628
Ganda	151,787	Kumhar	118,520
Ghasia	43,142		
		TOTAL	3,218,729

Castes which have no Brahman priests at all.

Baiga	30,391
Bhaina	17,387
Bhil	27,785
Bhuinhar	27,620
Oraon	83,099
Korku	152,363
Korwa	34,000
Mehtar	29,916
TOTAL	402,561

96. Those who are denied access to a Hindu temple form 25 per cent. and include some of the tribes and the impure castes. Even such tribes as Binjhwars and Dhanwars who return themselves as Hindus and are served by Brahmans would not be allowed access to the temples of the Hindu gods as they are considered unclean, the Gonds on the other hand are not held to be unclean and would be admitted to the temples.

Castes which are denied access to a Hindu temple.

Chadar	28,129	Balahi	52,314
Banjara	135,791	Basor	52,947
Baiga	30,391	Chamar	901,594
Bhaina	17,387	Dhobi	165,427
Bharia	51,006	Ganda	151,787
Bhil	27,785	Ghasia	43,142
Bhuinhar	27,620	Katia	41,311
Binjhwar	58,733	Kori	39,628
Dhanwar	18,637	Kumhar	118,520
Oraon	83,099	Mehra	1,165,177
Nagasia	44,165	Mang	83,575
Korku	152,363	Mehtar	29,916
Korwa	34,000	Panka	214,894
		TOTAL	3,769,338

97. The impure castes who cause pollution amount to 20 per cent. of the population. The question of impurity is dealt with fully in the chapter on Caste in Mr. Russell's Report of 1901.

Castes which cause pollution.

Balahi	52,314	Kori	39,628
Basor	52,947	Kumhar	118,520
Chamar	901,594	Mehra	1,165,177
Dhobi	165,427	Mang	83,575
Ganda	151,787	Mehtar	29,916
Ghasia	43,142	Panka	214,894
Katia	41,311		
		TOTAL	3,060,232

98. About 33 per cent. are beefeaters including Gonds, Chamars and Mehras. It must, however, be noted that beefeaters are not necessarily synonymous with those who do not reverence the cow. A Chamar or Basor reverences the cow and will not kill it, but if it dies or is killed by some one else he will have no hesitation in eating it. Similarly the Gonds have mostly given up ploughing with cows but they will eat beef.

Castes which eat beef.

Baiga	30,391	Korku	152,363
Gond	2,333,893	Basor	52,947
Chamar	901,594	Mang	83,575
Mehra	1,165,177		
Pardhan	118,630	TOTAL	4,838,570

99. There are some 19 castes and tribes who usually bury their dead, amounting to nearly two millions, but the customs of burial and cremation are not very distinct in these Provinces and there are a number of castes, amounting to about five and a half millions, who both bury and burn their dead. Amongst these the matter is partly one of religion, partly of hygiene and partly of cost. Saints and holy men are usually buried, persons suffering from small-pox or contagious diseases are buried, and where fuel is scarce and dear the poorer section of the community often bury. In other cases the dead are usually burned.

Castes which bury their dead.

Baiga	30,391
Balahi	52,314
Bhil	27,785
Bhuinhar	27,620
Binjhwar	58,733
Ganda	151,787
Ghasia	43,142
Gowari	157,580
Halba	100,211
Katia	41,311
Kawar	229,412
Kol	82,598
Kolam	24,976
Korku	152,363
Korwa	34,000
Mang	83,575
Panka	214,894
Pardhan	118,630
Dhanwar	18,637
TOTAL	1,649,959

Castes which both bury and burn their dead.

Banjara	135,791
Basor	52,947
Beldar	25,616
Bhaina	17,387
Bharia	51,006
Chadar	28,129
Chamar	901,594
Dhobi	165,427
Gond	2,333,893
Koli	36,146
Kori	39,628
Koshti	153,388
Mana	49,037
Mehra	1,165,177
Oraon	83,099
Nagasia	44,165
Rajwar	30,003
Sawara	74,181
Wanjari	33,714
Bhoyar	58,638
Dhanagar	96,283
Rangari	16,546
TOTAL	5,592,095

Hindu Sects.

100. An attempt was made at the Census of 1901 to obtain a return of Hindu sects both in the Central Provinces and in Berar. The marginal statement shows the result of the return in the Central Provinces. It will be noticed that more than four-fifths returned no sect, and that of those who returned a sect the Kabirpanthis and Satnamis, who belong to the lowest stratum of the Hindu social system and are members of sects which owed their origin in a revolt against Brahmanism, considerably out-number all the other sects together. If, therefore, it was to be expected that most persons professing Hinduism would belong to some definite school of Hindu thought and would be able to declare it, the return of last census for the Central Provinces can hardly be considered satisfactory. In Berar Mr. Chinoy records that the return of Hindu sects was so chaotic and incomplete that it was not worth tabulating, and no record of the figures of Hindu sects is given in the Berar Census Tables of 1901. A good deal of general information regarding the various sects of Hinduism was given by Mr. Russell in his chapter on religion, and I do not intend to traverse the ground which he has gone over. In view of the statistical difficulties in the way of obtaining trustworthy returns of sects, only two sects were asked for at the present census, *viz.*, Satnamis and Kabirpanthis, the former of which represents a reaction from the tenets of orthodox Hinduism and the latter perhaps an attempt to find a compromise between Hinduism and some of the doctrines of Islam.

Total Hindu . (1901) .	*9,745*
Saiva	123
Sakta	76
Smarta	129
Vaishnava	270
Kabirpanthi	493
Satnami	390
Other sects	56
Sects not returned . .	8,208

(000s omitted.)

VALUE OF STATISTICS.

101. An interesting correspondence started by Dr. Grierson has suggested some general discussion on the essential differences between the two great schools of Saivas and Vaishnavas which divide the more enlightened Hindu thought and are even perhaps dimly realised by the uninstructed mass. In strongly opposing the usual view of Hinduism as essentially pantheistic, Dr. Grierson holds that every Hindu is at heart either a Saiva or a Vaishnava, that there should be discoverable some essential test by which it would be possible for a census enumerator to determine of every Hindu whether he is in reality one or the other, and that the vast mass of Hinduism is at bottom though perhaps only half consciously Vaishnava and monotheistic. Though these Provinces with their large proportion of uneducated Hindus of low caste and standing are perhaps not the best field for an enquiry of this sort, I have taken some pains to get opinions which are most likely to be of value, and without going very deeply into the subject, I propose to deal briefly with the points suggested in the correspondence with Dr. Grierson, copies of which were sent to me by the Census Commissioner.

SAIVAS AND VAISHNAVAS.

The first question that arises is whether it can be said that all Hindus, whatever their sect, can be classified either as Vaishnavas or Saivas, whether there are any tests which can be taken for the purpose of such classification, and, if so, whether they could be applied by persons of the stamp of our census enumerators. Now even if we confine our attention to persons who have some knowledge of their religion and can indicate their sect, Dr. Grierson's dualistic classification cannot be pressed even here without straining it. We can classify all acknowledged worshippers of Siva as Saivas, we may perhaps add the Saktas (the worshippers of Kali and of the female principal) as Saivas in the more general aspect as their worship originated (in its present form) from Siva-worship and the connection is still retained. We may perhaps by a stretch include the Ganpatyas or worshippers of Ganesh, but the Sauryas or worshippers of Surya can hardly be classified with Saivas and the Smartas who worship the "Panchayatan" or 5 orthodox gods and would identify Parmeshwar rather with Brahma the creative principle, must stand outside the dualistic classification. Again on the other side there are various acknowledged Vaishnava sects such as the followers of Ramanuja, Madhava, Vallabha or Nimbarka but the secessionist sects of Dadu, Nanak, Kabir, etc., can hardly now be classed as Vaishnava in the sense in which Dr. Grierson means, while there are certain sects whose external form of worship is Vaishnava while their philosophy follows that of Shankaracharya. The entire sect of Sri Ramdas, the spiritual preceptor of the Maratha leader Sivaji, worships Sri Rama as an incarnation of Vishnu but has a Saiva philosophy. Tulsidas, the author of the Ramayan, is a Vaishnava *par excellence*, but his book inculcates the doctrine of *maya*.

If we proceed to consider the lower ranks of society, the difficulties of classification become insuperable. In spite of the elaborate instructions given to the enumerators at the 1901 Census nearly five-sixths of Hindus could not say whether they worshipped chiefly Mahadeo (Siva) or Rama, Krishna or the other incarnation of Vishnu. Mr. Russell deals with the subject in paragraph 143 *et seq.* of his report and shows that Devi worship is everywhere practised, and that, though Mahadeo is chiefly worshipped in the north and Hanuman in

the Maratha country, it would be little short of grotesque to associate their worship with the philosophical ideas underlying Saivism and Vaishnavism.

Turning to the question of tests the only tests that have been proposed are to enquire (1) the name of the god usually invoked, (2) the *mantra* said at the deathbed and (3) the sect of the guru.

It is generally agreed that where there is any doubt as to a man's sect none of these tests would serve to show it and even if he ostensibly belonged to a certain sect the test would often fail. One of my correspondents on this subject gave me, as an instance of the weakness of the test from the name of the god invoked, an incident which came under his own notice recently, when an educated Vaishnava Brahman ended up his invocation before a meal with the exclamation "*Hara, Hara, Mahadeo.*" As regards the *mantra* said at the deathbed, my information entirely confirms Mr. Blunt's experience that the words "*Ram Ram Satyaram*" or other words of this sort are said by all Hindus of any sect at funerals, and that the salutation "*Ram Ram*" is similarly used by all sects. Again, though among true Hindus the practice of initiation by a *guru* is fairly common in these Provinces, the number of persons initiated forms a very small percentage of the total number of those called Hindu. The fact is that in the Central Provinces the vast number of so-called Hindus are by religion animists in so far as they have any religion at all, while the minority who are sufficiently instructed in the philosophical side of the Hindu Religion to have a sect at all can probably say what it is. Dr. Grierson is evidently impressed with the idea, which has a considerable basis of fact, that a large number of Hindus (and also a large number of primitive animists) are monotheistic in the sense that behind their animistic attitude they have a dim and hazy notion of a supreme god whether they call him Parmeshwar or Bara Deo. He also sees that while Vaishnavism in its purest and most philosophic aspect is monotheistic, Saivism (including the cult of the female principles associated with the consorts of Siva) is more in touch with the primitive animistic attitude from which it very possibly arose. But between primitive animism and philosophic pantheism many waters run, and the philosophic Saiva is probably no more pantheistic than the philosophic Vaishnava whose religion is described by one of my correspondents as monotheistic in theory and polytheistic in practice. I cannot see that anything is to be gained by arbitrarily attributing an unconscious sectarianism to the vast majority whose only ideas of Vishnu or Siva, if they have any at all, are practically on a par with their attitude towards the spirits of nature. On the other hand it is perhaps in favour of Dr. Grierson's theories, that in the backward tract of the Chhattisgarh Division, Hindus who are not members of the two monotheistic sects of Kabirpanthi and Satnami, originally Vaishnava offshoots, are popularly called Saktas without any special reference to the doctrines they may hold.

The other questions raised in the correspondence are connected with the conceptions of *mukti, bhakti* and *karma*. To the philosophic Vaishnava *mukti* is believed to consist not in absorption, but in the continued separate existence of the soul near or in presence of the Supreme Soul. The Vaishnavas repudiate the doctrine of absorption of individual souls into the Supreme Soul and they reject the doctrine of *maya* or illusion which found its greatest advocate in the famous Saiva controversialist Shankaracharya. To them the external world is a stern reality and the idea that "their omniscient Supreme Lord ever-blazing with the effulgence of pure knowledge" should be contaminated by ignorance, nescience or *maya* is wholly repugnant. The general opinion is that the ordinary person shares in a dim way this conception of *mukti* as a continued separate existence of the soul and does not regard it merely as an advantageous reincarnation. Of *karma* it is held that if performed with a conscious and interested motive it leads indeed to rebirth, advantageous or otherwise according as the *karma* is good or bad, but if it is performed without such feeling, but as the outcome of a man's spiritual identity with the higher power obtained through the medium of *bhakti* or devotion, it emancipates the soul from further connection with the world and so from rebirth. Thus without *bhakti* there can be no release from the cycle of reincarnation, and this conception of *bhakti* and *karma* singularly resembles that held by many persons in the Christian Church of the relation between faith and works as factors of salvation.

KABIRPANTHIS AND SATNAMIS.

102. The Kabirpanthi and Satnami sects, both originally offshoots of Vaishnavism, are mostly in evidence in the Chhattisgarh Division, where, as revolts against orthodox Brahmanism, they attract members of the lowest Hindu castes. Taking the figures of the Central Provinces British Districts, in which alone comparison can be made with previous censuses, the Kabirpanthis have increased by 19 per cent. and the Satnamis by 13 per cent. We need not look far beyond natural causes for the explanation of these increases, though in the case of Kabirpanthis there is, no doubt, a certain recruitment among the weaving castes who look upon Kabir as their spiritual leader.

KABIR.

103. These sects have been described in detail in the Census Report of 1901 and in the Gazetteers of the Chhattisgarh Districts. Kabir was a foundling brought up by a Julaha or Muhammadan weaver. He was trained under a Vaishnava guru and his preachings therefore followed in some respects the precepts laid down by the

founders of that sect. Kabir, however, had broader views. He not only ignored caste distinctions and treated high and low castes as equal, but recognised the validity of other religions and attempted to find a basis of reconciliation between Hinduism and Islam. Such doctrine naturally did not appeal to the higher ranks of Hindu society, but he is held in reverence by the lower ranks both of Hindus and Muslamans, and it is said that when he died, the Hindus claimed his body for cremation, while the Musalmans desired to bury him as their saint. The seat of the chief guru of the sect, the lineal descendant of Kabir's principal disciple, is said to have been at Kawardha, the capital of a Feudatory State in these Provinces. The central authority has, however, been impaired by dissensions and the rival claimants have moved from Kawardha and settled in two different villages in the Bilaspur District, where they are visited by their respective followers. The Pankas, a low weaving caste of Chhattisgarh, are almost wholly Kabirpanthi, while other castes which largely contribute to the sect are Balahis, Koris, Dhobis, Chamars and to a lesser extent Ahirs, Kachhis, Kurmis and Lodhis.

SATNAMIS.

104. The Satnamis numbered 460,280 persons of whom 449,536 belonged to the Chhattisgarh Division and its Feudatories. Satnamism, an offshoot of Kabirpanthism, was started by a Rajput, Jagjiwandas, in the United Provinces, and numbered some high caste chiefs as its followers. Its principles seem to have been imbibed by a Chamar named Ghasidas who lived in a village of the Bilaspur District. While the teaching did not make much way in the land of its original birth, it made a deep impression on the minds of the Chamars who are universally despised by the Hindus, and Ghasidas, a simple ploughman with a turn for solitary meditation, found himself by a combination of circumstances the founder of a sect which abjured all Hindu gods and ignored the headship of Brahmans. From enquiries made at Girod and surrounding villages, it appears that Ghasidas was an individual possessing no exceptional qualities. His bent of mind was, however, devotional and unsuited to a domestic life. In his wanderings in the jungles of Sonakhan and Sarangarh he must—probably near the latter place according to Rai Bahadur Hiralal's latest enquiries—have met a wandering devotee of the Satnami sect of the United Provinces from whom he derived his inspiration and received instruction in the precepts of the Satnami sect started by Jagjiwandas. The fact that most of the Chamars of Girod, including Ghasidas' relatives, are not Satnamis affords a striking instance of the want of influence of the prophet in his own country and suggests that it was his reputation and the character of his teaching rather than his personality which procured him so large a body of converts. The chief guru of the sect resides in Raipur. The seven precepts of Ghasidas include the prohibition of liquor, meat and certain vegetables and the worship without idols of the true name (*Satnam*) of one Supreme God.

105. Other Hindu sects of more recent origin in the Central Provinces are Dadupanthi, Lalbegi, Manbhao, Nanakpanthi, Shadawal or Dawalmalik, Radhaswami, Bishnoi, Parnami or Dhami and Swami Narayan. Of these almost all of which are named after their founders, the Nanakpanthis and Manbhaos are more numerous than others in the Central Provinces and Berar.

OTHER SECTS, NANAKPANTHI.

The founder of Nanakpanthism was the well-known Guru Nanak whose adherents are chiefly found in the Punjab. The followers of this sect in this Province are mostly emigrants from the Punjab and members of the Banjara tribe. The Manbhao sect* is of local origin and is confined to the Maratha population, among whom a distinct caste of their order is now recognised. The Manbhaos are dissenters from orthodox Hinduism and are therefore hated by other Hindus. They trace their origin to Nagarjuna, a Brahman born in Berar about the 1st or 2nd century A. D. who became a renowned leader among the Buddhists of his time. It is, however, believed that the Manbhao sect was actually started about two centuries ago and its connection with the Buddhist leader may be due to the resemblance of its teaching to the tenets of the famous Buddhist philosopher. The Brahmans represent Manbhaos to be descended from one Krishna Bhat, a Brahman who was out-casted for keeping a Mang woman as his mistress.

* *Vide* article on Manbhao in C. P. Ethnographic Survey, Vol. IX, page 108.

His four sons were called Mangbhaos or Mang brothers. Mr. Russell remarks that this is an excellent instance of the Brahman talent for pressing etymology into their service. By asserting that the Manbhaos are descended from a Mang woman, a member of one of the most despised castes, they seriously impair the prestige of these enemies of Brahman hegemony.

DAWALMALAK.

106. Berar has given birth to another sect of a similar type which permits temporary intercourse between Hindus and Musalmans. It is said to have been founded by a Musalman Fakir and a Mehra from Hindustan from whose conjoined names it is called the "Shadawal or the Dawalmalak" sect. Mehras, Telis and even Kunbis join in the ceremonies and reverence Baba Sheikh Farid, a well known Muhammadan saint. Every third or fourth year the priest of the sect who is always a Musalman, binds a *nada* or thread to the wrist of the devotees, and thus releases those of Hindu race from all caste obligations. The saint is said to appear in a dream and reveal the name of a shepherd from whom they must purchase a goat. When the devotees visit the shepherd, who has also received a vision, the chosen goat comes forth unbidden from the herd and the price fixed in the dream being paid, the goat is ceremonially killed and cooked by the Musalman priest and its flesh partaken of by all. From the tying of the *nada* till the end of the sacrificial meal, the devotees wander about shouting "Dum Dum" and eating food offered to them, regardless of caste. Thereafter they return home and are re-admitted to caste by a purification ceremony and a feast to their caste fellows.

DADUPANTHI.

107. The sect known as Dadupanthi was originally started in Rajputana about the middle of the sixteenth century by a cotton carder named Dadu. He was a worshipper of Rama but deprecated the worship of idols. The principal monastery of the sect is at the hill Naraina in the Jeypore territory whence Dadu is believed to have ascended to heaven.

LALBEGI.

108. The Lalbegis are a sect of Mehtars. There are numerous legends of Lal Beg most of which connect him with Balmik, the author of the Ramayan in Sanskrit. Major Temple* hazards the speculation that Lal Beg may represent Lal Bhikshu, or the red mendicant, which would take back the origin of the cult to the era of Buddhism.

BISHNOI.

109. The Bishnois† are a sect of immigrants in the Hoshangabad district which has now crystallised into a caste. The name Bishnoi simply means a worshipper of Vishnu, but is now restricted to the followers of Jhambaji, a Ponwar Rajput, who was born in the Bikaner State in 1451 A. D. He inculcated certain precepts twenty-nine in number, some of which are moral sayings such as do not steal, commit no adultery, do not tell lies, be content, never quarrel. Others prescribe rules of conduct, *e.g.*, bathe in the morning, do not plough with bullocks, avoid opium, tobacco, bhang and blue clothing and so on. Some of these precepts are not now strictly observed, for instance though ordinarily avoiding blue in their clothing, a Bishnoi Police Constable is allowed to wear a blue uniform. Bishnois now use bullocks for ploughing, but are noted for their regard to animal life and do not kill or allow others to kill any living creature. One of their precepts forbids them even to cut green trees, and they abstain from tobacco, drugs and spirits, to all of which the people of Rajputana are much addicted. The Bishnois do not revere Brahmans and have priests of their own who are chosen from amongst the laity. Some of their customs and manners resemble those of Islam, such as the shaving of the whole head including the scalp lock, the beard being retained; they also use the Musalman form of salutation, and it is possible, as Mr. Russell conjectures, that this may be due to their having been drawn towards the Musalman community in their first rupture with Hinduism.

DHAMI.

110. Another sect which exhibits a similar toleration for Islam is the Dhami, Parnami or Prannathi Panth. The sect was founded by one Prannath who is said to have come from Gujarat and to have settled at Panna or Parna which gives them

* Crooke's Tribes and Castes, Vol. I, page 270. † *Vide* E. S. article 'Bishnoi.' Vol. X, page 13.

their alternative name of *Parnami*. Their other name *Dhami* is derived from *Dham* which means a sacred place, Panna being sacred to them owing to the location there of their chief temple. The chief feature of the sect is their worship of the book of their faith called *Kulzam Sarup* which takes the place of an idol. Dhamis discard caste distinctions and admit to their sect Hindus as well as Muhammadans, but the sect has not made great headway and numbers comparatively few followers. Like Bishnois, its followers have now settled into a distinct caste known as Dhami.

RADHASWAMI.

111. The Radhaswami sect is one of the most recent of all Hindu sects and was founded by Rai Bahadur Saligram formerly Post Master General of the United Provinces and Oudh, whose followers, chiefly employés of the Postal Department, worshipped him in his life as an incarnation of the deity Krishna. Like other Vaishnava sects the Radhaswamis are a devotional fraternity, but their practice of sanctifying their food offerings by means of the spittle of their object of veneration is repulsive to many.

SWAMI NARAYAN.

112. The Swami Narayan sect was started in Gujarat in the beginning of the nineteenth century by one Sahajanand, who afterwards adopted the name by which the sect is known. Disgusted with the manner of life of the Vaishnava Brahmans of his own time and neighbourhood, whose precepts and practices were utterly at variance, he determined to attempt the Herculean task of cleansing from its impurities the Augean stable of Vallabhacharyan licentiousness. Himself a devout follower of Vallabha and a Vaishnava, he was strenuously opposed to the corrupt practices of the sect which he contended were wholly incompatible with the right interpretation of the doctrines promulgated by Vallabha. The few followers of this sect in this province are Gujarati Telis of Nimar who have built a temple at Burhanpur in which, besides the image of Krishna, one of Swami Narayan himself is enshrined and worshipped.*

THE SATYA SHODHAK SECT.

113. An interesting sect that has come into existence within the last ten years and has followers in Berar and the Maratha country generally is the *Satya Shodhak Panth*. There are many followers of this sect in the Bombay Presidency and specially the Bombay States, and the sect will probably therefore be dealt with in detail in the Bombay Report. It apparently originated in the dissatisfaction of the Maratha community with the attitude of the Brahman priests towards them, especially in the fact that by refusing to use Vedic *mantras* at the ceremonies of Marathas, the Brahmans suggested that they rejected the claim of the Marathas to Kshattriya rank and looked upon them as Sudras in whose ceremonies only Puranic *mantras* are allowed to be used.

The dispute came to a head in the Kolhapur State and certain leading Maratha families refused to call in Brahmans and appointed their own caste-priests. The organisation has spread on the basis of a general refusal to have anything to do with Brahmans. Money has been collected and a school started in the Mehkar taluk of the Buldana District for the education of boys as caste-priests. Meetings of the members are held at their headquarters in various taluks and the sect is already largely followed by Kunbis, Malis and Telis and is increasing in numbers. The sect is purely a revolt against Brahman priestly pretensions.

SECTARIAN MARKS.

114. The outward mark of sectarianism is what is known as a *tilak*, a mark made on the forehead as a symbol of the god which the followers of the sect worship. The sect marks of the Shaivas are phallic in character and consist of two or more horizontal lines with or without a dot below or above the lines or on the middle line and with or without an oval or half oval; also by a triangle, a cone or any other pointed or arched figure having its apex upward. The figure of a crescent moon or a trident (*trisula*) also indicates a votary of Siva. These marks are made by hand or by metallic stamps with ashes collected from the sacrificial fire or from burnt cow-dung or sandal wood paste or turmeric steeped in a

* See article on the Vaishnava Religion by Monier Williams in the Journal of the Asiatic Society, Vol. XIV, Part III, page 309, from which part of this description is almost verbally quoted.

solution of lime juice and saltpetre. The ashes used are said to represent the disintegrating force associated with the god Siva.

The Vaishnavas usually make two perpendicular lines on their foreheads with or without a dot or circle between them. They also make marks on their body by means of stamps resembling the emblems of Vishnu, namely, the discus (*chakra*), the conch (*sankha*), the mace (*gada*), and the lotus (*padma*). They have also other signs which are coloured red, yellow and black and are made with sandalwood paste, or charcoal taken from a fire in which incense has been burnt before an image. Clay brought from sacred places like the Ganges, Jagannath Puri. etc., is also utilized in the same way, especially by the lower castes, as the use of sandal paste is considered too sacred for them.

The different sub-divisions of Vaishnava sects founded by (1) Ramanuja, (2) Madhava and (3) Vallabha have different *tilaks*. The followers of the first are divided into two main sub-divisions—the *Vada-galais* (northern school) and the *Ten-galais* (southern school). The Vada-galais make a simple white line between the eyes (curved like the letter U) to represent the sole of the right foot of Vishnu, and a central red mark emblematical of Lakshmi, while the Ten-galais have a more complicated device symbolical of both feet which are supposed to rest on the lotus. The complete Ten-galai symbol has the appearance of a trident, the two outer prongs painted with white earth standing for Vishnu's two feet, the middle painted red for his consort Lakshmi and the white line drawn over the nose representing the lotus. The sect marks of Madhavas and Vallabhas are the same as those of the Vada-galais, but the Madhavas instead of the red line in the centre have a black one made with charcoal taken from incense burnt before an image of Vishnu.

The Vaishnavas also brand their breast, arms and other parts of the body with stamps representing the two chief emblems of Vishnu, the *chakra* and *sankha*. These instruments made either of copper, brass or silver, are heated to a sufficient temperature to singe the skin and leave a deep black mark on it. Dwarka, Bindraban and Udki are the chief places where visitors go for these branding operations, but the chief Gurus of the Madhava sect will perform the operations on followers of the sect wherever they happen to be.

The Saktas have no special marks peculiar to them, but use the same *tilaks* as the Saivas.

The Ritual of Daily Worship.

WORSHIP IN GENERAL.

115. The worship offered by a devout Hindu to the deities of his religion may be divided into three classes:—(1) Daily Worship; (2) Periodical Worship (Festivals, etc.); (3) Occasional Worship for special objects. One of the chief objects of worship is to acquire religious merit whereby the devotee may obtain some advantage in his future life. Every available opportunity is therefore taken in the intervals of ordinary business to add to the store of *punya* (merit) which accumulates up to the time of death, and thus secure either *mukti* (release from re-birth) or, at least, an advantageous reincarnation. To think on or, better still, to mutter or repeat the name of the Holy One is the most usual means of acquiring religious merit, and it is on this account that a Hindu of a devotional turn of mind will continually utter the name of some god at all seasons of the day. So much importance is given to this mode of meditation that Tulsidas in his Ramayan lays down that the name of Rama is greater than Rama himself. The belief in the efficacy of the uttered name—"a name to conjure with"—is indeed common all over the world, and has given rise to every kind of taboo on the name of objects of reverence, human or divine. It is said of a certain Hindu who had notoriously lived a life of impiety that he obtained salvation by calling on his deathbed for his son by his name, which happened to be Narayan. To induce others to utter the name of one's patron god is also efficacious in securing merit, and tricks are not unfrequently devised for this purpose. Thus one worshipper, by pretending to be annoyed by the frequent repetition by another worshipper of a holy name, will stimulate the other and perhaps other persons also to additional

fervour and thus secure for himself the merit of at least part of the performance. Vicarious religious effort of this sort is especially useful where, for any special purpose, a man has undertaken a *jap* or the repetition many thousands of times of the name of a god, the number of repetitions being the measure of the merit thereby acquired. Again, the name of Rama may be written on small bits of paper each of which is rolled up and covered with kneaded flour and thus made into a pill. To throw such sanctified pills into water where they are swallowed by fishes is considered to bring almost as much merit as to perform a *jap*. Many people wear clothes inscribed with the name of Rama or Krishna, while others daily write the name on their forehead when adorning it with the sectarian mark or *tilak*.

DAILY WORSHIP.

116. In the routine of daily worship this meditation on the name of the god should begin directly a man awakes and before he arises from his bed, in the form of the *Parbhati*, or morning song, which is sung with a peculiar intonation. A translation of one of the *Parbhatis* is given below :—

> " Awake Prince Rama, the birds have begun to chirp in the forest. The rays of the moon are getting dim ; the Brahmani bird has gone to meet her mate ; the wind blows mildly and the leaves on the trees are shaking. The sun has risen, the darkness of night has disappeared, the bees are making a musical melody and the lotus is opening its petals. Brahma and the other gods are meditating; godlings, saints and men are singing. Now is the time to awake and to open your eye-lids."

The burden of this song is " Awake Prince Rama," which is again and again reiterated.

Before committing the sin of placing the foot on the ground pardon is solicited by touching the ground and the forehead with the hand, reverence thus being paid to mother earth. The next object of worship is the rising sun, to whom a bow is made with folded hands and one leg raised from the ground. But before doing so the mouth must have been cleaned, and the morning offices of nature performed, and the worship of the sun is sometimes postponed till the time of bathing. After bathing the worship of the *Ishta Devata* or special god begins. The objects daily worshipped are generally the *Saligram*, an oval ammonite representing Vishnu, gold, silver or brass images of Rama or Krishna and the stone *lingam* or phallic sign of Mahadeo. Along with these a number of attendant gods, such as Maroti and Ganesh, together with their consorts, Lakshmi, Parvati, etc., are also worshipped. It is here where sectarianism comes in. A Vaishnava would worship the emblems of Vishnu, Rama or Krishna, and a Saiva would worship the lingam. This worship extends from a few minutes to several hours according to the inclination and leisure of the worshipper. The idols are supposed to be subject to all the requirements and necessities incident to living humanity. Hence in the daily ritual they are washed, dressed, adorned, and even fed, the aroma of the food placed before the image being popularly supposed to nourish the god present therein. This worship finished, the devotee is at liberty to take his food and pursue his ordinary avocations. In the evening, as the lamp is lit, he bows to it with reverence and thereafter visits a temple where common worship of the god enshrined is performed by all the persons present on the occasion. Very few do the second or evening *puja* at home individually. Such is the daily routine gone through by a higher caste Hindu. There are other simple religious acts of almost equal efficacy, such as pouring a pot of water after bathing on a *pipal* tree or on the *tulsi* plant or on an idol enshrined in some temple.

PRIESTS.

117. A few words may be added on the subject of priests. The priesthood, as a rule, has been appropriated among Hindus by the Brahman caste : but there are still indications that it has not always been in their hand, and, even in the temples dedicated to orthodox Hindu gods, we sometimes find priests who are not Brahmans. At

the temple of *Rajiva Lochana*, or *Vishnu*, at Rajjim in Raipur the officiating priests are Rajputs. In the Maratha country Gurâos officiate in the temples of Mahadeo, and Mâlis often officiate in the temples of the Devis and at the shrines of Mahadeo. In the temple of Onkar Mandhata in Nimar the officiating priest is a Bhilala. In the temple of Balaji at Chimur in Chanda the original priest was a Kunbi, but the Brahmans ousted him and do not allow his descendants even to enter the *sanctum sanctorum* except on one day in the year, when they are allowed all the priestly privileges of entering, touching and worshipping the idol. Again, in a temple of Mahadeo at Pisaud in the Bilaspur district there is a Teli priest.

In the case of minor godlings or of gods transferred from the aborigines to the Hindu pantheon, especially in the case of those gods to whom animal sacrifices are made, the priest almost always belongs to a low caste or to one of the primitive tribes; a Brahman does not care to officiate at such ceremonies. Even where a god belongs to the Hindu pantheon but his worship has been degraded by animal sacrifice, the Brahman leaves the priestly function to be performed by a low-caste priest. For instance, in the case of Narayan Deo, identified with the sun and worshipped as such by the Ponwars of the Balaghat and Bhandara districts, the priest called in is a Mehra, and in the course of the ceremony a pig is offered to the god. In the worship of agricultural and village godlings a Gond, Baiga or Bharia usually officiates. In fact the employment of Baigas as priests is so frequent that the word has now, in some places, come to mean a priest, and in tracts where the Baiga tribe is not found a Gond or a Bharia who acts as a priest is designated a Baiga. In the eastern Feudatory States of Chhattisgarh, and in the Chota Nagpur States, the priest is known as *Pahan* and is generally of the Bhuiya tribe. The Bhuiyas (or Bhuinhars) claim to be the original inhabitants of the soil and, as in the case of the Baigas, their claim is supported by the fact that they act as priests for the other tribes.

In the shrines devoted to the sainted dead the priest is usually of the caste to which the saint himself belonged; for example, at the shrine of Singaji in Nimar there is an Ahir priest, at Malajpur the priest is a Banjara. Among the Kabirpanthis the gurus are taken generally from the Kasaundha Bania caste. Among Lingayats the priests are Jangams.

The Purohit.

118. So far we have been considering those who actually officiate at the worship of the gods, but there are two other kinds of priests, namely, the *Purohit* and the *Guru*. The duty of the former is to perform at the house of his client the various religious ceremonies unconnected with temple worship, such as marriage, the naming of children, the sacred thread and other occasional ceremonies and the reading of sacred books such as the *Satya Narayan ki Katha*. Such purohits are, in the case of the better castes, always Brahmans and they have a regular clientele sometimes defined by territorial limits, which they jealously guard from encroachment by their spiritual brethren. The lower and impure castes for whom Brahmans will not officiate have their own priests (purohits) whom they also sometimes call Brahmans, *e.g.*, Balahi-Brahmans, priests of the Balahi caste.

The Guru.

119. Theoretically every Hindu should have a spiritual preceptor or *guru* who initiates him as his disciple by whispering the sacred *mantra* in his ear and occupies a position analogous to that of a god-father who takes a serious view of his spiritual duties to his god-children. The guru may be any person held in reverence by his would-be disciple, and is often the family purohit, but one man cannot become a guru of all the members of the family, since all the disciples become *gurubhai* or brothers and sisters. Thus if a husband and wife become the disciple of the same guru, their relations would have to be those of brother and sister. It has then been held necessary that the wife should have another guru, but largely under the impulse of convenience this somewhat meticulous view is being replaced by a broader one and cases are now known where a married couple have the same guru.

*Periodic Worship. Festivals.**

120. The gods are periodically worshipped at the numerous festivals dedicated to them of which the most important are the following:—

Beginning with the new year according to the Hindu calendar, which almost corresponds with the official year April to March, the first most important festival is *Ramnawami*, the anniversary of the birthday of Rama. A silk doll is made to represent Rama and all the ceremonials connected with child-birth are gone through. A similar ceremony is performed on the birthday of Krishna, which falls in the month of August and is called *Janamashtami*. The only difference is that the latter is observed by night instead of by day and a clay doll is used in the ceremony instead of a silk one. In the same month falls the festival of *Ganesh Chaturthi* the birthday of the god of learning. A clay image of the elephant-headed god is made and taken out in procession and is finally thrown into a tank or river. On this day of Chaturthi no one looks at the moon lest a calamity should befall him. Should a man see the moon accidentally the remedy is to hurl stones at the houses of his neighbours till some justly incensed householder comes forth and abuses him; the calamity will then fall on the neighbour. This festival is followed by *Anantchaturdasi*, on which day *Ananta* the endless, *i.e.*, Vishnu is worshipped. The god is represented by a coil of knots arranged round a string which is worn on the neck or arm. This string may be of *kusha* grass, cotton, silk or silver or gold wire. If made of metal it must not be melted or changed into any other ornament, as this would be a disrespect to the god whom it was originally made to represent.

RAMNAWAMI.

121. In the month of October falls the great festival of *Dasahra*, which is doubtless the autumn Saturnalia and celebrates the return of fertility. It is also called by Hindus *Vijaya Dashmi*, the day of victory gained by Rama over his enemy, the demon king of Ceylon. It is also the day on which the goddess Kali vanquished the buffalo demon, and in some places a buffalo is sacrificed. The offering of goats is usual, and those who cannot or will not make any animal sacrifice adopt a substitute in the shape of a white pumpkin supported on four sticks resembling the legs of a goat. The pumpkin is really a substitute for a more precious offering still, *viz.*, a human being, and it is for this reason that a fruit in the early stage of development when it has not fully got rid of the stalk underneath it is selected, so that the latter may represent the tuft of hair on the head of a human being and it is on that side of the fruit that the knife falls which severs it from its main body. A little of it is ceremonially eaten by every member of the family. On this day every caste worships his tools and implements. A Teli will worship his oil machine, a Kayasth his inkstand, a blacksmith his anvil and hammer, and so on. Other picturesque ceremonies are performed on this day. People go out to the village boundaries as if ceremonially to re-open communications with neighbouring villages which have been interrupted during the rains and every one eagerly looks out for the blue jay, *nilkanth* or blue-necked, an epithet of Siva, whom the jay is supposed to represent. If the bird is seen a salutation is made to it and a *pradakshina* (circumambulation) is performed round the tree in which it is; as if it were a temple in which some god is enshrined. The name of the festival, *Dasahra*, is said to mean the destroyer of ten sins and hence old offences are forgotten and the opportunity is taken to make up all previous quarrels and to pay visits to friend and foe alike. In the Bastar State this festival is elaborately observed and the Hindu rites are grafted in an ingenious manner on to the indigenous ceremonies connected with the primitive autumn Saturnalia which celebrates, in the worship of the mother goddess, the revival of the generative principles of the earth. The celebration in Bastar differs so materially from that held elsewhere and is of such great intrinsic interest, that I have reproduced (after some editing) the account which was kindly sent me by Mr. May, the Dewan of the State. The great interest in this account lies in the fact that in the crust of Hindu ceremony lie the fossils of the primitive worship of the spirits of the earth, of fertility, and of the renewal of vegetation. These are embodied in the worship of "Old Mother Earth" and her representatives, the various Devis, with

DASAHRA.

* Much of the information in this note has been taken from district Gazetteers recently published.

the interesting allusion in the women's song to Thakur Deo, the male spirit, so often found in Devi worship as either the bridegroom or son. Again we may notice the important part taken in the ceremony by women, probably the original priestesses of primitive worship, and by the Mahar caste, who are frequently associated with primitive ceremonial. In the ceremonies themselves we have the incarnation in a girl of the spirit of the Devi, the annual abdication of the Chief, his period of taboo, the substitution for him of a chosen victim who is given his title of privileges, formally enthroned and no doubt till comparatively lately finally sacrificed, and the restoration of the King in pomp after his vicarious sacrifice. In the final ceremony of the abdication and second return of the Chief, and indeed of his mythical prototype Rama, we probably again have the symbolic representation of the periodic disappearance and return of vegetation and the generative principles of the Earth.

CEREMONIES PREPARATORY TO DASAHRA.

122. On *Kunwar Amavasya, i.e.,* the 15th day of the dark part of the month of *Kunwar* (October) at about 4 or 5 p.m., after making an offering to their departed ancestors, the people all gather together at the palace. There are also in attendance certain men of the Mahar caste who are supposed to be temporarily under the influence of the local spirits and are garlanded and venerated. Of these spirits or *Bhuts* the most important are *Patdeo* (who is represented by two parallel bars of wood joined in the middle by a bar upon which a snake made of silver is seated), *Keshadeo, Jungamdeo, Hingal Mata, Pardeshin Mata, Banjarin Mata, Bhangaramdeo, Bari Mata* and others. The Chief on an elephant accompanied by these Gunias (or mediums) goes in procession to the temple of *Kachin Devi* which is about half a mile from the palace. In front of the temple on the road is a swing, with a seat made of the thorns of the *Bel* tree. A Mahar girl, who is said to be under the influence of Kachin Devi accompanied by a number of Mahar women, comes out of the temple with a *purdah* (screen) held in front of her and thus accompanied by the women walks seven times round the swing while hosts of *Bhuts* are supposed to be present walking in advance of her. The women sing all the time a song the translation of which is roughly as follows :—

The goddess of war roars in the darkness and is accompanied by a *Betal* (or *Bhut*). The *Rath* (chariot) having 4 wheels, like an alligator, goes swiftly—Raja Pushottam Deo having ascended the car may move on—Oh Brother *Banga Nagarchi* (Drummer) beat the drum as the Rath starts—Oh Brother! hear the drum and blow the *Morhi* (horn) loudly. Let *Ramkachan* (goddess of War) bless us with a vision of her—The god of rain and thunder is fascinated by her charming face—May *Thakur Deo Kachan* accompany the Chief on the chariot—May the goddess *Danteshwari* the sister of *Ramkachin* accompany the Chief and may they bless the Procession of the *Rath*—Go on! forward, forward! Go on! Cry out to encourage the car draggers. On *Chalki* (leader of a *pergan*) urge the men onward. The old mother goddess peeps through the *sal* grove to encourage the pullers of the Rath and to see the chariot moving.—She peeps through a mango of the *Hathi mara*[1] kind. Cry out and drag on the Rath—See that all concerned do their best—Oh brothers! beat the drum as the car moves on, etc., etc.

After the women have gone seven times round the swing, the girl is given a stick to represent a sword, which she holds in her right hand and a shield in her left. A Mahar man steps out armed in the same fashion and pretends to fight with the girl. They run three times backward and forward in front of the Raja who is seated on the elephant, and pretend to strike one another. When this is over, the girl is caught up and is laid down flat on the thorny seat of the swing which is swung gently backward and forward. The Chief then orders one of his Pujaris to petition the goddess to grant the safe conduct of the Dasahra festival. The girl, the medium of the goddess, on hearing the petition, takes off from round her neck a garland of flowers and offers it to the Chief through the Pujari (priest), and tells him that the Dasahra festival can be carried out as there will be no evil spirit to hinder its progress. She also prophesies to him how the ensuing year will end. The Chief distributes some of the flowers to his officials and then returns to the palace. This ends the ceremony.

The girl chosen to perform the ceremony is about seven or eight years old. She is selected from some family of the *Mrigan* sub-caste of Mahars to which the priest also belongs, and is first married ceremonially to the priest. She is allowed to take her part in the ceremony every year until she arrives at puberty, and even after that, if she is chaste and continues to live peaceably with the priest. But as the latter is generally a married man, the girl is usually made over to some other man of her caste who has no objection to take her as his wife without a formal marriage, and when this happens another girl is chosen by the priest and trained to her duties.

The significance of the ceremony is said to be as follows. The girl represents *Kachin Devi* and the man whom she fights and vanquishes represents an evil spirit, who has come to prevent the Dasahra from taking place and to bring evil on the people. The ceremony which is clearly indigenous in origin and connected with the worship of the spirit of fertility is explained by various myths obviously concocted by the Brahman priests, *e.g.,* connecting *Kachin*

[1] These mangoes were so big and heavy that when one fell on an elephant he was killed.

with the Sanskrit word *Kashin* meaning light, the vanquisher of darkness, or with some mythical goddess who assisted the Raja in his wars, or some mighty spirit who, being invoked by a discontented Rani against him, had to be propitiated.

THE ABDICATION OF THE CHIEF.

123. After his return from the shrine of *Kachin Devi* about 9 or 10 p.m. the Chief holds a Durbar to which his Dewans, officials and townsfolk, who are Hindus, assemble. A programme of ceremonies to be held during the festival of Dasahra, which has been drawn up by Brahman Pandits, is announced to the Chief in presence of the assembly and to his Rani inside the palace. The Raja then hands over formal charge of the management of the State to his Dewan so that he may devote himself undisturbed to the ceremonies. During the time of the Dasahra he is entirely dedicated to this festival. He may wear no clothes except a *dhoti* and a *pichhori*, his body is besmeared with sandal and in place of a turban he wears a wreath of flowers on his head. He may not ride in any vehicle and can put on no shoes and he must sleep on the ground. He may neither salute nor can he receive salutes from others. In short he remains in a state of taboo from the first day of the festival to the 9th for as long as the *Nawaratri Puja* lasts. During that night and the following day the Raja performs various ceremonies in the temples of the goddess *Danteshwari*, *Mawali* and *Kalanki*.

THE SELECTION OF A SUBSTITUTE (VICTIM).

124. Meanwhile, by the order of the Chief, a responsible member of his family and a State official go to the Durbar Hall to consecrate and enthrone in his stead a devotee. These devotees used to be taken from a special clan apparently connected with the Halba caste. Now a man from some Halba family is taken for the ceremony and performs it yearly until he dies, when another of the same caste is selected. Formerly as a remuneration for his hardships during the Nawaratri he was granted a rent-free village but he now receives his remuneration in ornaments and cash. Once he is consecrated, he must remain on the same spot for the nine days of the Nawaratri festival; when overcome with hunger a small quantity of milk and plaintains are given him but otherwise he is not regularly fed. Originally when he was released from his confinement on the ninth day he was allowed to loot the bazaar, the price of the loot being paid by the State, but this has now been stopped and he merely goes round the bazaar and villages collecting alms. The ceremony of the consecration of the Jogi or devotee is as follows. In the middle of the Durbar Hall, a pit is dug six feet long from east to west and three feet broad and about a foot deep. In this pit on the western side a raised platform of ashes is made in the middle of which, covered with a new blanket or cloth, the Jogiraj sits. On the eastern side in front of him is placed consecrated water and a sword, and wheat is sown on an altar. The devotee is placed in a sitting position and a wooden plank is put across his thighs and is pegged to the ground. Another plank is placed behind him on which rest his head and back. He is thus fastened down to the throne. He is given sufficient clothing to keep him warm. Neither when he is first confined, nor when he is released on the 9th day, nor during the interval may he and the Chief see each other and he is carefully screened from the Chief's sight. After the installation of the devotee there are various temple ceremonies and the Chief worships his arms.

THE CEREMONIES OF THE 2nd—8th DAY.

125. On the next day (second day of Dasahra) at 4 p.m. after the Chief has paid his respects to the temples of *Mawali Gurhi*, *Kalanki Gurhi* and *Ramchand Gurhi* which are all in the same compound, he ascends the Rath, a salute is fired by the guard-of-honour and the Rath is dragged forward by crowds of *Murias* (a Gond tribe) shouting and pulling at the two long ropes attached to it. The Rath is dragged round the plot of ground where the temples are, and finally stops in front of the *Singh Darwaza* of the palace. The female attendants from the palace come forward and perform *Arti* to the Chief (*i.e.*, wave lights over his head and body), the guard fire another salute and the Raja then descends from the Rath and goes to the Danteshwari temple to worship the emblems of the goddess of wealth and also his arms. He carries a bow in his hands and a quiverful of arrows on his back and a dagger. For the remaining five days the same programme is carried out except that the number of women who perform *Arti* to the Chief is increased daily by one until they number seven. On the seventh day the Chief, after the Rath ceremony, performs "*Bel newata*" or the invitation to the Bel tree. The tree is first worshipped, a fruit is then picked and the goddess *Chamunda* is worshipped with offerings of the leaves of the Bel tree. There is no Rath ceremony on the 8th and 9th days. On the 8th day the usual worship is performed and at night the Chief and his officials perform the *Nisha Yatra* (Night worship). First they visit the shrine of *Mawali* and then proceed to a garden where they perform puja which sometimes lasts till dawn. The night of the 8th day is called *Maharatri* (the grand night), and the worship, which is called *Maha Puja* (Grand Puja), is considered the most important and sacred of all the Dasahra ceremonies.

THE CEREMONIES OF THE 9TH DAY. THE RELEASE OF THE VICTIM.

126. On the 9th day the *Nawaratri* worship is completed. Nine unmarried girls are worshipped and fed and clothes are given to them and Brahmans are also feasted. Between 5 and 6 p.m. on this day the Raja goes to the shrine of *Mawali* where he performs *kalas visarjan* (closing ceremony). The devotee is then released and is brought screened to the shrine where he adores the Devi and is set at large. At about 9 or 10 p.m. the Chief goes to the entrance of the town for the reception in state of the *Danteswari Doli* coming from *Dantewada* (the seat of the goddess's permanent shrine). This ceremony is called *Mawali Pargao* (reception of *Mawali* Devi). The Chief receives the Doli, containing the image of the goddess, barefooted and helps to carry the Doli on his shoulder to the palace, the other pole

being taken by the priest of Dantewada. The Doli is placed in the Durbar Hall of the palace. The *prasad* (consecrated food) brought from Dantewada is distributed to the people.

THE REINSTALLATION OF THE CHIEF.

127. The Brahmans then decide the time next day when the Chief may again take up his duties as Chief of the State and the Doli is removed to the temple of *Mawali*. On the 10th day between 9 or 10 a.m. the Chief worships the goddess with all her emblems and weapons. At the propitious time determined by the Brahmans the idol of *Mawali* called *Manikeshwari* or Mistress of Jewels is brought to the Durbar Hall and is seated on a throne called *Patsinhasan*. The announcement is then made of the time when the Chief may take up his official duties and this is proclaimed by beat of drum. About 1 or 2 p.m. the Chief goes to the Durbar Hall in a palanquin with doors closed and is placed in a screened place and attired in his full robes and ornaments. He then leaves the Durbar and ascends the Bara Rath. A salute is fired and the Rath is dragged forward twice round the plot of ground already described. By this time all the Murias and people, who from ancient times have taken part in the procession, have arrived in Jagdalpur and the scene is a most animated one. Crowds of village people have assembled to view the procession and the flags and pennons that are supplied annually by the Pergnas in the procession. The Chief re-enters the Durbar Hall and is then enthroned by Brahmans amidst the chanting of Mantras. Eleven female attendants perform *Arti* twenty-one times, first to the Danteshwari goddess consecrated on a separate throne and afterwards to the Chief seated in front on a golden throne. The Durbar then opens and the members of his family, the zamindars, officials, etc., give *nazarana*.

THE 10TH AND 11TH DAYS. THE ABDUCTION AND TRIUMPHANT RETURN OF THE CHIEF.

128. About 4 p.m. the next morning the Chief whilst asleep is supposed to be stolen by his Muria subjects, and is taken in a palanquin to a spot some two miles to the east of Jagdalpur where he encamps. The ceremony is said to be performed in commemoration of the abduction of Rama and his return after fourteen years' sojourn in the jungles to his capital of Ajodhya. On the 11th day in the morning all the people go in search of the Chief and he is given presents of wild animals and birds, grain and money. All the representative subjects of the State must offer presents to the Chief at this time. In the evening amidst a huge concourse of people the Chief seated on the big Rath is dragged slowly towards the town. He is dressed in a yellow robe and carries a bow and arrows and is seated on a swing chair suspended from the roof of the Rath. Buffaloes are sacrificed in front of the Rath. Till fifteen years ago, buffaloes were thrown in front of the Rath and crushed to death, but this was stopped by the Administrator of that time. On this day all the people congregate on the large maidan to the east of the town to view the Rath. The place is crowded with villagers and children all dressed in their brightest colours. Bands of Murias armed with bows and arrows rush about amidst the crowd shrieking out their war cries and every now and then capturing men to help to drag the Rath along. A small cannon is dragged along and fired at intervals and hundreds of dhols, and tomtoms, and native musical instruments compete in the babel of sound. By the time the Rath enters the town it is dark and the houses and roads are all illuminated with lamps, and fireworks are let off at intervals. When the car reaches the temple of Hanuman, a flag is placed in his shrine as an offering in remembrance of the help he gave Shri Rama in the fight. The Chief also presents betel, etc., to his zamindars and important personages at this spot. The car then proceeds to the *Singh Darwaza*. *Arti* is again performed by the female attendants of the palace and the Chief descends and goes to the temple of *Danteshwari* where he prostrates himself. Accompanied by the women who have performed *Arti* he goes to the palace where more worship is performed by his Brahmans. He then sits on his throne and mustard and salt are waved around his head by his mother or one of the principal female relatives of his family or in the absence of these the *kapardar* (master of the robes). The Chief then worships the emblems of war again and returns.

FINAL CEREMONIES.

129. The next day is the *Kachin Jhapada Yatra* when the *Kachin* goddess is again worshipped, from early morning to midday. On the 14th day is the *Arti Yatra Puja*. The ceremony is performed under a banian tree and the Chief then proceeds to the shrine of *Mawali*. This ends the Dasahra festival.

DIWALI.

130. Twenty days after the *Dasahra* comes *Diwali* when Lakshmi the goddess of wealth is worshipped. She is supposed to pass over the land distributing her gifts of riches; all therefore illuminate their houses and shops in order that they may not be overlooked. The lights are often tastefully and beautifully arranged and the festival is one of the prettiest of the whole year. In country villages a peculiar ceremony is performed. A *Govardhan* or heap of cowdung cakes is built in which sometimes an egg is placed; cattle and buffaloes are worshipped and driven over the heap. Should the egg remain unbroken it betokens immunity from all calamities for the year. Two days after Diwali comes *Yama Dwitiya* when *Yama* the god of Death was entertained by his sister at the river *Yamuna* (*Jumna*) in the United Provinces. On this day brothers visit their sisters and are entertained by them and in the evening the sisters

return the visit, perform the ceremony of *Arti* and receive a gift. On the *Basant Panchami* in the month of February *Kamadeva* or the god of Love is worshipped. The next great festival is *Sivaratri* at which Mahadeo is worshipped.

HOLI.

131. The year closes with Holi, the spring Saturnalia, when the demoness *Holika* is propitiated. A great fire is burnt, being kindled first by a Mahar. A cocoanut symbolising the primitive human sacrifice is hung from a pole in the middle of the fire and when it falls the people secure the burnt core and eat it and smear themselves with the ashes of the fire. This fire is brought home and with it a heap of cow-dung cakes called *ballas* are lit. Next day follows a period of license and enjoyment in which the people, especially the women, throw mud and red fluid at one another and indulge in obscene songs, while among the lower castes there is an orgy of sexual license. Hook swinging is sometimes indulged in and on this day the country women still claim a special right on every man they meet which now takes the form of a money payment. There are different myths as to the origin of this festival. According to one Hindu legend *Kamadeva* the god of Love endeavoured to awaken in Siva a passion for Parvati. Siva enraged at his impudence reduced him to ashes with a beam of fire from his eye, but afterwards relenting caused him to be born again. The fires are said to symbolise the death of love and the rejoicing at his re-birth. Love here represents the spirit of fertility and the whole character of the festival proclaims it, like Dasahra, a festival to celebrate the reproductive principle in earth and man. A number of other festivals in which local godlings are worshipped have been described in the District Gazetteers from which much of the information in this note has been taken.

Special Forms of Worship and Sacrifice.

OCCASIONAL CEREMONIES.

132. Among occasional ceremonies may be included ceremonies to obtain or to avert rain, hail-storms or floods and to prevent epidemics or cattle disease, *et cetera*. There are also many ceremonies and good works by which spiritual merit may be acquired, such as the performance of *Yatra, Hom, Ramlila, Rahas,* the construction of temples, the digging of wells or tanks, the planting of mango groves and so forth, while there are many propitiatory ceremonies in which the aid of spirits is solicited for the successful performance of rites at marriage, birth and death. Many of these ceremonies have been described elsewhere and need not be repeated here. Most of the popular godlings can be propitiated by offerings of animal sacrifices, the usual animals selected being goats, sheep, pigs and fowls; the last two are generally offered by the very low castes, but in the worship of certain gods such as *Narayan Deva* of the Ponwars of Balaghat a pig is indispensable. Pigs are also offered to *Mahamai, Dishai Devi, Bhairava* and other godlings and are among the aborigines esteemed a more efficacious form of sacrifice than goats or fowls. Sometimes the pig is buried alive, but the Baigas of the Satpura Hills perform the sacrifice by crushing the pig under a board or beam, a practice which may possibly date from a time before the discovery of cutting instruments. Goats are offered to *Devi* in all her forms, and to *Bhairava, Dulha Deo, Guraiya, Baradeo,* etc. A ram is especially offered to *Yama,* the god of Death, and may be substituted for a goat in some cases in the worship of Devi. Where a goat or ram is offered it is considered auspicious that the animal should shake just before the knife falls and occasionally cold water is thrown over it to cause the propitious shiver. Fowls are acceptable to all gods to whom goats can be offered. Buffaloes are sometimes offered to the *Mahishasur Mardani Devi,* the goddess who killed the buffalo demon, and in some places, especially in the Native States, it is usual to sacrifice this animal on the Dasahra day. There was a time when cows were freely sacrificed, but this has been given up even by aborigines. Of other domestic animals the horse was once considered a most acceptable sacrifice, but could only be offered after the conquest of an enemy and it was therefore only victorious Chiefs who could occasionally perform this sacrifice. No such conditions restricted the sacrifice of a human being whose efficacy was supposed to transcend that of any animal, and human

sacrifice was at one time common in various parts of the Central Provinces. The periodic and occasional sacrifice by the Khonds of the Merriah victim to the Earth goddess has been well described by Col. Macpherson.[1] The sacrifices regularly offered at the temple of *Danteshwari* Devi in Dantewada (Bastar), of *Mahakali* Devi in Chanda, of *Mahamai* Devi in Ratanpur (Bilaspur) and of *Lankjai* in Lanji (Balaghat) are probably all remains of aboriginal Earth worship, overlaid with Hindu ceremony dating from the revival of the worship of the female principle in the 12th century. Further north we have the sacrifices in the Mahadeo Hills of Pachmarhi (Hoshangabad) and at the rock at Mandhata (Nimar) again probably of aboriginal origin. In both cases the victim was dashed from a rock into the abyss below and an instance of a fairly recent sacrifice of this sort at Mandhata is well described by Forsyth and quoted in the Nimar Gazetteer. Human sacrifice before the chariot at the *Rath* festival in Chimur (Chanda) is still symbolised in the *Balidan* (human sacrifice) ceremony of throwing before the car a lump made of kneaded dough containing oil and a lighted wick, which represents the flesh, blood and soul of a human being. Sacrifice by drowning was fairly common and there are legends of such offerings in connection with tanks in Saugor, Chanda, Bilaspur and elsewhere, while the custom is still symbolised in Berar by floating babies in cradles in the Purna river. The Banjaras used to perform their human sacrifices by driving their cattle over the victim. The custom called *Dhor bichkana* or driving the village cattle is still common at the Diwali festival in Chanda and other districts, and no doubt celebrates the memory of human sacrifice. If we may pass over Thuggee as only indirectly containing the sacrificial idea, we have in the provinces many instances of the practice of self-immolation in the form of Sati. A fine description of the former is quoted in the Jubbulpore Gazetteer from the account by Col. Sleeman who himself witnessed an instance of it in the village of Gopalpur near Jubbulpore.

Though human sacrifice has been abolished as a regular form of worship and the place of the human victim taken by animals or by the cocoanut or the pumpkin which represent him ceremonially, cases of ritual murder are still not uncommon, and during the last decade there were some three or four cases of murders which on enquiry turned out to be actuated by the idea of sacrifice. In October 1907 a Nai lad of about 20 years of age disappeared from his home in the Raipur district. After long and fruitless search the police recovered some human bones including a skull, along with articles identified as belonging to the missing boy, and eventually a special officer was deputed who elicited what is believed to be the true story, *viz.*, that the deceased was decoyed by some Gonds to a shrine and sacrificed on the Pola festival day, the body being decapitated and the head buried beneath the shrine. Another case happened in Damoh in 1906, when a Lohar was sacrificed by his own ploughman to propitiate the guardian of a hidden treasure. In this case a regular worship was first performed and after offerings of cocoanuts, ghi and barley had been made, the little finger of the victim was cut off and then the man himself was killed. In another case investigated by the police a young woman drowned the child of another under the idea that by this sacrifice she would herself get a child. In this case the sacrificial notion of propitiation was probably subordinate to the magical idea that the soul of the dead child might be re-incarnated in the body of the barren woman.

The Worship of the Earth Goddess.

133. The most primitive form of worship to be found in this country is probably that connected with the worship of the Earth and the principle of reproduction and fertility. Among the Khonds of the Tributary States of Orissa the Earth goddess called *Tari Pennu* was yearly worshipped with the accompaniment of human sacrifice, and the ritual of the Merriah sacrifice is described in detail by Mr. Frazer in the "Golden Bough." A feature of this sacrifice is that shreds of the flesh of the victim were secured by those who took part in it, and strewn over their fields to secure fertility. Mr. Frazer is evidently of opinion that the ceremony was rather of a magical than a sacrificial nature, and that the victim himself represented the spirit of fertility. The sacrifice, however, was, at any

[1] Journal of the Royal Asiatic Society, XIII of 1852, p. 243.

rate, connected with the Earth goddess. Her place is now taken by the Earth god *Dharni Deota* who is represented by a peg driven into the ground and usually accompanied by the hunting god *Bhatbarsi*. Buffaloes usually replace the human victim and in Kalahandi, a lamb is still sacrificed annually and its flesh distributed to the villagers to be buried in their fields. The goddess of the Oraons, *Anna Kuari* or *Mahadhani*, is similarly an Earth goddess, to whom human sacrifice was regularly offered to secure good crops.[1] Throughout Chhattisgarh and generally among the tribes and lower cultivating castes, this worship of the Earth goddess in connection with agriculture is prevalent, the two special seasons of her worship being the autumn when the return of vegetation is celebrated and good crops invoked by sacrifice and fasting, and the spring when the harvest is celebrated by a festival of general rejoicing at which dancing and sexual license are generally a prominent feature. In Dhamtari in Raipur the Earth goddess is worshipped as *Bilai Mata* (the Cat mother) and it is probable that human sacrifices were offered at one time. The primitive character of the worship of the *Danteshwari Devi* in Bastar has elsewhere been described. In the north of the Provinces the Earth goddess is worshipped as *Khermata* or *Kherapati* by the tribes and lower Hindu castes, and to her are offered animal sacrifices of pigs, goats and fowls by the Baiga, Bhumka or other aboriginal priest. In Narsinghpur she is known as *Machhandri Mai*, or the goddess who gives back a hundred-fold. Among the Dhanwars the Earth goddess is known as *Maiya Andhiari* or the goddess of darkness, and in her honour the family partake together of a sacrificial meal at which a goat sacrificed to the goddess is skinned, cut up, cooked and eaten by the members of the family, the unedible portions being carefully buried.[2] Such sacramental meals are not uncommon in connection with Devi worship, and are performed by the Bhilalas in the north of the Provinces and by the Ponwars of the Wainganga Valley.

With the Earth goddess is frequently associated a godling who evidently represents the male spirit of reproduction. Thus the Bhainas who worship as goddess of agriculture *Nakti Devi* associate with her the godling *Thakur Deo*, and the Mannewars of Chanda celebrate at the harvest (spring) festival the marriage of *Kama* and *Rati*, Love and his wife. Among Baigas and Mahars the marriage of the Sun god and the Earth goddess is yearly celebrated. The Binjhwars worship the Earth goddess under the name of *Dharti Mata* and *Thakur Deo* as her husband, and look upon both as agricultural deities. The Baigas worship the goddess as *Thakurani Devi*. *Dulha Deo* the bridegroom is another godling who is also associated with Devi worship and embodies the male element of fertility.[3]

In these more primitive forms of Devi worship we have the primary conception of the goddess as an Earth goddess, who is connected with fertility and reproduction, is worshipped under various names especially at sowing and harvest time, usually inhabits a grove near the village (*cf.* the song of the women in the Bastar Dasahra festival "The old mother goddess peeps out of the grove") and is associated with a godling who represents the male element of fertility. It is interesting to see what forms these primitive ideas take, as pure animism comes under the influence of Hinduism. Fertility, parturition and disease are perhaps the most imposing phenomena which pervade the life of primitive men. All are associated with the female Earth deity, who, however, in consonance with the analytical character of the Eastern mind, is conceived to deal with them under different personifications and we thus get the idea of the seven sisters or seven principal *Jognis*, all personifications of the Devi, who preside over the various diseases. Of these *Sitala*, the small-pox Devi, and *Marai Mata*, the cholera Devi, are the most important forms and, owing to the prevalence of these diseases in the life of the peasant, tend to usurp the place of the older conception of the goddess as the goddess of fertility. Thus under her various names of *Mata Mai*, *Burhi Mai*, *Pardeshin Mata*, *Telengu Mata*, *Marhi Mata*, *Jarhi Mata* (fever goddess), *Khokhli Mata* (coughing goddess), *Mahisamma*, etc., the goddess is worshipped with all kinds of primitive and magical rites and animal sacrifices, throughout the Provinces, in her character of goddess of disease. Her third most important personification is that of the goddess presiding over child-birth. As such she is called *Satwai* or

[1] *Vide* C. P. E. S. Article "Oraon." [2] *Vide* C. P. E. S. Article "Dhanwar." [3] *Vide* C. P. E. S. Articles on these tribes.

Bijasen, and worshipped usually on the 4th or 6th day after birth. Here again she is held to dwell in a grove or outside the village and her worship is conducted by an aboriginal priest. Finally, the whole conception of the primordial forces of nature are combined in the awful personification of the goddess as *Kali* or *Durga* or *Bhairava*, identified with *Parvati* the wife of *Siva*, a personification which takes up and embodies the various primitive conception of the goddess, gives them a place in the Hindu system and brings them under the direction of Brahmanical ritual. Thus we see the aboriginal shrines at Chanda, Bastar and Mandhata converted into temples of the goddess Kali, and though the worship is usually conducted by Gosains, it is attended by all castes of Hindus including Brahmans.

Along with this development of goddess worship we find the dissociation and isolation of the attendant male-god. *Thakur Deo* becomes a godling of independent existence presiding over marriage and agriculture. *Dulha Deo* is similarly the object of independent worship as the godling of marriage. Often the conception of sex is confused and the presiding spirit of agriculture is, in Chhattisgarh, worshipped alike as *Thakur Deo* or *Thakurani Devi*. Again this male spirit is sometimes identified with the sun and worshipped by aboriginal tribes, *e.g.*, Baigas and Mahars with sacramental rites and animal sacrifices while we have already seen that they celebrate his marriage with the Earth. In *Bhairon* the god of destruction, whose worship is associated with that of Kali, we probably have a relic of the male deity associated with the Earth goddess, while the same idea finds more homely expression in the legend of *Kamadeo*, the god of Love, whose death and rebirth are celebrated at the Holi festival, and in the folklore and agricultural rites that hang round the sowing of the Jawaras and the spring and autumn country festivals. The following account of the sowing of the Jawaras or gardens of Adonis is taken from the Central Provinces District Gazetteers. The ceremony is found in all parts of the Provinces:—

JAWARAS.

134. The sowing of Jawaras, or Bhujarias, takes place during the first nine days of Kunwar and Chait (corresponding roughly to September and March). The wheat which is sown in Kunwar gives a forecast of the spring crops and the ceremony performed in Chait is said to be a sort of harvest thanksgiving. On the first day a small room in the house is cleaned and whitewashed. Some earth is then brought from the fields and mixed with manure in a basket. A male member of the family sows wheat in the basket, bathing before he does so, and attends on it throughout the nine days, fasting all day and eating only milk and fruit at night. A lamp is kept continually burning in the room and fed with ghi. During the period of nine days called *Naoratra*, the plants are watered and long stalks spring up. On the eighth day the Gunias or devotees are possessed by the *Devi* and on the evening of the ninth day, the women, putting on their best clothes, walk out of the houses with the pots of grain on their heads, singing songs in praise of Devi, and the men accompanying them beat drums and cymbals. The devotees pierce their cheeks with long iron needles and walk in the procession. The pots are taken to a tank and thrown in, the stalks of grain being kept and distributed as a mark of amity. A plant is pulled out and the return of the crop will be the same number of times the seed as it has roots. The woman who gets to the tank first counts the number of plants in her pot and thus gives the price of wheat in rupees per *mani* (a measure of 400 lbs.). Sometimes marks of red rust appear on the plants and this shows that the crop will suffer from rust.

SEX FESTIVALS.

135. Closely connected with the worship of the Earth and the spirit of fertility, are the sex festivals accompanied by dancing and orgies which are specially common among the aborigines in the spring and autumn and are represented in the Hindu calendar by the festivals of Holi and of Dasahra especially devoted to Kali or Durga, with its accompanying festival of Diwali. Space will not permit any more than a brief allusion to these festivals, descriptions of which (*e.g.*, the *Karma* and *Kanihari* or harvest festival of the Oraons) will be found in the Gazetteers and elsewhere, but the ceremonies often include the mock marriage of two effigies or dolls of a male and female, evidently symbolic of the spirits of fertility, and are always accompanied by dancing either among the men and women of the village as in the case of the tribes or by hired dancers such as Murlis or Audhelias.

WOMAN AS PRIESTESS.

136. In perusing the above very inadequate note of Devi worship and the descriptions of agricultural ceremonies scattered over the Gazetteers, it will not fail to be noticed what

a large part in the ceremonies connected with the earth and its fertility is taken by women. As to woman, in her struggle with nature for the preservation of her life and that of her offspring, is probably due the discovery of primitive agriculture, so woman may well have been the original priestess of the earliest religious cult. With the passing away of the matriarchal era and of woman's social ascendency, her priestly functions were usurped by man (along with her priestly dress [1]); and she was degraded to the detested position of witch. In the worship of Devi, however, and in ceremonies connected with fecundity whether of the Earth or of human or animal life, women's original religious offices still to some extent survive. There is, or was till recently, a priestess in the temple of Kali at Mandhata. It has already been seen how the Devi in Bastar is represented at Dasahra by a woman and the ceremonies partly conducted by women. Similarly, in the Balaghat zamindaris, the zamindar is not allowed to enter his house after that festival without the formal and ceremonial permission of his wife. At the *Holi* or Spring festival woman's position is still more marked. In most parts of the Central Provinces the traveller will find himself waylaid on Holi day by bands of village women, who will not let him go until he has paid toll, a satisfaction of claims which in a more primitive stage of society perhaps took another form. Some of the forms of amusement devised at Holi seem designed to emphasise the temporary abrogation of the idea of woman's inferior status. In the Gond game of *gur torna* the women stand round and beat the men as the latter climb the slippery pole after the lump of *gur*, and this is usually followed by an attack by the women on the men. In the procession of the *Jawaras* the women carry the pots of grain and throw them into the tank, and among Chauhans (the watchmen of the Chhattisgarh villages) the *Jawaras* are offered by women at the shrine of the Devi. Similarly in the ceremonies connected with marriage the part taken by the women is usually a prominent one. In some castes the sister of the bride with other girls has to go round the village dancing, elsewhere the mother of the bride performs a ceremonial dance, and where the women themselves have abandoned the duties the old custom is still recognised by one of the men dressing up as a woman and performing the dance.[2]

[1] The natural or artificial long hair worn by Gosains and low caste priests and mendicants as well as sacerdotal robes in general may be relics of woman's part in the ceremonies of religion. There is at least one order of Fakirs, who actually dress themselves as women.

[2] These instances are taken from Gazetteers and Ethnographic articles. Specific references cannot always be given.

Subsidiary Table I.—General Distribution of the Population by Religion.

Religion and Locality.	Actual number in 1911.	Proportion per 10,000 of population in				Variation per cent. Increase (+) Decrease (−)			Net variation per cent 1881—1911.
		1911.	1901.	1891.	1881.	1901–1911.	1891—1901.	1881—1891.	
1	2	3	4	5	6	7	8	9	10
Hindu (Brahmanic).									
CENTRAL PROVINCES AND BERAR	**12,807,874**	**7,988**	**8,139**	**8,144**	**8,303**	**+16**	**−8**	**+8**	**+16**
Nerbudda Valley Division	2,384,688	8,488	8,592	8,499	8,558	+9	−9	+5	+5
Plateau Division	937,601	5,489	5,594	5,446	5,386	+25	−5	+18	+32
Maratha Plain Division	5,306,022	8,604	8,532	8,490	8,670	+15	−6	+6	+14
Chhattisgarh Plain Division	3,773,726	8,214	8,488	8,585	8,438	+19	−11	+19	+26
Chota Nagpur Division	405,837	5,379	6,156	6,362	9,926	+13	+6	−22	−7
Animist.									
CENTRAL PROVINCES AND BERAR	**2,490,355**	**1,553**	**1,406**	**1,448**	**1,282**	**+30**	**−11**	**+25**	**+46**
Nerbudda Valley Division	221,381	788	684	853	805	+27	−28	+13	+3
Plateau Division	713,762	4,179	4,088	4,260	4,322	+30	−11	+8	+25
Maratha Plain Division	492,036	798	847	940	760	+7	−16	+34	+21
Chhattisgarh Plain Division	759,483	1,653	1,377	1,317	1,462	+48	−6	+6	+47
Chota Nagpur Division	303,693	4,025	3,748	3,550	...	+39	+16	...	...
Musalman.									
CENTRAL PROVINCES AND BERAR	**585,029**	**365**	**382**	**350**	**354**	**+13**	**+·4**	**+9**	**+24**
Nerbudda Valley Division	149,939	534	543	499	489	+9	−3	+8	+15
Plateau Division	48,220	282	275	261	258	+31	−2	+11	+42
Maratha Plain Division	330,118	535	550	510	505	+11	+·5	+9	+22
Chhattisgarh Plain Division	48,645	106	111	90	95	+18	+11	+11	+42
Chota Nagpur Division	8,107	107	96	88	74	+45	+20	+43	+149
Christian.									
CENTRAL PROVINCES AND BERAR	**73,401**	**46**	**20**	**10**	**10**	**+169**	**+89**	**+10**	**+457**
Nerbudda Valley Division	14,932	53	38	17	20	+56	+97	−7	+187
Plateau Division	2,375	14	12	3	3	+44	+306	+18	+592
Maratha Plain Division	10,655	17	18	13	12	+13	+30	+9	+59
Chhattisgarh Plain Division	8,547	19	18	5	3	+31	+243	+106	+823
Chota Nagpur Division	36,892	489	...	...	...	+283,685	...	...	...
Jain.									
CENTRAL PROVINCES AND BERAR	**71,417**	**45**	**50**	**47**	**49**	**+5**	**−·6**	**+3**	**+8**
Nerbudda Valley Division	36,019	128	140	129	127	+2	−3	+8	+7
Plateau Division	5,848	34	31	30	31	+43	−5	+5	+43
Maratha Plain Division	26,322	43	48	45	51	+·5	+·2	−4	−4
Chhattisgarh Plain Division	3,215	7	5	3	2	+57	+80	+53	+330
Chota Nagpur Division	13	...	...	...	...	...	...	...	...
Sikh.									
CENTRAL PROVINCES AND BERAR	**2,337**	**1**	**1**	...	**1**	**+17**	**+465**	**−44**	**+275**
Nerbudda Valley Division	1,476	5	1	1	...	+890	+776	−51	+4,117
Plateau Division	138	1	...	...	...	...	...	...	+452
Maratha Plain Division	443	1	3	1	1	−74	+420	−40	−20
Chhattisgarh Plain Division	280	1	...	...	...	+150	+3,633	−75	+2,233
Chota Nagpur Division	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE I.—GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION—*concld.*

RELIGION AND LOCALITY.	Actual number in 1911.	PROPORTION PER 10,000 OF POPULATION IN				VARIATION PER CENT. INCREASE (+) DECREASE (−)			Net variation per cent 1881—1911.
		1911.	1901.	1891.	1881.	1901–1911.	1891—1901.	1881—1891.	
1	2	3	4	5	6	7	8	9	10
Zoroastrian.									
CENTRAL PROVINCES AND BERAR	**1,757**	**1**	**1**	**1**	**1**	**+16**	**+25**	**+88**	**+174**
Nerbudda Valley Division	440	2	1	1	1	+12	+12	+70	+113
Plateau Division	35	...	...	...	...	+84	−44	+1,033	+1,067
Maratha Plain Division	1,197	2	2	1	1	+12	+30	+90	+178
Chhattisgarh Plain Division	85	...	...	...	...	+204	...	...	...
Chota Nagpur Division	...	...	...	...	...	...	...	...	...
Arya.									
CENTRAL PROVINCES AND BERAR	**974**	**1**	**1**	...	...	**+142**	**+57**	**+2,460**	**+9,640**
Nerbudda Valley Division	582	2	1	1	...	+118	+104	+3,175	+14,450
Plateau Division	64	1	...	...	...	+814	+250	...	...
Maratha Plain Division	111	...	...	...	...	+311	−64	+1,150	+1,750
Chhattisgarh Plain Division	217	...	...	...	...	+115	+110	...	..
Chota Nagpur Division	...	...	...	...	...	...	...	...	...
Jew.									
CENTRAL PROVINCES AND BERAR	**125**	...	...	...	...	**−4**	**−27**	**+162**	**+84**
Nerbudda Valley Division	41	...	...	...	...	+17	−34	...	+23
Plateau Division	...	...	...	...	...	...	...	...	...
Maratha Plain Division	84	...	...	...	...	−12	−7	+580	+460
Chhattisgarh Plain Division	...	...	...	...	...	...	...	...	...
Chota Nagpur Division	...	...	...	...	...	...	...	...	
Brahmo.									
CENTRAL PROVINCES AND BERAR	**32**	...	...	...	...	**−89**	**+7,275**	**−43**	**+357**
Nerbudda Valley Division	12	...	...	...	...	−72	...	...	+1,100
Plateau Division	2	...	...	...	...	...	...	...	...
Maratha Plain Division	10	...	...	...	...	−69	+700	−33	+66
Chhattisgarh Plain Division	8	...	1	...	...	−96	...	...	...
Chota Nagpur Division	...	...	...	...	...	...	...	...	...
Buddhist.									
CENTRAL PROVINCES AND BERAR	**9**	...	...	...	...	**−95**	**−49**	**+1,728**	**−50**
Nerbudda Valley Division	3	...	...	...	...	−93	−48	+673	−73
Plateau Division	4	...	...	...	...	...	...	...	...
Maratha Plain Division	2	...	...	..	...	−98	−57	+3,286	−71
Chhattisgarh Plain Division	...	...	...	...	...	...	+186	...	...
Chota Nagpur Division	...	...	...	...	...	...	...	...	...

Subsidiary Table II.—Distribution by Districts of the Main Religions.

District and Natural Division.	Number per 10,000 of the population who are											
	Hindu.				Animist.				Musalman.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
CENTRAL PROVINCES AND BERAR	**7,988**	**8,139**	**8,144**	**8,303**	**1,553**	**1,406**	**1,448**	**1,282**	**365**	**382**	**350**	**354**
Nerbudda Valley Division	***8,488***	***8,592***	***8,499***	***8,558***	***788***	***684***	***853***	***805***	***534***	***543***	***499***	***489***
1. Saugor	8,712	8,713	9,064	8,902	460	437	168	339	477	493	455	450
2. Damoh	9,103	8,491	9,024	9,313	334	946	441	173	330	317	314	300
3. Jubbulpore	8,030	8,759	8,073	8,390	1,227	535	1,301	987	554	558	512	506
4. Narsinghpur	8,537	8,523	8,362	8,098	1,013	1,008	1,199	1,197	359	373	369	368
5. Hoshangabad	8,369	8,301	8,118	8,082	1,091	1,076	1,365	1,408	455	493	458	457
6. Nimar	8,695	8,617	8,720	8,568	174	276	193	343	983	1,009	1,006	999
7. Makrai	6,681	8,664	7,978	6,984	2,722	667	1,412	2,510	552	616	555	506
Plateau Division	***5,489***	***5,594***	***5,446***	***5,386***	***4,179***	***4,088***	***4,260***	***4,322***	***282***	***275***	***261***	***258***
8. Mandla	3,825	3,813	4,337	4,301	5,978	6,003	5,310	5,552	157	155	139	134
9. Seoni	5,435	5,476	5,313	5,383	4,073	4,033	4,243	4,170	441	445	405	401
10. Betul	6,643	6,907	6,147	5,998	3,104	2,874	3,647	3,800	201	174	168	170
11. Chhindwara	5,964	6,151	5,931	5,761	3,661	3,496	3,722	3,895	321	304	307	303
Maratha Plain Division	***8,604***	***8,532***	***8,490***	***8,670***	***798***	***847***	***940***	***760***	***535***	***550***	***0***	***505***
12. Wardha	8,505	8,596	8,668	8,487	1,040	956	891	1,083	395	381	374	367
13. Nagpur	8,957	8,791	8,748	8,693	445	512	554	613	479	566	572	570
14. Chanda	7,966	7,695	7,459	7,712	1,835	2,113	2,366	2,104	180	175	161	168
15. Bhandara	8,858	8,807	8,615	8,656	936	989	1,200	1,141	190	191	176	192
16. Balaghat	7,621	7,489	7,361	7,334	2,149	2,294	2,450	2,469	205	198	180	192
17. Amraoti	8,429	8,451	8,467	9,122	653	628	669	...	887	833	792	797
18. Akola	9,013	9,012	9,075	9,121	12	31	17	1	889	875	817	772
19. Buldana	9,095	9,091	9,199	9,234	6	21	9	...	826	794	716	686
20. Yeotmal	8,437	8,121	8,184	8,746	959	1,311	1,285	720	552	518	487	478
Chhattisgarh Plain Division	***8,214***	***8,488***	***8,585***	***8,438***	***1,653***	***1,377***	***1,317***	***1,462***	***106***	***111***	***90***	***95***
21. Raipur	8,503	9,033	8,793	8,707	1,338	823	1,105	1,184	125	115	93	101
22. Bilaspur	9,399	9,029	9,145	8,434	457	829	760	1,476	122	118	91	90
23. Drug	8,694	8,931	8,640	8,590	1,187	912	1,249	1,293	90	126	101	109
24. Bastar	3,277	3,400	6,179	8,108	6,654	6,549	3,786	1,852	38	44	34	40
25. Kanker	4,493	4,760	4,228	4,403	5,451	5,194	5,722	5,561	50	41	47	36
26. Nandgaon	8,290	8,962	8,770	7,932	1,539	844	1,119	1,977	128	142	87	80
27. Khairagarh	9,278	9,707	8,455	7,598	546	109	1,424	2,314	145	153	105	86
28. Chhuikhadan	8,207	9,709	8,231	9,723	1,463	...	1,555		290	285	215	277
29. Kawardha	7,732	9,730	9,032	7,291	2,060	55	744	3,489	195	211	223	221
30. Sakti	8,479	9,896	9,092	7,879	1,413	...	827	2,044	102	103	81	77
31. Raigarh	9,096	8,958	9,200	9,727	832	971	749	224	63	64	50	49
32. Sarangarh	9,748	9,846	9,648	9,479	215	120	315	481	35	34	37	39
Chota Nagpur Division	***5,379***	***6,156***	***6,362***	***9,926***	***4,025***	***3,748***	***3,550***	...	***107***	***96***	***88***	***74***
33. Chang Bhakar	4,687	9,984	9,990	9,967	5,288	1	...	...	25	16	10	33
34. Korea	3,444	6,958	9,914	9,930	6,469	2,960	22	...	87	82	64	70
35. Surguja	6,233	5,818	5,932	9,916	3,637	4,068	3,964	...	130	114	104	84
36. Udaipur	2,528	9,115	8,040	9,949	7,426	859	1,933	...	44	27	27	51
37. Jaspur	5,125	5,259	5,314	9,940	2,666	4,653	4,601	...	94	87	82	60

Subsidiary Table III.—Christians, Number and Variations.

District and Natural Division.	Actual number of Christians in				Variation per cent.			
	1911.	1901.	1891.	1881	1901-1911.	1891-1901.	1881-1891.	1881-1911.
1	2	3	4	5	6	7	8	9
CENTRAL PROVINCES AND BERAR	**73,401**	**27,252**	**14,451**	**13,174**	**+169**	**+89**	**+10**	**+457**
Nerbudda Valley Division	***14,932***	***9,588***	***4,861***	***5,211***	***+56***	***+97***	***−7***	***+187***
1. Saugor	1,454	1,353	1,001	1,030	+7	+35	−3	+41
2. Damoh	437	90	18	33	+386	+400	−45	+1,224
3. Jubbulpore	6,880	3,688	2,237	2,476	+87	+65	−10	+178
4. Narsinghpur	471	363	132	107	+30	+175	+23	+340
5. Hoshangabad	1,897	2,691	854	743	−30	+215	+15	+155
6. Nimar	3,793	1,403	619	822	+170	+127	−25	+361
7. Makrai	...	...	...	...	...	...	...	...
Plateau Division	***2,375***	***1,646***	***405***	***343***	***+44***	***+306***	***+18***	***+592***
8. Mandla	871	561	148	125	+55	+279	+18	+597
9. Seoni	202	183	98	100	+10	+87	−2	+102
10. Betul	547	428	74	41	+28	+478	+80	+1,234
11. Chhindwara	755	474	85	77	+59	+458	+10	+881
Maratha Plain Division	***10,655***	***9,456***	***7,276***	***6,694***	***+13***	***+30***	***+9***	***+59***
12. Wardha	178	146	87	96	+22	+68	−9	+85
13. Nagpur	6,245	6,163	5,521	4,850	+1	+12	+14	+29
14. Chanda	541	235	149	220	+130	+58	−32	+146
15. Bhandara	538	319	121	157	+69	+164	−23	+243
16. Balaghat	330	218	35	36	+51	+523	−3	+817
17. Amraoti	1,489	1,122	735	555	+33	+53	+32	+168
18. Akola	666	678	309	354	−2	+119	−13	+88
19. Buldana	378	366	205	287	+3	+79	−29	+32
20. Yeotmal	290	209	92	139	+39	+127	−34	+109
Chhattisgarh Plain Division	***8,547***	***6,549***	***1,909***	***926***	***+31***	***+243***	***+106***	***+823***
21. Raipur	3,365	2,456	702	489	+37	+250	+44	+588
22. Bilaspur	2,011	1,958	346	16	+3	+466	+2,063	+12,469
23. Drug	1,359	1,515	551	406	−11	+175	+36	+235
24. Bastar	1,277	190	19	...	+572	+900	...	...
25. Kanker	10	...	...	...	...	...	...	...
26. Nandgaon	154	184	83	1	−19	+122	+8,200	+15,300
27. Khairagarh	252	231	194	13	+9	+19	+1,392	+1,838
28. Chhuikhadan	10	...	...	...	...	...	...	...
29. Kawardha	28	...	1	...	...	...	...	...
30. Sakti	14	3	1	...	+367	+200	...	...
31. Raigarh	51	9	11	...	+467	−18	...	...
32. Sarangarh	16	3	1	1	+433	+200	...	+1,500
Chota Nagpur Division	***36,892***	***13***	...	...	***+283,685***	...	...	...
33. Chang Bhakar	...	...	...	...	...	...	...	...
34. Korea	4	...	...	...	...	...	...	...
35. Surguja	...	1	...	...	...	...	...	...
36. Udaipur	8	...	...	...	...	...	...	...
37. Jashpur	36,880	12	...	...	+307,233	...	...	...

Subsidiary Table IV.—Races and Sects of Christians. (Actual Numbers.)

Serial No.	Sect.	European.		Anglo-Indian.		Indian.		Total.		Variation + or −
		Male.	Female.	Male.	Female.	Male.	Female.	1911.	1901.	
	1	2	3	4	5	6	7	8	9	10
1	Anglican Communion	3,939	1,045	752	682	902	920	**8,240**	**7,094**	+1,146
2	Armenian	1	4	...	...	2	3	**10**		+10
3	Baptist	17	14	11	8	556	564	**1,170**	**114**	+1,056
4	Congregationalist	4	4	2	...	...	...	**10**	**14**	−4
5	Greek	10	2	...	...	1	...	**13**	**9**	+4
6	Lutheran	31	40	2	1	2,782	2,943	**5,799**	**,801**	+1,998
7	Methodist	258	107	27	29	2,224	2,068	**4,713**	**2,940**	+1,773
8	Minor Protestant Denominations	59	70	5	4	1,359	1,255	**2,752**	**1,984**	+768
9	Presbyterian	98	43	24	24	1,964	1,999	**4,152**	**1,742**	+2,410
10	Quaker	7	11	1	1	599	541	**1,160**	**1,213**	−53
11	Roman Catholic	993	520	1,041	831	21,130	20,037	**44,552**	**8,043**	+36,509
12	Sect not returned	14	22	18	24	358	372	**808**	**286**	+522
13	Indefinite beliefs	16	4	...	1	1	...	**22**	**12**	+10
	Total	*5,447*	*1,886*	*1,883*	*1,605*	*31,878*	*30,702*	*73,401*	*27,252*	*+46,149*

Subsidiary Table V.—Distributions of Christians per mille (*a*) Races by Sect and (*b*) Sects by Race.

Serial No.	Sect.	Races distributed by sect.				Sects distributed by race.			
		European.	Anglo-Indian.	Indian.	Total.	European.	Anglo-Indian.	Indian.	Total.
	1	2	3	4	5	6	7	8	9
1	Anglican Communion	680	411	29	**112**	605	174	221	**1,000**
2	Armenian	1	...	...	...	500	...	500	**1,000**
3	Baptist	4	5	18	**16**	27	16	957	**1,000**
4	Congregationalist	1	1	...	...	800	200	...	**1,000**
5	Greek	2	...	...	...	923	...	77	**1,000**
6	Lutheran	10	1	91	**79**	12	1	987	**1,000**
7	Methodist	50	16	69	**64**	77	12	911	**1,000**
8	Minor Protestant Denominations	18	3	42	**38**	47	3	950	**1,000**
9	Presbyterian	19	14	63	**57**	34	12	954	**1,000**
10	Quaker	2	...	18	**16**	15	2	983	**1,000**
11	Roman Catholic	206	537	658	**607**	34	42	924	**1,000**
12	Sect not returned	5	12	12	**11**	45	52	903	**1,000**
13	Indefinite beliefs	2	...	...	...	909	46	45	**1,000**
	Total	*1,000*	*1,000*	*1,000*	*1,000*	*100*	*47*	*853*	*1,000*

Subsidiary Table VI.—Religions of Urban and Rural Population.

Natural Division.	Number per 10,000 of Urban Population who are					Number per 10,000 of Rural Population who are				
	Hindu.	Animist.	Musalman.	Christian.	Others.	Hindu.	Animist.	Musalman.	Christian.	Others.
1	2	3	4	5	6	7	8	9	10	11
Central Provinces and Berar	7,739	106	1,795	176	184	8,009	1,671	248	35	37
Nerbudda Valley Division	7,059	42	2,281	322	296	8,670	883	311	19	117
Plateau Division	7,777	319	1,586	114	204	5,396	4,336	229	10	29
Maratha Plain Division	7,938	95	1,710	113	144	8,690	888	384	5	33
Chhattisgarh Plain Division	8,319	222	1,157	192	110	8,211	1,694	76	14	5
Chota Nagpur Division	...	...	...	...	...	5,379	4,025	107	489	...

CHAPTER V.

Age.

137. The statistics regarding the age distribution of the population for the Province, as a whole, and by districts are given in Imperial Table VII. The age distribution of the population of certain castes is shown in Imperial Table XIV in rather less detailed age groups. Attached to this chapter will be found 10 tables illustrating by comparative and proportionate figures the chief points in the age statistics.

REFERENCE TO STATISTICS.

They are as follows:—

(*i*) Age distribution of 100,000 of each sex by annual age periods.

(*ii*) Age distribution of 10,000 of each sex in the Province and each Natural Division.

(*iii*) Age distribution of 10,000 of each sex in each main religion.

(*iv*) Age distribution of 1,000 of each sex in certain castes.

(*v*) Proportion of children under 10 and of persons over 60 to those aged 15—40; also of married females aged 15—40 per 100 females.

(*vi*) Variation in population at certain age-periods.

(*vii*) Reported birth-rate by sex and Natural Divisions.

(*viii*) Reported death-rate by sex and Natural Divisions.

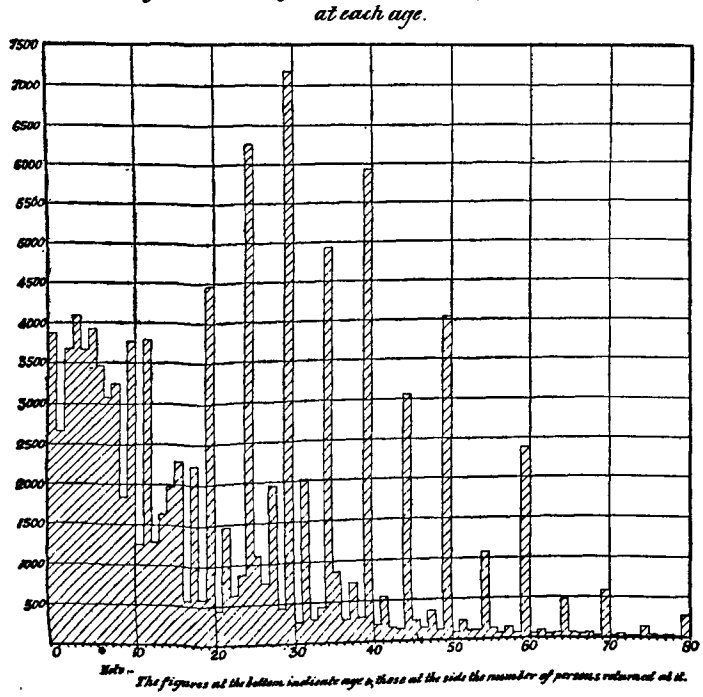
(*ix*) Reported death-rate by sex and age in the decade and in selected years per mille living at the same age according to the census of 1901.

(*x*) Reported deaths from certain diseases per mille of each sex.

138. In no country is it possible to get a return of the age of the population which is anything more than approximate. The majority of people do not know their age accurately, and even in the case of a large number of those who do know their age there are certain influences tending to make them state it incorrectly, which are not subject to any check in the nature of fear of discovery. The special inaccuracy of the Indian age return has been frequently discussed in previous Census Reports, and it is unnecessary to do more than recapitulate the main sources of incorrectness. In the first place there is an universal tendency to give round numbers. Phrases such as *panch-sat* or *bis-chalis* are often as near as the Indian peasant can get to a statement of his own age. Anything more accurate must be left to the guess of the enumerator who is himself unskilled and in the case of women may sometimes be permitted only a very cursory glance, if he is allowed to see them at all.

THE INACCURACY OF THE AGE RETURN.

Diagram showing the actual number of males returned at each age.



Note—The figures at the bottom indicate ages; those at the side the number of persons returned at it.

Under such conditions it is natural that age should usually be stated in round numbers, and reference to the marginal diagram will show how great a tendency there is to return age at figures which are a multiple of five. Again amongst those who do know their age accurately it is not unfrequent to return the current year of age, instead of the number of years completed, though the latter is the form in which the enumerator was instructed to put the question.

In order to avoid confusion between months and years enumerators were directed to enter every child below one year as an "infant." Mr. Gait has given in the Bengal Report of 1901 a detailed analysis of the probable meaning of the varying return of ages from 0—10. Arguing from the popular mode of ageing infants who are un-weaned or weaned and from the popular use of the expressions *derh baras* (1½ years) and *arhai baras* (2½ years), he concludes that "so far as these considerations go, it would seem that the word 'infant' will include all children under one year of age, and also some over that age who are still at the mother's breast, that the year 1 will include such children between the ages of 1 and 1½ as are not classed as 'infants' and also possibly some children under one year of age who should under the rules have been entered as 'infant,' the year 2 all children from about 1½ to about 2½ years of age and the year 3 those from 2½ to 3; while from 4 onwards the age actually returned will be a year in excess of the actual facts, so that the return for the years 0—5 will include only those who have not completed their 4th year, while that for 5—10 will include all who have completed their 4th, but have not completed the 10th year of their age. There are, however, other complications."

In the later age periods there is a tendency among men approaching middle age, especially among bachelors, to make themselves out younger than they are.

In the case of women, the fact that it is considered disgraceful among Hindus for a girl to reach puberty unmarried causes a defect in the age-period 10—15 by the return as below 10 of unmarried girls who are approaching or have reached puberty. In later life there is a tendency to exaggeration of age amongst old people of both sexes, but more markedly in the case of women.

PRESENT AGE DISTRIBUTION OF THE PROVINCES.

139. It has been pointed out that the age distribution depends on three principal factors, the normal longevity and fecundity of the people, *i.e.*, the normal birth and death rates, and the occurrence or otherwise of special calamities, such as famine, which disturb the normal age distribution. The main features of the birth and death rates have already been dealt with in Chapter II. The effect of the famines of 1897 and 1900 on the age distribution in these Provinces was analysed in the Reports of 1901, which showed how the mortality due directly or indirectly to famine and scarcity falls most heavily on the population at the two extremes of life, and leaves the ranks of children and old people depleted, while those in the intermediate periods which is the reproductive age are less affected. The following passage taken from the India Census Report of 1901 sums up the situation in the Central Provinces, and the conditions of Berar are similar to those of the Central Provinces:—

"In 1881 the Central Provinces was still growing with unusual rapidity after the famine of 1869, with the natural consequence that, in spite of favourable conditions during the next decade, the proportion of young children in 1891 showed a considerable decline. The further sharp fall at the present census is of course a direct outcome of the succession of bad years which preceded.

"Another way of viewing the effect of famine is by comparing the number of persons returned at each age period at different enumerations. The population of the Central Provinces grew by 12·1 per cent. between 1881 and 1891, and the only marked divergence from this general rate of growth was an increment of 23 per cent. in the age period 10—15, which in 1891 corresponded to the inflated period 0—5 of 1881 when the population was still recovering from the famine of 1869, whereas the population aged 10—15 in 1881 corresponded to that aged 0—5 in 1871, which was exceptionally small owing to the mortality that occurred amongst children in the course of the same famine. At the present census the general population of the Central Provinces shows a diminution of 8·3 per cent.; there has been a decrease of 30 per cent. amongst persons over 60 years of age, of 20·6 per cent. amongst those

under 10, and of 3·5 amongst those between 40 and 60; at 10—15 on the other hand there is a gain of 1·3 and at 15—40 of 0·4 per cent. It thus appears that the whole loss of population has occurred amongst people who had passed the reproductive time of life or who had not yet reached it. It may, therefore, be concluded with confidence that the recuperation will be rapid and that, in the absence of any fresh check on the growth of population, the losses of the last decade will have been repaired before the time comes for taking the next census, though their effect will be felt in a diminished rate of growth later on when these who are now young children reach maturity."

An examination of the comparative figures in Subsidiary Table II appended to this Chapter will show that this forecast has been entirely substantiated. Taking the Central Provinces as a whole, and confining attention to the male population whose age record is probably more accurate than that of females, we find that the proportion in the age periods from 0—5, which was about 12 per cent. in 1901, stands at nearly 16 per cent. of the number at all ages and is considerably higher even than in 1881. This large increase corresponds to the high birth-rate of the last half of the decade. The next age period 5—10 contains those who were born in the first half of the last decade. Here the low birth-rate of the year immediately succeeding the famine year of 1900 has neutralised the higher birth-rate of the next few years and the proportion in this age period is about the same as in 1901 and considerably less than in previous years. The next two quinquennial periods 10—15 and 15—20 contain the survivors of the infants and children who, at the age of 0—10, were exposed to the ravages of the years of scarcity, and it is these periods which exhibit the most marked decrease and balance by their depletion the gains at each end of the scale. The decrease is specially noticeable in the period between 10 and 15, which contains the survivors of those born between 1895 and 1900 who were thus at the most dangerous age during the period of high infant and child mortality. The period 20—40 contains nearly one-third of the total population and the proportion at this census is about the same as in 1901 and slightly larger than at any previous census. The period 40—60 contains 16 per cent., while the oldest age period of 60 and over, which had been depleted in 1901, is now filling up and contains 46 per mille as against 37 in 1901 and 50 in 1881 and 1891.

Thus, expressed in terms of the age of the population, the increase of 17·9 at the present census consists of a gain of 33·5 per cent. between 0 and 10, a loss of 11·3 per cent. between 10 and 15, a gain of about 15 per cent. in each of the age periods 15—40 and 40—60, and a gain of 42 per cent. in those above 60, and the general effect is to restore the age distribution of the population to a condition somewhat similar to that of 1881. But there is one legacy of the famine which will shortly begin to have its effect on the reproductive power of the population. The loss in the age period between 10 and 15, which is the result of the abnormal infant mortality at the end of the previous decade, has depleted the ranks of those who are just now entering, or about to enter, the reproductive age. There has been nothing, hitherto, to interfere with the first natural reaction on the birth-rate due to prosperity succeeding catastrophy. The second reaction must now be expected, and as the want of potential parents in the early reproductive age begins to be felt the birth-rate must gradually decline. We can hardly expect during the next 10 years to see the same average number of births as in the last five years.

MEAN AGE.

140. The mean age, *i.e.*, the average age of the persons enumerated at the censuses, has been roughly calculated for the Provinces as a whole and for different Natural Divisions and different religions. The calculations for previous censuses had to be based on such age periods as were available in the records, and the figures are at best only approximate; but though they cannot be accepted as correct *per se*, they may serve for purposes of comparison, in as much as they have been worked out on a uniform method.

Taking the figures for males, which are probably more accurate, the mean age of the Provinces works out slightly higher than in 1901, being 24·18

against 24·11.* The famine, which chiefly affects the extremes of life, has not much influence on the average age, and, though the proportion of children in the population at this census is considerably greater than in 1901, the effect in the mean age is neutralised by the much larger number of old people returned, and the comparative emptiness of the age category 10—15. Comparing the mean ages of males in the different Natural Divisions, the lowest average is in the Chota Nagpur States (21·91), then Chhattisgarh and the Plateau Division. The mean of the Nerbudda Valley Division is slightly higher than that of the Plateau districts, while the average of the Maratha Plain (25·56) is conspicuously higher than that of any other Division, and than the Provincial mean (24·18). An examination of the ages of the different religions (Subsidiary Table III) and castes (Subsidiary Table IV) throws some light on these differences. The mean age of Animists is considerably lower than that of any other religion except Christians who are numerically unimportant.

141. A glance at the marginal table will show that Animists have a larger number of children and a smaller number of old persons than any other religion except Christians, whose age distribution is determined by special circumstances, since not only are Indian converts mostly among children, but the foreign portion of the community contains very few old people owing to retirement and repatriation well before the verge of old age.

Religion.	Mean age (Males only).	Proportion per cent. to persons aged between 15 and 40 of persons aged	
		Below 10	Above 60
Hindu	24·34	73	13
Animist	23·15	82	11
Musalman	25·07	68	14
Christian	21·67	75	7
Jain	25·56	58	13

Again Subsidiary Table IV shows that the proportion of old people is lowest in the group of aboriginal tribes among whom the proportion of children is highest. The better castes, Brahmans, Banias and Rajputs and the principal castes of the Maratha Plain, Marathas, Kunbis, Malis, Koshtis and Mehras all show a high percentage of persons over 40, but the Kurmis and Lodhis who are the chief cultivating castes of the Nerbudda Valley Division have a lower average age than the castes of the Maratha Plain. The above observations support the conclusions arrived at in the Bengal Report of 1901 that the higher castes enjoy a greater longevity than the lower, and the extension of this conclusion in the India Report (paragraph 760) that the basis of the difference may be ethnic and that the expectation of life may be greater where the Aryan strain is stronger. At the same time it has to be remembered that the aboriginal tribes and Dravidian and semi-Dravidian castes usually inhabit the least healthy parts of the Provinces of each locality, and in the hilly and wooded country they are exposed to the full force of malaria and other endemic diseases. Though their superior fecundity may counteract the effect of a high infant death-rate, there is nothing to neutralize the loss at the other end of life.

Owing to the disturbances of the figures due to famine it is difficult to make any inferences from a comparison of the birth-rates of the last two censuses on the one hand and the age distribution of women on the other, but an important factor in the high birth-rate of the last decade is the large proportion of married women between 15 and 40 to the total number of females of all ages which rose from 34 per cent. in 1891 and 1901 to 36 in 1911.

The mean age of the population at the present census is 24·3. Allowing for the fact that the population is growing and that the ages at the census are probably understated, we might put the mean duration of life at about 25·5. Similarly calculated, it is estimated at 26 for India in paragraph 761 of the last India Report. This would give a death-rate of 1,000÷25·5 or 39·2 per mille, which is somewhat above the mean ratio of deaths during the last five years of the decade

* The mean age worked out on figures of 1911 smoothed by Bloxham's method is somewhat less, *viz.*, 23·2, but as the figures of previous censuses cannot be worked out on smoothed tables, necessary data not being available, I have used throughout mean ages calculated on the crude figures.

(38·56), and considerably less than the rate in 1910 (44·88). The normal rate of increase of population for the whole of India was taken as 6 per mille per annum allowing for the effects of plague. The normal rate for the Central Provinces with its large aboriginal population is probably considerably higher than this, and may safely be placed at 10 per mille per annum. This would give a normal birth-rate of 49·2 per mille, against an average birth-rate for the decade of 49·6. Now the number of married females between 15 and 40 was 44·5, 41 and 45 per cent. of the population at this age period in the censuses of 1891, 1901 and 1911, respectively. The proportion was low in 1901 because marriages were few and the present proportion of 45 per cent. of the population is probably about normal. Working on this basis the normal birth-rate per 1,000 married women of child-bearing age (15 to 40) would be about 221.

142. The marginal statement shows the number of married women of child-bearing age and the proportion of children to possible mothers in three chief religions. It will be observed that, while potential mothers are nearly equal in number in the three religions, the number of children is considerably greater among Animists and somewhat greater among Musalmans than among Hindus. The death-rate of Musalmans is uniformly higher than that of Hindus partly because the former are found in greater proportion in towns. The death-rates are not differentiated for Animists, but generally speaking Animists congregate in unhealthy tracts where the death-rates run high. It seems a clear inference therefore that the difference indicated by these figures is due to relative prolificness which may or may not be racial. Some further discussion of the relative prolificness of different castes and races will be found in the account of the special enquiry into the size and constitution of families printed as an Appendix to Chapter VI, Sex.*

Religion.	Number of married women 15—40 per 100 females of all ages.			Number of children below 10 per 100 married women between 15—40.		
	1911	1901	1891	1911	1901	1891
Hindu . . .	36	34	34	161	151	177
Animist . . .	36	32	33	178	169	196
Musalman . .	35	32	34	166	159	164

EFFECT OF MALARIA ON THE MONTHLY BIRTH-RATE.

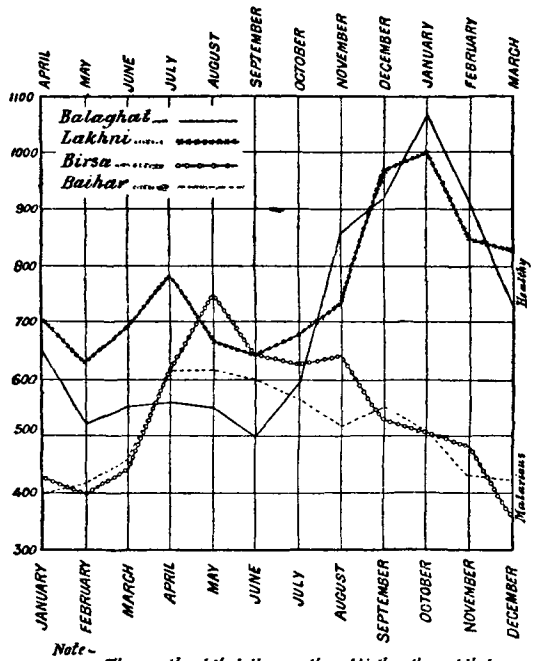
143. In the issue of the Magazine "Paludism" dated July 1911, Major W. H. Kenrick, I.M.S., has made some interesting observations on the effect of Malaria Fever on the birth and death rates. He shows that, while epidemic malaria is accompanied by a high death-rate during the epidemic and is followed in the next year by a low birth-rate, endemic malaria permanently raises the pitch of the death-rate but has little effect on the total birth-rate. It has, however, an interesting effect on the monthly distribution of births. If the monthly curve of a healthy area for a series of normal years is drawn, it is seen that the births are fewest in number during the early months of the year and greatest during the autumn months, the curve reaching its maximum in October or November. This feature of the curve is practically constant, provided abnormal years, such as those characterised by epidemics, scarcity, etc., are excluded.

The probable reason for this distribution is that the early part of the year, being the most healthy and at the same time the period of the harvest when the physical and material condition of the people is at its best, is the period most favourable for conception. In a malarious locality on the contrary the early months of the year are those in which the results of fever are most evident. In every hyper-endemic area visited the people were unanimous in saying that the worst time for fever is the cold weather, *viz.*, from December to March. Hence, just as happens in epidemic malaria, a period of increased fever prevalence seems to be a period of comparative sterility, for the rise in the birth curve, which should normally occur in the autumn, is postponed for three or four months and takes place instead during March, April or May. In malarious areas, then, the period after the end of the fever season, *viz.*, June and July, is the most favourable for conception.

* The deliberate avoidance of children, by restrictions either on conception or on child-birth, is not, I believe, a factor of any great importance in considering the growth of the legitimate population. It is probably common enough in the case of illegitimate unions, and I am told that in the towns of the north of the Provinces, where skilled midwives are sometimes available, the use of the catheter at the first signs of conception is not uncommon.

I give a diagram showing the birth-rate in two healthy areas and in two hyper-endemic areas, respectively, constructed from figures given by Major Kenrick. I attempted to discover if Major Kenrick's observations could be illustrated by the figures of larger areas such as districts or tahsils, but the hyper-endemic tracts are scattered irregularly over the various geographical and administrative areas, and the result was not altogether satisfactory. The figures quoted by Major Kenrick seem, however, to establish the fact that, provided disturbing factors are eliminated there is a constant periodicity in the strength of the reproductive principle, and that this periodicity is different in malarious and non-malarious tracts. It is probable that the want of uniformity in the monthly distribution of births in different parts of Bengal, noticed in paragraph 403 *et seq.* of the Bengal Census Report of 1901, may be explainable with reference to the varying prevalence of malaria in different tracts.

Diagram showing the monthly distribution of births in healthy & hyper malarious tracts.



Note—The months at the bottom are those of births & those at the top are the probable corresponding months of conception.

Subsidiary Table I.—Age Distribution of 100,000 of each Sex by Annual Periods.

Age.	Male.				Female.			
	Hindu.	Animist.	Musalman.	Three Religions.	Hindu.	Animist.	Musalman.	Three Religions.
1	2	3	4	5	6	7	8	9
Total	*100,000*	*100,000*	*100,000*	*100,000*	*100,000*	*100,000*	*100,000*	*100,000*
0	3,571	3,325	3,809	3,528	3,443	3,365	3,481	3,427
1	2,418	2,620	1,280	2,424	2,383	2,879	2,057	2,480
2	3,261	3,640	2,908	3,328	3,242	3,649	2,911	3,320
3	3,570	4,354	3,286	3,723	3,826	3,988	4,114	3,869
4	3,249	3,879	2,413	3,353	3,313	3,844	2,753	3,411
5	3,466	3,972	3,286	3,565	3,657	3,890	3,385	3,699
6	3,094	3,533	2,559	3,168	2,919	3,594	2,373	3,049
7	2,786	2,984	2,326	2,813	2,790	2,752	2,911	2,785
8	2,866	3,241	2,559	2,934	2,727	3,052	2,816	2,800
9	1,712	1,623	1,716	1,693	1,785	1,626	1,772	1,750
10	3,499	3,143	3,506	3,428	3,035	2,735	2,437	2,953
11	1,171	1,024	814	1,129	1,039	1,079	1,202	1,052
12	3,390	3,485	3,576	3,416	2,478	2,756	2,215	2,530
13	1,188	1,157	814	1,169	933	1,058	823	957
14	1,487	1,450	1,512	1,480	1,226	1,355	1,297	1,256
15	1,827	1,769	1,977	1,819	1,592	1,727	1,645	1,623
16	2,105	2,049	1,948	2,088	1,965	2,024	2,120	1,982
17	527	408	552	503	482	508	570	490
18	2,047	1,809	2,297	2,006	2,016	2,087	2,310	2,040
19	511	457	523	500	482	508	538	489
20	4,138	3,755	4,536	4,071	5,463	4,957	6,645	5,388
21	433	226	437	390	474	368	380	449
22	1,806	1,729	2,064	1,798	1,913	1,643	2,278	1,865
23	527	567	669	540	701	825	601	726
24	809	736	1,048	801	1,075	906	728	1,029
25	5,874	5,112	6,106	5,723	6,084	5,448	7,564	5,990
26	992	1,024	989	999	985	978	836	981
27	691	692	785	694	694	825	380	713
28	1,754	1,835	1,512	1,763	1,944	2,210	1,551	1,990
29	351	501	494	386	363	495	222	387
30	6,583	6,256	7,822	6,554	6,766	6,387	6,740	6,684
31	234	173	262	222	225	191	253	218
32	1,827	1,849	1,600	1,824	1,506	1,422	1,076	1,476
33	329	359	378	337	300	309	253	301
34	382	377	407	382	335	373	380	343
35	4,475	4,553	4,391	4,489	3,883	3,827	4,051	3,875
36	809	709	640	783	703	614	380	674
37	212	275	262	227	204	199	95	200
38	647	709	524	656	545	707	411	576
39	240	248	204	241	187	267	127	203
40	5,428	5,298	5,844	5,414	5,572	4,762	6,266	5,418
41	194	111	262	179	130	72	190	119
42	473	412	611	464	424	411	285	417
43	121	213	145	140	113	127	127	116
44	109	115	145	111	139	131	411	145
45	2,686	2,988	3,199	2,765	2,489	2,438	1,994	2,464
46	221	200	175	215	174	119	127	161
47	105	142	29	110	88	89	95	8
48	266	501	262	315	311	381	222	323
49	75	142	145	91	65	97	63	71
50	3,754	3,317	3,896	3,668	3,972	3,471	4,209	3,871
51	66	40	58	61	84	47	63	75
52	199	177	262	196	176	89	127	156
53	70	31	116	63	49	42	32	47
54	76	40	116	70	90	72	95	86

SUBSIDIARY TABLE I.—AGE DISTRIBUTION OF 100,000 OF EACH SEX BY ANNUAL PERIODS—*concld.*

AGE.	MALE.				FEMALE.			
	Hindu.	Animist.	Musalman.	Three Religions.	Hindu.	Animist.	Musalman.	Three Religions.
1	2	3	4	5	6	7	8	9
55 .	1,004	936	1,047	992	1,000	1,016	886	1,000
56 .	104	97	87	102	115	114	63	114
57 .	49	44	29	48	41	30	32	38
58 .	104	120	58	106	110	140	63	115
59 .	42	13	87	38	50	42	32	48
60 .	2,236	1,929	2,472	2,180	2,930	2,570	3,196	2,860
61 .	41	4	...	32	59	34	190	57
62 .	83	58	58	77	94	55	63	85
63 .	24	9	116	24	25	47	...	29
64 .	23	40	29	27	20	13	...	18
65 .	446	381	407	431	443	449	759	453
66 .	24	35	...	26	23	30	...	24
67 .	20	13	...	18	22	22	32	22
68 .	27	27	58	27	32	30	...	31
69 .	4	27	...	8	14	30	32	18
70 .	557	426	669	533	731	737	506	726
71 .	2	9	...	4	11	4	...	9
72 .	17	27	58	20	30	42	32	33
73 .	5	...	...	4	2	13	...	5
74 .	4	4	...	4	5	8	...	5
75 .	116	129	204	121	173	229	317	189
76 .	13	...	...	10	5	17	...	7
77 .	1	4	...	2	1	...	32	2
78 .	6	18	58	10	4	8	...	5
79 .	1	...	29	2	5	21	63	10
80 .	242	244	291	244	368	322	506	361
81 .	6	...	...	5	7	...	...	5
82 .	1	4	...	2	4	4	...	4
83 .	4	...	...	3	...	...	...	...
84 .	1	4	...	2	...	...	...	...
85 .	27	13	...	23	19	47	...	25
86 .	...	...	...	...	1	8	...	3
87 .	1	...	...	1	2	...	...	2
88 .	...	...	...	...	1	4	...	2
89 .	...	4	...	1	1	8	...	3
90 .	48	35	87	47	65	80	127	70
91 .	1	...	...	1	2	...	...	2
92 .	...	...	...	...	1	13	...	4
93 .	1	...	...	1	...	4	...	1
94 .	...	...	...	...	...	...	...	...
95 .	5	4	...	5	10	13	...	10
96 .	...	...	...	...	1	...	...	1
97 .	...	...	...	...	...	...	...	...
98 .	...	4	...	1	...	...	...	...
99 .	1	...	...	1	...	...	...	...
100 .	4	...	...	3	11	21	...	13
101 .	1	...	...	1	...	...	32	1
102 .	1	4	...	2	...	...	...	...
103 .	...	...	...	...	1	...	...	1
104 .	1	...	...	1	...	...	...	...
105 .	1	...	...	1	1	...	...	1
106 .	...	...	...	...	...	...	...	...
107 .	...	...	...	...	...	...	...	...
108 .	...	...	...	...	...	...	...	...
109 .	...	...	...	...	...	...	...	...
110 .	...	...	...	...	1	...	...	1

SUBSIDIARY TABLE II.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE CENTRAL PROVINCES AND BERAR AND EACH NATURAL DIVISION.

Age.	1911.		1901.		1891.		1881.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
			CENTRAL PROVINCES AND BERAR.					
Total . . .	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*
0—1 . . .	380	377			287	296	280	294
1—2 . . .	226	236			195	213	281	305
2—3 . . .	309	329	1,233	1,270	306	342	299	336
3—4 . . .	345	379			330	379	340	384
4—5 . . .	313	317			312	333	317	330
5—10 . . .	1,381	1,362	1,380	1,368	1,538	1,534	1,448	1,417
10—15 . . .	1,005	836	1,319	1,134	1,178	988	1,100	916
15—20 . . .	683	663	815	769	677	665	690	694
20—25 . . .	768	938			707	848	751	919
25—30 . . .	952	977	3,276	3,349	856	910	910	958
30—35 . . .	935	894			927	897	974	904
35—40 . . .	639	569			558	508	539	470
40—45 . . .	662	629			753	666	729	657
45—50 . . .	355	318	1,610	1,614	297	243	265	232
50—55 . . .	447	449			472	445	467	460
55—60 . . .	143	141			104	102	106	106
60—65 . . .	271	340						
65—70 . . .	58	65	367	496	503	631	504	618
70 and over . .	128	181						
Mean Age . .	24·18	24·48	24·11	24·67	24·04	24·02	23·99	24·01
			(1) NERBUDDA VALLEY DIVISION.					
Total . . .	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*
0—5 . . .	1,503	1,559	1,330	1,329	1,316	1,447	1,474	1,608
5—10 . . .	1,364	1,336	1,121	1,080	1,486	1,482	1,358	1,326
10—15 . . .	1,038	848	1,256	1,121	1,252	1,028	1,070	868
15—20 . . .	758	665	933	856	761	686	730	689
20—40 . . .	3,446	3,520	3,349	3,371	3,130	3,307	3,398	3,491
40—60 . . .	1,539	1,612	1,710	1,861	1,670	1,551	1,567	1,523
60 and over . .	352	460	301	382	385	499	403	495
Mean Age . .	23·67	24·39	24·23	25·08	23·89	24·11	23·94	24·09
			(2) PLATEAU DIVISION.					
Total . . .	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*
0—5 . . .	1,635	1,675	1,466	1,467	1,493	1,612	1,594	1,731
5—10 . . .	1,479	1,450	1,272	1,253	1,593	1,591	1,599	1,564
10—15 . . .	997	839	1,290	1,129	1,259	1,071	1,189	988
15—20 . . .	655	627	888	856	698	691	668	660
20—40 . . .	3,280	3,428	3,324	3,329	2,969	3,093	2,981	3,140
40—60 . . .	1,567	1,449	1,490	1,559	1,529	1,369	1,509	1,373
60 and over . .	387	532	270	407	459	573	460	544
Mean Age . .	23·48	23·84	23·09	23·86	23·13	23·12	22·98	22·92

SUBSIDIARY TABLE II.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE CENTRAL PROVINCES AND BERAR AND EACH NATURAL DIVISION—*concld.*

Age.	1911.		1901.		1891.		1881.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
			(3) MARATHA PLAIN DIVISION.					
Total	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0—5	1,489	1,582	1,057	1,121	1,357	1,500	1,438	1,575
5—10	1,273	1,300	1,330	1,376	1,391	1,447	1,299	1,331
10—15	984	844	1,352	1,192	1,131	974	1,079	923
15—20	638	676	750	743	618	647	633	676
20—40	3,253	3,320	3,285	3,352	3,077	3,165	3,202	3,246
40—60	1,767	1,619	1,765	1,654	1,809	1,570	1,743	1,573
60 and over	596	659	461	562	617	697	606	676
Mean Age	25·56	25·14	25·39	25·29	25·53	24·88	25·38	24·84
			(4) CHHATTISGARH PLAIN DIVISION.					
Total	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0—5	1,700	1,712	1,302	1,290	1,605	1,722	1,648	1,760
5—10	1,455	1,370	1,626	1,540	1,766	1,661	1,644	1,525
10—15	973	788	1,296	1,046	1,123	912	1,086	883
15—20	705	656	799	719	664	639	731	718
20—40	3,303	3,382	3,274	3,403	2,985	3,103	3,064	3,151
40—60	1,485	1,481	1,394	1,475	1,399	1,294	1,362	1,300
60 and over	379	611	309	527	458	669	465	663
Mean Age	23·23	24·39	22·87	24·35	22·56	23·29	22·61	23·39
			(5) CHOTA NAGPUR DIVISION.					
Total	***10,000***	***10,000***	***10,000***	***10,000***	Not available.	Not available.	Not available.	Not available.
0—5	1,640	1,821	1,514	1,822				
5—10	1,678	1,722	1,734	1,712				
10—15	1,263	1,030	1,457	1,169				
15—20	700	680	806	716				
20—40	3,038	3,174	2,823	2,982				
40—60	1,357	1,157	1,324	1,196				
60 and over	324	416	342	403				
Mean Age	21·91	21·52	21·67	21·30				

SUBSIDIARY TABLE III.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN EACH MAIN RELIGION.

Age.	1911.		1901.		1891.		1881.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
			(1) HINDU.					
Total	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0—5	1,558	1,618	1,221	1,256	1,427	1,561	1,492	1,633
5—10	1,359	1,343	1,373	1,361	1,523	1,521	1,422	1,412
10—15	1,006	836	1,315	1,127	1,164	974	1,098	914
15—20	687	664	812	763	673	657	693	697
20—40	3,299	3,374	3,279	3,355	3,060	3,173	3,208	3,270
40—60	1,622	1,567	1,625	1,631	1,643	1,476	1,588	1,471
60 and over	469	598	375	507	510	638	499	603
Mean Age	24·34	24·68	24·24	24·82	24·19	24·16	24·16	24·05
			(2) ANIMIST.					
Total	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0—5	1,716	1,761	1,334	1,360	1,521	1,638	1,630	1,752
5—10	1,527	1,454	1,477	1,418	1,673	1,619	1,605	1,500
10—15	988	819	1,363	1,168	1,193	1,000	1,113	915
15—20	642	645	822	793	627	648	647	673
20—40	3,214	3,410	3,201	3,340	2,892	3,117	2,966	3,187
40—60	1,532	1,391	1,502	1,497	1,590	1,367	1,552	1,371
60 and over	381	520	301	424	504	611	487	602
Mean Age	23·15	23·49	23·12	23·76	23·41	23·35	23·21	23·34
			(3) MUSALMAN.					
Total	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0—5	1,353	1,518	1,157	1,259	1,232	1,386	1,287	1,423
5—10	1,302	1,396	1,238	1,332	1,316	1,420	1,265	1,335
10—15	1,050	884	1,261	1,125	1,123	953	1,084	890
15—20	723	679	829	767	702	668	665	642
20—40	3,393	3,332	3,398	3,278	3,322	3,245	3,427	3,342
40—60	1,643	1,557	1,683	1,697	1,746	1,619	1,705	1,649
60 and over	536	634	434	542	559	709	567	719
Mean Age	25·07	24·73	24·99	25·01	25·51	25·29	25·56	25·55
			(4) CHRISTIAN.					
Total	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0—5	1,591	1,919	898	1,094	1,007	1,448	994	1,596
5—10	1,399	1,570	1,365	1,813	978	1,560	1,033	1,464
10—15	1,123	985	1,571	1,785	799	1,065	738	1,093
15—20	784	905	831	969	661	1,024	613	966
20—40	3,754	3,134	3,971	2,980	5,043	3,322	5,082	3,408
40—60	1,103	1,122	1,141	1,103	1,246	1,236	1,295	1,125
60 and over	246	365	223	256	266	345	245	348
Mean Age	21·67	21·14	22·77	21·02	24·62	22·23	25·09	21·81
			(5) JAIN.					
Total	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0—5	1,208	1,353	1,131	1,218	1,088	1,212	1,152	1,282
5—10	1,169	1,222	977	1,069	1,189	1,264	1,127	1,145
10—15	1,098	921	1,156	983	1,181	948	1,080	854
15—20	851	741	959	915	841	751	803	758
20—40	3,443	3,396	3,489	3,447	3,371	3,336	3,608	3,490
40—60	1,741	1,730	1,873	1,808	1,818	1,807	1,740	1,789
60 and over	490	637	415	560	512	682	490	682
Mean Age	25·56	25·90	25·96	26·17	25·91	26·41	25·87	26·53

Subsidiary Table IV.—Age Distribution of 1,000 of each Sex in certain Castes.

Group No.	Caste.	Males. Number per mille aged					Females. Number per mille aged				
		0-5	5-12	12-15	15-40	40 and over.	0-5	5-12	12-15	15-40	40 and over.
1	2	3	4	5	6	7	8	9	10	11	12
IA.	**The Twice-Born**	***125***	***162***	***64***	***425***	***224***	***137***	***170***	***51***	***399***	***24***
	Bania	119	156	66	434	225	131	166	51	412	24
	Brahman	118	156	63	431	232	133	172	49	397	24
	Rajput	135	171	63	416	215	144	171	53	394	23
IIA.	**Higher Cultivators**	***151***	***176***	***60***	***392***	***221***	***155***	***172***	***46***	***399***	***22***
	Ahir (Hindu)	163	193	59	401	184	168	182	45	403	20
	„ (Animist)	175	202	55	390	178	180	192	46	418	16
	Kachhi	158	180	57	426	179	163	171	41	427	19
	Kunbi	141	164	61	380	254	146	169	46	395	24
	Kurmi	154	187	63	411	185	157	174	49	404	21
	Lodhi	158	189	64	405	184	155	176	48	408	21
	Mali	156	172	59	384	229	160	168	47	388	23
	Maratha	125	155	57	406	257	138	157	49	389	26
IIB.	**Higher Artisans**	***138***	***171***	***63***	***406***	***222***	***147***	***177***	***48***	***397***	***23***
	Barhai	136	166	60	410	228	148	175	48	398	23
	Sunar	139	176	66	403	216	147	179	49	395	23
IIC.	**Serving Castes**	***158***	***181***	***59***	***403***	***199***	***165***	***173***	***46***	***408***	***20***
	Dhimar	164	181	56	401	198	170	170	45	412	20
	Kewat	176	168	51	413	192	168	173	43	421	19
	Nai	147	183	65	405	200	154	179	47	399	22
IIIB.	**Lower Artisans and Traders**	***162***	***183***	***59***	***392***	***204***	***165***	***174***	***49***	***395***	***21***
	Balma (Musalman)	166	182	60	410	182	164	175	41	408	21
	Banjara	164	187	58	388	203	182	180	44	399	19
	Kalar	153	183	59	400	205	157	176	48	398	22
	Koshti	142	181	57	395	225	152	172	64	384	22
	Lohar	156	188	62	395	199	167	178	50	401	20
	Teli	167	182	59	389	203	166	171	48	394	22
IV.	**Dravidian Tribes**	***169***	***191***	***57***	***388***	***195***	***171***	***178***	***46***	***406***	***19***
	Gond (Hindu)	164	178	52	402	204	162	164	40	411	22
	„ (Animist)	170	192	56	390	192	171	179	47	405	19
	Gowari	157	158	54	387	244	162	159	44	415	22
	Halba	164	198	62	398	178	174	190	44	406	18
	Kawar	164	200	58	388	190	166	189	48	391	20
	Korku	180	192	53	379	196	190	180	45	415	17
	Oraon (Animist)	178	250	90	316	166	194	206	55	414	13
	„ (Christian)	203	235	82	332	148	218	226	58	348	15
V.	**Untouchables**	***170***	***179***	***53***	***394***	***204***	***173***	***168***	***42***	***409***	***20***
	Chamar	175	177	48	406	194	177	162	37	418	20
	Dhobi	161	186	59	400	194	164	172	46	410	20
	Ganda	163	204	61	399	173	176	181	45	401	197
	Kumhar	149	180	58	409	204	166	178	47	400	209
	Mehra	171	177	56	380	216	172	172	46	402	208
	Panka	164	176	48	415	197	162	157	35	415	231

SUBSIDIARY TABLE V.—PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS AGED 60 AND OVER TO THOSE AGED 15—40; ALSO OF MARRIED FEMALES AGED 15—40 PER 100 FEMALES.

DISTRICT AND NATURAL DIVISION.	PROPORTION OF CHILDREN BOTH SEXES PER 100.						PROPORTION OF PERSONS AGED 60 AND OVER PER 100 AGED 15—40.						Number of Married Females aged 15—40 per 100 Females of all ages.		
	Persons aged 15—40.			Married Females aged 15—40.			1911		1901		1891				
	1911	1901	1891	1911	1901	1891	Male.	Female.	Male.	Female.	Male.	Female.	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
CENTRAL PROVINCES AND BERAR.	**74**	**64**	**80**	**164**	**153**	**179**	**11**	**15**	**9**	**12**	**13**	**16**	**36**	**34**	**34**
Nerbudda Valley Division	*69*	*57*	*73*	*158*	*148*	*169*	*8*	*11*	*6*	*10*	*10*	*12*	*37*	*33*	*35*
1 Saugor	69	54	71	164	145	174	8	10	6	8	9	11	37	33	34
2 Damoh	71	57	74	163	147	175	8	9	7	7	9	11	37	34	34
3 Jubbulpore	69	57	77	160	145	176	8	11	7	10	10	13	37	33	34
4 Narsinghpur	68	59	73	153	143	163	7	11	7	9	10	13	37	34	35
5 Hoshangabad	66	59	69	149	154	158	10	13	7	9	11	14	37	32	36
6 Nimar	68	57	69	154	151	158	11	12	8	10	12	13	38	33	36
7 Makrai	75	61	74	167	184	174	11	14	11	12	10	12	35	26	34
Plateau Division	*78*	*65*	*84*	*169*	*161*	*190*	*10*	*13*	*6*	*10*	*13*	*15*	*36*	*33*	*33*
8 Mandla	79	65	91	169	154	203	7	10	5	9	9	12	38	35	34
9 Seoni	74	65	80	158	159	181	9	13	6	11	12	15	37	33	34
10 Betul	80	63	82	178	157	189	12	14	9	12	15	16	35	33	33
11 Chhindwara	79	66	84	172	171	188	11	15	6	8	14	17	35	32	33
Maratha Plain Division	*72*	*60*	*76*	*159*	*141*	*168*	*15*	*16*	*11*	*14*	*17*	*18*	*36*	*35*	*34*
12 Wardha	68	54	70	148	125	151	17	17	12	14	18	18	37	36	36
13 Nagpur	71	61	72	157	139	156	18	19	16	18	22	23	35	34	34
14 Chanda	76	66	84	167	162	189	14	16	10	14	16	18	36	32	33
15 Bhandara	74	71	91	158	167	193	15	17	13	16	19	22	36	31	32
16 Balaghat	75	67	85	160	151	188	12	17	10	16	16	21	36	32	33
17 Amraoti	68	54	67	155	128	153	17	16	11	12	16	17	36	36	36
18 Akola	68	56	69	152	131	156	15	16	10	12	15	16	36	36	36
19 Buldana	71	55	71	159	130	160	13	14	9	11	13	15	36	36	36
20 Yeotmal	75	60	82	164	142	180	14	15	10	12	15	16	36	35	34
Chhattisgarh Plain Division	*77*	*70*	*91*	*167*	*163*	*198*	*10*	*15*	*8*	*13*	*12*	*18*	*36*	*34*	*34*
21 Raipur	76	69	94	162	155	199	10	17	8	15	14	21	36	35	33
22 Bilaspur	79	69	90	171	161	195	9	14	7	12	11	15	36	34	34
23 Drug	72	..	..	151	..	..	10	18	..	..	..	..	38	..	..
24 Bastar	84	72	81	198	188	188	8	9	8	9	12	13	35	33	35
25 Kanker	85	83	95	199	211	236	10	13	8	13	13	19	33	30	30
26 Nandgaon	77	66	96	158	149	203	10	18	8	14	15	23	37	35	33
27 Khairagarh	77	70	95	160	159	202	10	19	8	14	13	19	37	34	34
28 Chhuikhadan	79	76	96	163	172	200	10	18	7	13	12	20	37	34	33
29 Kawardha	74	61	80	155	138	177	10	13	6	10	9	15	39	37	36
30 Sakti	80	75	94	168	206	206	10	14	7	10	10	15	38	30	33
31 Raigarh	82	81	90	183	195	207	8	12	6	9	8	12	35	33	33
32 Sarangarh	76	75	87	163	178	195	9	13	7	11	9	13	37	33	34
Chota Nagpur Division	*90*	*92*	..	*206*	*221*	..	*9*	*11*	*9*	*11*	..	..	*34*	*31*	.
33 Chang Bhakar	83	74	..	194	179	..	8	10	9	10	..	..	35	33	..
34 Korea	88	77	..	198	188	..	7	9	7	8	..	..	36	34	..
35 Surguja	88	94	..	200	226	..	9	11	10	11	..	..	34	30	..
36 Udaipur	95	95	..	223	236	..	10	11	11	11	..	..	32	30	..
37 Jashpur	96	94	..	218	221	..	8	11	9	10	..	..	33	32	..

SUBSIDIARY TABLE VI.—VARIATION IN POPULATION AT CERTAIN AGE-PERIODS.

NATURAL DIVISION.	Period.	VARIATION PER CENT IN POPULATION (INCREASE + DECREASE −).					
		All ages.	0—10.	10—15.	15—40.	40—60.	60 and over.
1	2	3	4	5	6	7	8
(1) Nerbudda Valley Division	1881—1891	+6·2	+5·6	+24·7	+·8	+10·7	+4·6
	1891—1901	−10·4	−24·	−6·7	−3·2	−·7	−30·6
	1901—1911	+10·7	+31·2	−12·	+9·2	−2·4	+31·5
(2) Plateau Division	1881—1891	+9·8	+6·4	+17·4	+9·8	+10·3	+12·9
	1891—1901	−7·2	−19·4	−3·8	+4·6	−2·3	−38·8
	1901—1911	+27·3	+45·5	−3·3	+21·1	+25·8	+72·6
(3) Maratha Plain Division	1881—1891	+8·1	+9·1	+13·7	+4·6	+10·2	+11·
	1891—1901	−6·8	−20·	+12·6	+1·	−5·8	−27·4
	1901—1911	+13·9	+31·7	−18·1	+10·5	+12·8	+39·7
(4) Chhattisgarh Plain Division	1881—1891	+17·1	+20·3	+21·	+13·	+18·4	+17·2
	1891—1901	−10·2	−23·5	+3·	−·03	−4·1	−33·
	1901—1911	+23·3	+33·6	−7·2	+21·	+27·4	+45·7
(5) Chota Nagpur Division	1881—1891	+21·2	...	...	...	...	...
	1891—1901	+9·9	...	...	...	...	...
	1901—1911	+29·4	+30·9	+13·	+34·	+29·1	+28·3
Total	***1881—1891***	***+10·7***	***+11·5***	***+18·3***	***+6·6***	***+12·3***	***+11·8***
	1891—1901	***−7·9***	***−21·8***	***+4·1***	***+·08***	***−4·***	***−30·5***
	1901—1911	***+17·9***	***+33·5***	***−11·3***	***+15·***	***+15·***	***+42·2***

NOTE.—Figures by age-periods for the years 1881 and 1891 of the Chota Nagpur Division are not available and they are therefore taken into account for all ages only.

SUBSIDIARY TABLE VII.—REPORTED BIRTH RATE BY SEX AND NATURAL DIVISION.

YEAR.	NUMBER OF BIRTHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1901).												REMARKS.
	CENTRAL PROVINCES AND BERAR.		NERBUDDA VALLEY DIVISION.		PLATEAU DIVISION.		MARATHA PLAIN DIVISION.		CHHATTISGARH PLAIN DIVISION.		CHOTA NAGPUR DIVISION.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1901	15·	14·2	16·	15·1	17·5	16·5	14·8	14·	13·3	12·8	...	...	Figures for Feudatory States are not available and their population has therefore been omitted while calculating proportions.
1902	25·8	24·6	25·7	24·6	27·4	26·3	27·2	26·	21·9	21·	...	...	
1903	23·2	22·1	23·2	21·9	25·2	24·	23·8	22·6	21·1	20·4	...	...	
1904	27·4	26·1	29·	27·6	31·7	30·3	27·3	25·9	23·9	23·	..	...	
1905	27·6	26·4	27·5	26·2	29·	27·9	27·4	26·1	27·4	26·6	...	...	
1906	26·4	25·3	25·	23·6	29·7	28·7	26·5	25·3	25·9	25·	...	...	
1907	26·9	25·6	26·9	25·3	28·2	27·2	26·6	25·1	26·8	25·8	...	...	
1908	26·9	25·9	28·1	26·7	27·1	26·1	26·8	25·8	26·1	25·3	...	...	
1909	26·4	25·2	21·3	20·4	26·3	24·9	27·7	26·2	28·7	27·9	...	...	
1910	28·4	27·	28·2	26·5	29·6	28·1	27·	25·5	31·	29·8	...	...	
Total	***25·4***	***24·2***	***25·1***	***23·8***	***27·2***	***26·***	***25·5***	***24·2***	***24·6***	***23·8***	...	...	

SUBSIDIARY TABLE VIII.—REPORTED DEATH RATE BY SEX AND NATURAL DIVISION.

YEAR.	NUMBER OF DEATHS PER 1,000 OF SEX CONCERNED. (CENSUS OF 1901).												REMARKS.
	CENTRAL PROVINCES AND BERAR.		NERBUDDA VALLEY DIVISION.		PLATEAU DIVISION.		MARATHA PLAIN DIVISION.		CHHATTISGARH PLAIN DIVISION.		CHOTA NAGPUR DIVISION.		
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1901 . .	26·	23·2	28·1	25·	22·1	19·	27·3	25·5	23·3	19·3	...	...	Figures for Feudatory States are not available and their population has therefore not been taken into consideration while calculating the proportions.
1902 . .	29·2	26·2	31·1	29·3	27·2	22·8	30·6	28·2	25·3	21·	...	...	
1903 . .	38·	34·7	46·7	45·3	30·4	26·2	41·	38·1	26·9	22·6	...	...	
1904 . .	34·1	31·1	35·3	35·	28·7	24·3	36·9	34·4	29·6	24·6	...	...	
1905 . .	39·3	35·1	40·4	37·1	34·	28·3	41·	37·8	37·5	31·5	...	...	
1906 . .	45·6	41·4	47·8	44·2	39·5	34·9	51·2	48·	34·7	29·1	...	...	
1907 . .	43·8	39·7	46·2	42·9	43·3	38·2	45·8	43·2	37·3	30·5	...	...	
1908 . .	40·3	35·9	39·8	36·1	37·6	32·3	38·8	35·5	45·6	38·6	...	...	
1909 . .	35·4	30·8	34·9	31·2	31·6	26·9	37·1	33·2	34·2	28·	...	...	
1910 . .	47·4	42·4	47·2	43·2	44·1	38·5	50·3	46·	43·3	36·5	...	...	
Total . .	***37·9***	***34·1***	***39·8***	***36·9***	***33·9***	***29·2***	***40·***	***37·***	***33·8***	***28·2***	...	..	

SUBSIDIARY TABLE IX.—REPORTED DEATH RATE BY SEX AND AGE IN DECADE AND IN SELECTED YEARS PER MILLE LIVING AT SAME AGE ACCORDING TO CENSUS OF 1901.

AGE.	Average of decade.		1903.		1905.		1907.		1909.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
All Ages .	***37·7***	***33·9***	***37·6***	***34·4***	***39·1***	***34·9***	***43·4***	***39·4***	***35·4***	***30·8***
0—5 . .	170·4	144·	155·9	131·6	199·8	167·5	199·3	169·1	160·1	130·(
5—10 . .	13·7	12·2	13·	12·6	11·3	10·	14·9	13·4	12·9	11·(
10—15 . .	8·4	8·4	10·9	11·2	7·1	7·4	9·2	9·5	6·8	6·(
15—20 . .	12·3	13·	15·3	15·6	10·2	11·4	14·2	15·	10·9	12·
20—40 . .	14·7	14·3	16·9	16·3	12·5	12·5	16·8	17·	13·8	13·1
40—60 . .	28·4	22·3	31·1	25·6	25·2	19·3	31·4	25·2	27·1	20·(
60 and over .	97·7	80·2	98·9	85·6	91·4	74·7	115·5	91·8	95·	74·1

NOTE.—(1) Population by age-periods for the area of which deaths are registered is not available and adjusted population of British Districts of the Central Provinces and Berar for the Census of 1901 has been taken in calculating the ratios in this table.

NOTE.—(2) Population for 1901 for age-periods 0—1, 20—30, 30—40, 40—50 and 50—60 is not available separately. The proportions of deaths have therefore been worked out for age-periods 0—5, 20—40, and 40—60.

Subsidiary Table X.—Reported Deaths from certain Diseases per mille of each Sex.

	Year.	Central Provinces and Berar. Actual number of deaths. Total.	Male.	Female.	Ratio per mille of each sex. Male.	Female.	Actual number of deaths in Nerbudda Valley Division. Male.	Female.	Plateau Division. Male.	Female.	Maratha Plain Division. Male.	Female.	Chhattisgarh Plain Division. Male.	Female.	Chota Nagpur Division. Male.	Female.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cholera.	1901	66	41	25	·007	·004	23	17	..	..	13	6	5	2	..	..
	1902	44	23	21	·004	·004	1	..	..	..	7	10	15	11	..	..
	1903	424	219	205	·04	·03	88	59	..	..	112	125	19	21	..	..
	1904	2,967	1,540	1,427	·26	·24	51	41	4	4	1,485	1,382	..	..	..	..
	1905	1,217	674	543	·11	·09	94	102	..	..	18	16	562	425	..	..
	1906	38,768	19,656	19,112	3·34	3·18	3,287	3,159	735	783	14,681	14,342	953	828	..	..
	1907	4,291	2,199	2,092	·37	·35	122	89	20	21	1,407	1,344	650	638	..	..
	1908	9,048	4,744	4,304	·80	·71	710	702	309	311	989	966	2,736	2,325	..	..
	1909	7,687	3,976	3,711	·67	·61	540	549	22	24	2,523	2,327	891	811	..	..
	1910	5,316	2,711	2,605	·46	·44	853	836	330	326	1,229	1,161	299	282	..	..
Small-pox.	1901	5,975	3,139	2,836	·54	·48	604	615	319	290	1,525	1,379	691	552	..	..
	1902	4,650	2,467	2,183	·42	·36	497	423	509	441	466	473	995	846	..	..
	1903	2,084	1,114	970	·19	·16	141	111	102	104	279	238	592	517	..	..
	1904	1,945	1,002	943	·17	·16	95	80	13	13	266	259	628	591	..	..
	1905	8,364	4,431	3,933	·75	·66	1,095	956	96	72	2,761	2,459	479	446	..	..
	1906	9,889	5,242	4,647	·88	·77	1,724	1,513	287	239	2,464	2,252	767	643	..	..
	1907	3,826	1,962	1,864	·33	·31	94	81	513	494	591	572	764	717	..	..
	1908	9,044	4,750	4,294	·80	·71	90	70	281	262	1,177	1,060	3,202	2,902	..	..
	1909	4,155	2,161	1,994	·36	·33	148	137	20	19	807	818	1,186	1,020	..	..
	1910	2,794	1,516	1,278	·26	·21	201	187	35	23	769	626	511	442	..	..
Fever.	1901	171,285	88,533	82,752	15·17	13·90	22,292	20,339	7,617	7,284	39,031	36,819	19,593	18,310	..	..
	1902	174,057	89,780	84,277	15·3	14·08	23,451	22,904	9,436	8,546	38,230	35,416	18,663	17,411	..	..
	1903	185,824	95,397	90,447	16·26	15·1	25,090	27,575	10,714	10,075	36,676	34,007	19,917	18,790	..	..
	1904	163,202	84,631	78,571	14·43	13·13	20,090	19,259	9,829	9,106	32,317	29,617	22,395	20,589	..	..
	1905	207,195	107,655	99,540	18·29	16·58	28,048	26,435	11,796	10,676	40,920	37,432	26,891	24,997	..	..
	1906	225,141	115,911	109,230	19·70	18·19	33,052	31,543	13,960	13,256	44,266	41,436	24,643	22,995	..	..
	1907	215,908	110,291	103,617	18·75	17·26	27,052	26,035	14,810	14,156	41,122	38,342	27,307	25,084	..	..
	1908	217,773	112,984	104,789	19·03	17·31	26,161	24,538	13,440	12,358	41,397	37,823	31,986	30,070	..	..
	1909	180,544	94,227	86,317	15·90	14·28	23,352	21,550	11,874	11,235	34,331	30,771	24,670	22,761	..	..
	1910	256,492	132,699	123,793	22·39	20·48	30,670	28,804	16,878	15,980	51,394	47,619	33,757	31,390	..	..
Dysentery and Diarrhœa.	1901	22,050	11,463	10,587	1·96	1·78	2,041	1,810	591	463	7,424	7,320	1,407	994	..	..
	1902	21,013	10,793	10,220	1·84	1·71	1,809	1,669	666	569	6,969	6,905	1,349	1,077	..	..
	1903	31,699	16,013	15,686	2·73	2·62	3,812	4,066	1,003	931	9,804	9,572	1,394	1,117	..	..
	1904	25,560	13,057	12,503	2·23	2·09	1,882	1,940	583	554	9,195	8,910	1,397	1,099	..	..
	1905	35,879	18,618	17,261	3·16	2·88	2,634	2,494	1,049	906	12,905	12,249	2,030	1,612	..	..
	1906	42,583	22,066	20,517	3·75	3·41	3,388	3,157	1,566	1,488	14,980	14,117	2,132	1,755	..	..
	1907	46,820	24,089	22,731	4·10	3·79	4,598	4,297	1,527	1,402	15,861	15,379	2,103	1,653	..	..
	1908	40,760	21,090	19,670	3·55	3·25	3,959	3,439	1,484	1,311	12,587	12,289	3,060	2,631	..	..
	1909	33,286	17,475	15,911	2·95	2·63	3,246	3,168	1,134	924	10,978	10,153	2,117	1,666	..	..
	1910	53,276	27,482	25,794	4·64	4·27	4,287	4,184	1,815	1,562	18,221	17,395	3,159	2,653	..	..
Respiratory diseases.	1901	..	..	..	..		..		..		..		..		..	..
	1902	10,258	..	..	·87		2,938		1,204		4,369		1,747		..	..
	1903	16,642	..	..	1·40		3,458		2,002		9,041		2,141		..	..
	1904	14,726	..	..	1·24		3,108		1,657		7,790		2,171		..	..
	1905	15,397	8,881	6,516	1·51	1·09	1,508	1,165	1,080	642	4,741	4,084	1,552	624	..	..
	1906	16,609	9,510	7,099	1·61	1·18	1,595	1,199	1,203	798	5,317	4,617	1,395	485	..	..
	1907	31,327	17,697	13,630	3·01	2·27	8,335	6,750	1,456	912	6,202	5,317	1,704	651	..	..
	1908	31,002	17,662	13,340	2·98	2·21	8,976	7,394	1,102	643	5,472	4,364	2,112	939	..	..
	1909	31,090	17,969	13,121	3·03	2·17	8,104	6,311	1,180	711	5,875	4,658	2,810	1,441	..	..
	1910	41,655	23,816	17,839	4·02	2·95	10,104	7,939	1,958	1,307	8,738	7,016	3,016	1,577	..	..
Plague.	1901	9	..	..	·0008		9		..		..		..		..	..
	1902	5,249	..	..	·44		1,049		..		4,199		1		..	..
	1903	51,514	..	..	4·35		18,586		86		32,831		11		..	..
	1904	42,866	..	..	3·62		17,358		426		24,656		426		..	..
	1905	12,706	6,441	6,265	1·09	1·04	1,144	1,318	490	478	4,712	4,340	125	129	..	..
	1906	18,121	9,513	8,608	1·62	1·43	461	412	120	118	8,926	8,076	6	2	..	..
	1907	37,774	19,060	18,714	3·24	3·12	4,595	5,234	1,316	1,342	13,002	11,996	147	142	..	..
	1908	6,236	3,229	3,007	·54	·50	42	38	279	257	2,801	2,603	107	109	..	..
	1909	19,216	9,970	9,246	1·68	1·53	330	319	33	21	9,595	8,895	12	11	..	..
	1910	28,961	15,000	13,961	2·53	2·31	2,789	3,015	297	286	11,909	10,659	5	1	..	..

CHAPTER VI.

Sex.

144. The statistics of the sex distribution of the population by districts and states are contained, at the present and previous censuses, in Imperial Table II; the figures for tahsils will be found in Provincial Table I printed at the end of the Volume of Imperial Tables. The six Subsidiary Tables appended to this Chapter contain comparative and proportionate figures drawn from the census tables and the records of vital statistics as follows :—

REFERENCE TO STATISTICS.

Subsidiary Table I.—General proportions of the sexes by Natural Divisions and Districts.

Subsidiary Table II.—Number of females per 1,000 males at different age-periods by religions at each of the last three censuses.

Subsidiary Table III.—Number of females per 1,000 males at different age-periods by religions and Natural Divisions (Census 1911).

Subsidiary Table IV.—Number of females per 1,000 males in selected castes.

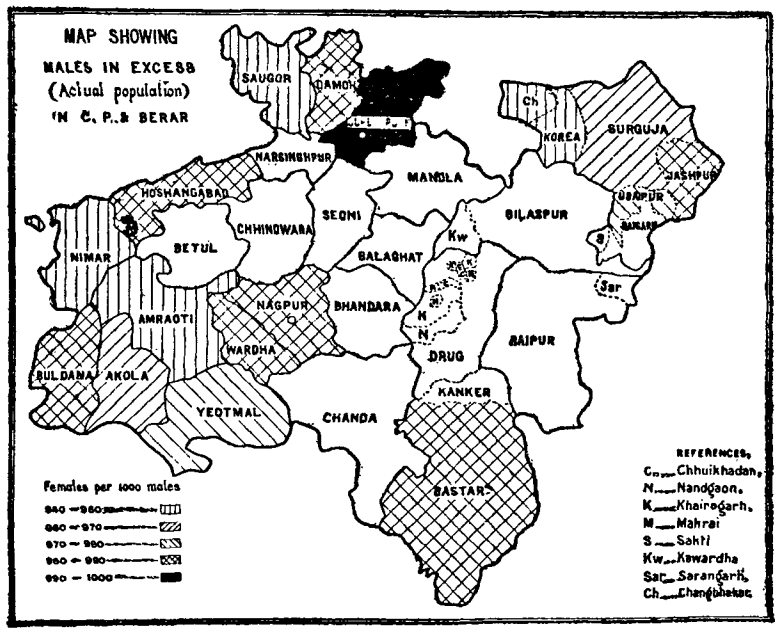
Subsidiary Table V.—Actual number of births and deaths reported for each sex during the decades 1891-1900 and 1901-1910.

Subsidiary Table VI.—Number of deaths of each sex at different ages.

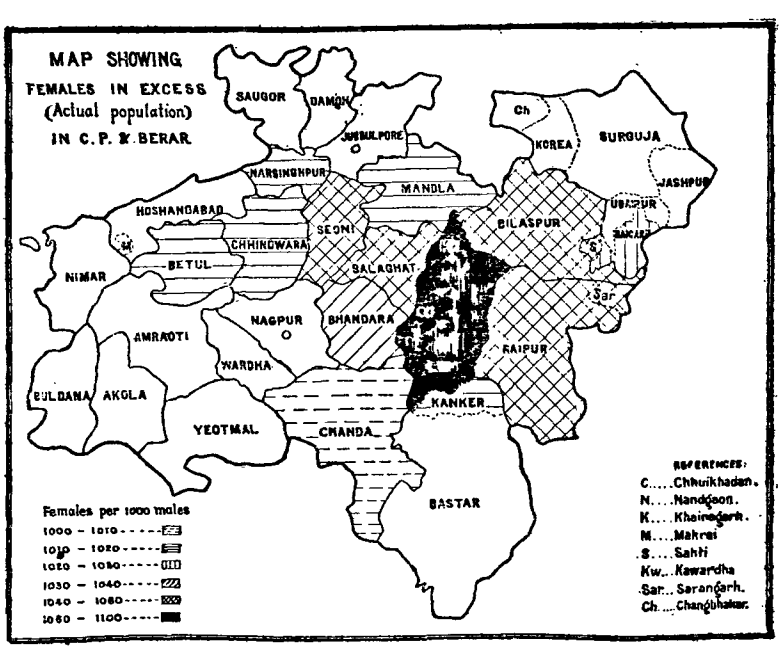
145. Unlike most of the Provinces of India the number of females in the Central Provinces and Berar exceeds the number of males, the proportion for the Provinces being 1,008 females to every 1,000 males. There are, however,

THE PROPORTION OF THE SEXES IN THE PROVINCES AND NATURAL DIVISIONS.

	Number of females per 1,000 males.
India	954
Bengal	1,004
Bombay	933
United Provinces	917
Madras	1,032
Central Provinces and Berar	1,008
England and Wales	1,068
France	1,022
Germany	1,062
Japan	992
United States	940

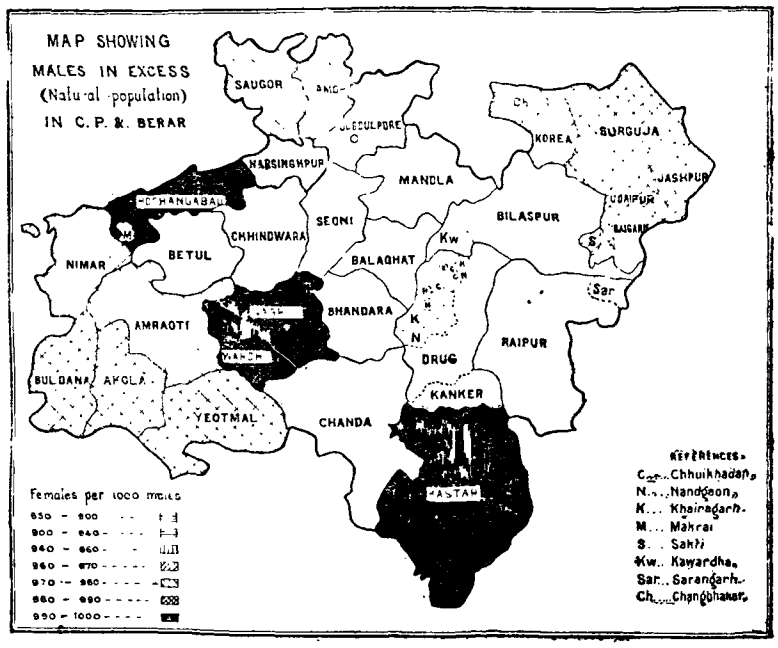


considerable variations in the conditions in different parts of the Provinces, and the marginal statement shows the proportion of males to females at the present census in this and in some other Provinces of India and countries of the world. In most other parts of the world for which statistics are available there is an excess of females, and grave doubt has been thrown upon the statistics of India by statisticians who attribute the excess of males to the omission from the census records of women. Although over the Province as a whole females predominate, in certain



areas there is an excess of males, and it is therefore advisable to consider in some detail this charge of inaccuracy.

In the first place, in order to get rid of accidental figures, the effect of migration has to be eliminated. It has been seen in Chapter III that while immigrants are mostly males, among emigrants females predominate. The proportions of the sexes in the actual and in the natural population, *i.e.*, the number of persons born in each Natural Division or district, irrespective of where they were enumerated,



is shown in the maps in the margin. It will be noticed that the Chhattisgarh Plain Division, which contains the largest proportion of tribes and Dravidian castes, has the highest number of females, the proportion being higher in the west of the Plain. Next to the Chhattisgarh Plain comes the Plateau Division, where the inhabitants are largely aboriginal. The Wainganga Valley districts of the Maratha Plain Division show a predominance of females, but in the rest of that Division, comprehending the more advanced districts of Nagpur and Wardha and the Berar Districts, males are in excess as they are in most of the northern districts of the Provinces. The low proportion of females in the wildest portion of the Provinces, *viz.*, the Chota Nagpur Division, inhabited largely by Kolarian tribes, is conspicuous.

146. Examining the differences in proportion in the different religions we find that while both Hindus and Animists have an excess of females, the Animists have the higher proportion. In the other main religions there is a very slight excess of men. In the Natural Divisions, except Chhattisgarh and Chota Nagpur, Animists have a greater proportion of women than Hindus, but in the latter two Divisions the Hindus are mostly of Dravidian origin. The Muhammadans have an excess of women in the Plateau, Chhattisgarh and Chota Nagpur Divisions where their numbers are small, and have a larger proportion of women than Hindus except in the Maratha Plain Division and in the Chhattisgarh Plain where, however, the proportion of their women

PROPORTION OF SEXES IN DIFFERENT RELIGIONS AND CASTES.

Hindu	(natural population)	.	1,013
Animist	do. do.	.	1,041
Muhammadan	do. do.	.	997
Christian	do. do.	.	994
Others	do. do.	.	962

exceeds that of the Animists. The Jains of the Nerbudda Valley have a larger excess of men than any other religious community. Again, if we consider the proportions of the sexes in castes and races we find that the ratio of females is largest in the lowest castes of aboriginal extraction and lowest among the twice-born castes, while the females usually just exceed males in the higher agricultural castes, the excess becoming more marked as we descend the scale.

COMPARISON WITH VITAL STATISTICS.

147. Eliminating the factor of migration the proportion of the sexes is of course determined by their respective birth and death rate. It is a well-known fact that the male birth-rate is higher than the female birth-rate all over the world, the proportion in India being 950 females to every 1,000 males. The number of females born per 1,000 males was 941 in the decade ending 1901 and 954 in the decade just closed. The corresponding proportions of female deaths were 853 and 917, respectively. The marginal statement compares the proportion of females in the census population of the Provinces and each Natural Division with the proportion of births and deaths of the sexes as recorded in the vital statistics. It will be observed that the proportionate birth and death rates of the various Divisions are generally what would be expected in order to produce the proportions in the population, *i.e.*, in the Chhattisgarh Plain and Plateau Divisions, where the proportion of females is high in the census population, the vital statistics show a higher female birth-rate and a lower female death-rate. In the Maratha Plain and Nerbudda Valley Divisions the conditions both as to population and birth and death rates are exactly the reverse. It would appear, therefore, that the excess or deficiency of females in different parts of the Provinces is determined by two combined factors, namely, a greater or less profusion associated in each case with a correspondingly greater or less value of female life, while the rise in the proportion of female births since the decade ending 1901 has been over-balanced by an even greater rise in the proportion of female deaths resulting in a greater equality of the sexes in the present census as compared with that of 1901. Thus, so far, the records of vital statistics show a close correspondence with the results of the census.

Natural Division.	Number of females per 1,000 males actual population.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
Total Provinces	1,008	954	917
Nerbudda Valley Division	981	948	928
Plateau Division	1,025	957	901
Maratha Plain Division	990	950	924
Chhattisgarh Plain Division (British Districts only).	1,051	966	893
Chota Nagpur Division	971	Not available.	

THE PROPORTION OF SEXES AT DIFFERENT AGE-PERIODS.

148. Before dealing with the causes that may account for these differences we may note the proportions of the sexes at various age-periods. The surplus of males owing to the higher male birth-rate disappears after a few months after birth on account of the greatly excessive male death-rate in the first few months of life. Females preponderate by the end of the first year in a ratio which increases up to about the fifth year. The proportions during the immediately subsequent quinquennial periods are somewhat obscured by the tendency to mis-state the age of women at this time of life, but between the ages of 10 and 40 men are usually in excess, owing to the high female death-rate during the reproductive period. At the later age-periods there is a considerable surplus of women. Comparing the Natural Divisions there seems to be a deficiency of females in the period 0 to 30 in the Nerbudda Valley Division and in the latest periods of life in the Maratha Plain Division. The great excess of women in the Plateau Division is chiefly in the period 5 to 30. The figures of the Chota Nagpur Division are, as has been stated, remarkable as, contrary to what might be expected, there is a general deficiency of females in the population which is more marked at this census than in the two preceding censuses. The proportion of female children below 5 years old is, however, greater in this Division than anywhere else, and while the sexes are almost equal in the period 5 to 30 there is an abnormal deficiency of females at the later age-periods. The shortage is less in the natural than in the actual population, but not so much as to account by migration for the abnormality of the figures.

149. Having reviewed the statistics in general we can proceed to consider

determined by inaccuracy of enumeration or by other factors. Omissions of females might be due to carelessness and would be most likely in the remoter parts of the country where enumeration is most difficult, and the enumerators have to depend on the statements of the men as to the number and details of their absent women-folk. We find, however, that in most of the remoter portions of the Central Provinces in the hilly and wooded country of the Chhattisgarh and Plateau Divisions more women were returned than men. The exception of this is the Bastar State and the Chota Nagpur States where women are in defect. It has been already remarked, however, that the defect is chiefly among women over 30 years of age and there seems no reason why women of this age should be omitted inadvertently to a greater extent than women at an earlier age or female children, while the fact that less women are returned at the present enumeration than at the enumeration of 1901, which was certainly less accurately and carefully carried out, would indicate that the proportions are due to other causes than inaccuracy. In this connection it may be noticed that while the proportion of females in the Provinces had steadily increased at each census up to 1901, the ratio is less at the present census than in that year, indicating that whatever omissions may have been due to careless enumeration in previous censuses this has with improvement in the organisation now ceased to be a prominent factor.

ACCURACY OF STATISTICS OF CENSUS AND REGISTRATION.

Intentional omissions would be likely to affect a different section of the population, *viz.*, Muhammadans and higher castes Hindus who keep their women in *pardah* or, at any rate, maintain a reticence in speaking of or alluding to their women-folk. It has already been seen, however, that the proportion of women among Musalmans, among whom concealment is most to be expected, is higher than among Hindus in three Divisions out of five, and is slightly higher than among Hindus in the Nerbudda Division where the proportion of males in the general population is specially low. The twice-born castes, *viz.*, Brahmans, Rajputs and Banias, have a low proportion of females, though some allowance must be made for the fact that of these castes, especially in the case of Banias, a considerable number of individuals have homes outside the Provinces where they keep some, if not all, their women-folk. I have consulted a large number of officers of all grades who have been engaged in census work and all are unanimous in saying that it would be practically impossible for any considerable omission of females to have occurred at the present census, especially in towns and in the more civilised regions, where the schedules were repeatedly checked and rechecked by responsible officers. It may also be noticed that there is a deficiency of females among such castes as Barhais, Sunars, Koshtis, Kunbis and Kumhars, none of whom would have any motive for not returning their women at the census.

150. Eliminating the question of inaccuracy we have to consider what other factors there are which may influence the proportions of the sexes as disclosed in the census figures. In the first place, we may notice the fact that in the urban population males considerably out-number females. At the censuses of 1891, 1901 and 1911 the number of females per 1,000 males in the urban population was 937, 958 and 930 respectively. This is partly due to the fact that men concentrate into the town for labour. The figures for the present census are, however, largely influenced by the presence in the towns of the south and west of the Provinces of plague, which always causes an exodus of women, especially women of the better classes. The fact has to be borne in mind in considering the proportion of the sexes in castes such as Brahmans, Banias, Barhais, Sunars and Koshtis who usually inhabit towns. Migration, however, does not account entirely for the larger number of men in towns, among the inhabitants of which there is a larger proportion than in the country of those higher castes which appear to be always deficient in females.

SEX PROPORTION IN URBAN AREAS.

151. In discussing the variations in the proportions of the sexes Mr. Russell in his Report of 1901 advanced two theories to account for the increase in the ratio of women in the census of that year and the balance

INFLUENCE OF FAMINE AND SCARCITY ON SEX-PROPORTIONS.

of sex in general. He explained the increase in the proportion of women by a lower mortality of that sex during the periods of famine and scarcity owing to their naturally superior powers of physical endurance in times of hardship, severity and distress. The theory is supported by the great rise in the proportion of female deaths in the last decade when the selective influence of famine and distress was absent, a rise which in the Provincial figures was from 853 to 917 and in the Chhattisgarh Plain Division from 843 to 893. The marginal statement compares the average proportion of female deaths to male deaths at different age-periods in the last five years of the last two decades. It will be observed, however, that the rise in female mortality occurs chiefly at the reproductive ages, and this is partly explained by the great rise in the birth-rate and the corresponding increase in the risk of women at the child-bearing age.

Age Period.	Average number of female-deaths per 1,000 male-deaths in the five years ending	
	1909.	1899.
0-1	858	881
1-5	919	922
5-10	885	820
10-15	877	748
15-20	1,053	842
20-30	1,147	898
30-40	908	744
40-50	751	649
50-60	847	746
60 and over	1,105	1,000

The second of Mr. Russell's theories had reference to the influence of scarcity and hardship on the sex of children, the general effect of the theory being that a population at a low pitch of physical condition was likely to produce a specially large proportion of males. Beyond the fact that the low birth-rate of 1901 included a specially high proportionate male birth-rate there is little to support the theory in the statistics of the present decade. Mr. Russell's theory is also hardly consistent with the experience of Major Kenrick, I.M.S., who found that the birth-rate of females was usually higher than that of males in hyper-endemic malarial areas. Nor can I find statistical support for the theory that a re-awakening of the reproductive instincts and machinery after a temporary suspension is favourable to the probability of male births, though there is evidence of an excess probability in favour of the first-born being a male and of a high proportion of females in large families. The subject is discussed in greater detail in the note printed as an appendix to this Chapter.

152. Leaving the perilous ground of general theory, we may consider the influence of the customs and conditions of life in different parts of the Provinces on the proportions of the sexes. It has been seen that women are fewest in the higher castes, and that male mortality is highest in the north of the Provinces inhabited by the better Hindustani castes. Of the various factors which might possibly affect the female death-rate we may dismiss that of female infanticide, a practice which, if it ever existed among the higher castes of the Provinces, has certainly long died out. There is no doubt, however, that, especially in the purer Hindu castes, the great value set on the male children is accompanied by some comparative neglect of female children. This is largely of an unconscious or unintentional nature; the Indian of all classes is fond of children and, as a rule, kind to them. The difference would arise on those occasions, which might be comparatively frequent in the lives of the more delicately nurtured children, when some special effort must be made, or some extraordinary sacrifice of money or convenience incurred, in order to preserve a child's life, or even merely to improve its physical condition. In such cases no effort would be too great if a boy is involved, while a girl would in many cases have to take her chance. It is probable that this difference of treatment is in part responsible for the higher mortality among women of those castes, *viz.*, the twice-born Hindu castes and the castes of the northern portion of the Provinces among whom Hindu blood and sentiment is strongest, who place special value on their male children.

INFLUENCE OF LOCAL CUSTOMS.

In the case of women at a later age-period, the most important factor in the death-rate is child-birth. As was pointed out in the last Report the deficiency of women was confined to those parts where infant marriage was most widely practised, while amongst the aborigines and lower castes, among whom marriage is usually postponed till after puberty, there is usually an excess

of women. Although cohabitation before puberty is not common anywhere in the Central Provinces, it is probable that among those castes who practise infant marriage the age of regular cohabitation begins earlier than among those who postpone marriage till a later period, and there seems little doubt that this must have considerable effect on the health of the mother. Apart from this the ordinary risks of child-birth increase as we ascend the social scale, and are probably not only not neutralized by any improvement in the methods of midwifery but actually enhanced by the inability of the more delicately nurtured constitution to withstand the extraordinary strain caused by the primitive methods and insanitary conditions to which it is subjected at child-birth. Some description of the principal customs and practices of child-birth has been given in the Chapter on Civil Condition in this Report. The improvement in the methods of the midwife is a subject which has formed the text of much discussion in Sanitary Report and other publications, but so far it has been possible to do little. Even in families high up in the social scale a midwife is called in from the lowest castes. Her equipment and methods are those which her tradition has given her, and her want of skill must be most fatal among that class which has least power to withstand its evil effects.

153. At the same time when every allowance is made for the effect on the more advanced sections of the community of the comparative frequency of infant marriage coupled with premature cohabitation and the enhanced dangers of child-birth among less coarsely bred and nurtured women, we are faced by the fact that none of these factors serve to explain the comparative deficiency of women among the primitive aboriginal population of the Chota Nagpur States. There are no vital statistics available for these states, but a scrutiny of proportions at different age-periods makes it clear that while the proportion of females at birth is above that of other Divisions, the ratio declines from about the 15th year of life, so that in the later age-periods there is a marked depletion in the ranks of women. Beyond the fact that the extraordinary fertility of these people may be accompanied by a more than proportionate death-rate of women in child-birth, I am unable to suggest any explanation.

SPECIAL CASE OF THE CHOTA NAGPUR DIVISION.

154. We may briefly sum up the conclusions to which the discussion has led. (1) There has been an increase in the proportion of males during the decade. Women are in defect in the north and west but are still in excess in most of the less advanced portions of the Provinces where the inhabitants are chiefly Dravidian tribes and castes. In the Chota Nagpur States, however, where the people are partly Dravidian and partly Kolarian, there is a deficiency of women but not of female infants. (2) There has been a slight increase in the proportional female birth-rate since 1901 over-balanced by a considerable decrease in the proportional male death-rate. As between different parts of the Provinces the comparative birth and death rates are such as would produce the comparative proportions of the sexes found in the census figures. (3) The deficiency of females in the north and west of the Provinces and in the principal castes which inhabit them appears to be due partly to a lower proportionate female birth-rate and partly to a higher proportionate female death-rate, as compared with places and peoples among whom there is an excess of women. In the Chota Nagpur States the deficiency of females appears to be due to a disappearance of women from the age-periods after puberty, due either to high female mortality or perhaps omission from census records. (4) The high proportionate female death-rate in parts where it appears is probably due to a decrease in the proportion of male deaths owing to the cessation of those particular causes which favour male mortality, *viz.*, famine, scarcity and physical hardship. As between different parts of the Provinces there are special reasons for a comparatively high female death-rate at various ages among Hindu castes of a more advanced social status, *viz.*, (i) the comparative neglect of female children and (ii) the enhanced risks during child-birth. (5) The female birth-rate is markedly lower in proportion to the male birth-rate in the more advanced portions of the Provinces which are inhabited by castes with the least amount of Dravidian blood. There is no ground for supposing this deficiency of females at birth to be due to inaccuracy of registration, but it is

SUMMARY OF CONCLUSIONS.

concomitant with a low birth-rate of both sexes. (6) There is some ground for believing that the first-born child is more usually a male than other children, that the proportion of females increases with the size of the family and that (probably) the earlier children of a family are more usually males than the other children.

155. The variations in the proportions of the sexes seem to follow racial lines, there being a larger proportion of females in Dravidian and semi-Dravidian castes and tribes; but to say that these variations are due to racial causes in any really scientific sense of the word "race" is to beg the question of the influence of the environment and natural selection. It seems *a priori* probable that a people who are subject to a high mortality due to an unhealthy environment can only survive if they develop a very high degree of prolificness. This might be achieved either by the development of an enhanced sexual instinct, as we find among certain sections of Negros, or by a high proportion of women or by both. Such characteristic might evolve as part of the development of a kindred people and become finally associated with race. They would, however, tend to die out if they were no longer sustained by the exigencies of the surrounding conditions.

RACIAL INFLUENCE.

Subsidiary Table I.—General Proportions of the Sexes by Natural Divisions and Districts.

Districts and Natural Divisions.	Number of Females to 1,000 Males.							
	1911.		1901.		1891.		1881.	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.
1	2	3	4	5	6	7	8	9
CENTRAL PROVINCES AND BERAR.	**1,008**	**1,018**	**1,019**	**1,026**	**985**		**973**	
Nerbudda Valley Division	***981***	***991***	***1,000***	***997***	***962***		***939***	
1. Saugor	960	974	973	970	936		916	
2. Damoh	982	979	989	969	946		925	
3. Jubbulpore	999	1,015	1,028	1,029	990		968	
4. Narsinghpur	1,013	1,003	1,040	1,038	994		956	
5. Hoshangabad	983	995	1,004	1,003	960		939	
6. Nimar	948	970	948	938	931		908	
7. Makrai	995	886	1,008	916	986		967	
Plateau Division	***1,025***	***1,035***	***1,046***	***1,046***	***999***	Not available.	***985***	Not available.
8. Mandla	1,017	1,022	1,027	1,033	981		965	
9. Seoni	1,053	1,054	1,069	1,080	1,006		993	
10. Betul	1,011	1,031	1,040	1,041	988		974	
11. Chhindwara	1,020	1,032	1,046	1,032	1,016		1,003	
Maratha Plain Division	***990***	***1,000***	***1,000***	***1,010***	***969***		***965***	
12. Wardha	983	993	987	995	972		980	
13. Nagpur	981	1,001	991	1,005	979		982	
14. Chanda	1,007	1,013	1,026	1,025	988		990	
15. Bhandara	1,036	1,027	1,068	1,060	1,026		1,006	
16. Balaghat	1,042	1,047	1,070	1,071	1,011		1,017	
17. Amraoti	959	979	960	*	932		931	
18. Akola	968	987	969	988	937		928	
19. Buldana	985	981	992		952		943	
20. Yeotmal	980	989	988		952		947	
Chhattisgarh Plain Division	***1,051***	***1,059***	***1,058***	***1,068***	***1,022***	Not available.	***1,007***	Not available.
21. Raipur	1,053	1,064	1,059	1,087	1,024		1,007	
22. Bilaspur	1,052	1,073	1,058	1,075	1,031		1,016	
23. Drug	1,079	1,077	1,103	1,081	1,048		1,025	
24. Bastar	988	991	969	981	947		904	
25. Kanker	1,016	1,011	1,007	999	947		980	
26. Naudgaon	1,084	1,058	1,102	1,066	1,030		1,011	
27. Khairagarh	1,080	1,082	1,094	1,074	1,034		1,009	
28. Chhuikhadan	1,061	1,059	1,093	1,069	1,053		1,027	
29. Kawardha	1,071	1,096	1,055	1,078	993		1,022	
30. Sakti	1,048	962	1,049	991	1,017		1,010	
31. Raigarh	1,029	1,050	1,021	1,035	1,001		991	
32. Sarangarh	1,048	1,050	1,063	1,051	1,028		1,024	
Chota Nagpur Division	***971***	***981***	***972***	***981***	***965***		***968***	
33. Chang Bhakar	960	932	954	Not available.	908		973	
34. Korea	950	969	956		950		968	
35. Surguja	969	983	972		963		967	
36. Udaipur	978	984	964		963		984	
37. Jashpur	982	984	982		984		962	

* Figures by districts not available.

SUBSIDIARY TABLE II.—NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE-PERIODS BY RELIGIONS AT EACH OF THE LAST THREE CENSUSES.

AGE.	ALL RELIGIONS.			HINDU.			ANIMIST.		
	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.
1	2	3	4	5	6	7	8	9	10
0—1	1,015	Not available.	999	1,015	Not available.	998	1,023	Not available.	1,001
1—2	1,080		1,054	1,077		1,049	1,101		1,079
2—3	1,101		1,072	1,097		1,067	1,132		1,101
3—4	1,134		1,107	1,134		1,102	1,142		1,129
4—5	1,052		1,020	1,048		1,016	1,077		1,037
Total 0—5	***1,078***	***1,049***	***1,049***	***1,075***	***1,046***	***1,045***	***1,099***	***1,069***	***1,069***
5—10	984	1,009	994	982	1,009	994	988	1,007	992
10—15	828	875	839	825	872	837	856	899	863
15—20	969	962	979	961	957	973	1,055	1,013	1,047
20—25	1,184	1,041	1,231	1,182	1,041	1,227	1,275	1,095	1,364
25—30	1,050		1,034	1,043		1,023	1,156		1,147
30—40	933		937	930		937	987		968
Total 0—40	***992***	***1,002***	***1,001***	***988***	***1,000***	***997***	***1,036***	***1,034***	***1,042***
40—50	855	1,020	939	857	1,020	950	841	1,045	899
50—60	938		1,010	938		1,011	946		1,036
60 and over	1,237	1,375	1,293	1,239	1,373	1,284	1,238	1,479	1,423
Total 40 and over	***967***	***1,086***	***1,038***	***969***	***1,087***	***1,043***	***964***	***1,117***	***1,041***
Total all ages (actual population)	***987***	***1,018***	***1,008***	***984***	***1,017***	***1,007***	***1,021***	***1,049***	***1,042***
Total all ages (natural population)	Not available.	***1,026***	***1,018***	Not available.	Not available.	***1,013***	Not available	Not available.	***1,041***

AGE.	MUSALMAN.			CHRISTIAN.			OTHERS.		
	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.
1	11	12	13	14	15	16	17	18	19
0—1	1,001	Not available.	1,004	861	Not available.	1,016	915	Not available.	1,018
1—2	1,044		1,047	1,055		998	1,225		1,073
2—3	1,059		1,061	1,101		1,099	1,076		1,090
3—4	1,101		1,111	984		1,098	1,087		1,107
4—5	1,065		1,029	934		1,047	1,012		959
Total 0—5	***1,054***	***1,043***	***1,050***	***978***	***1,001***	***1,052***	***1,041***	***1,018***	***1,047***
5—10	1,010	1,032	1,003	1,061	1,093	979	996	1,027	984
10—15	795	855	788	906	934	765	759	813	784
15—20	892	886	880	1,052	959	1,006	832	898	806
20—25	1,043	925	1,038	350	617	694	906	905	880
25—30	919		913	412		684	909		795
30—40	843		854	608		795	876		868
Total 0—40	***933***	***944***	***934***	***670***	***823***	***858***	***903***	***923***	***885***
40—50	847	967	880	641	796	829	870	878	864
50—60	904		899	711		999	985		949
60 and over	1,189	1,196	1,107	862	944	1,294	1,233	1,254	1,208
Total 40 and over	***946***	***1,014***	***941***	***698***	***820***	***961***	***981***	***945***	***963***
Total all ages (actual population)	***936***	***959***	***936***	***674***	***822***	***872***	***921***	***928***	***902***
Total all ages (natural population)	Not available.	Not available.	***997***	Not available.	Not available.	***994***	Not available.	Not available.	***962***

NOTE (1).—The figures for the natural population by religions are not quite accurate as they leave out of account the emigration to provinces other than the Central Provinces and Berar for which the details have not been received.

" (2).—Proportions for 1891 are based on unadjusted population, as the adjusted figures by age periods are not available.

SUBSIDIARY TABLE III.—NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE-PERIODS BY RELIGIONS AND NATURAL DIVISIONS (CENSUS OF 1911).

AGE.	(1) NERBUDDA VALLEY DIVISION.						(2) PLATEAU DIVISION.						(3) MARATHA PLAIN DIVISION.		
	All religions.	Hindu.	Animist.	Musalman.	Christian.	Jain.	All religions.	Hindu.	Animist.	Musalman.	Christian.	Jain.	All religions.	Hindu.	Animist.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0—1	968	966	954	1,039	1,000	940	991	985	1,000	978	1,020	..	1,004	1,004	1,013
1—2	1,033	1,030	1,094	970	1,217	1,029	1,051	1,037	1,080	896	658	..	1,061	1,057	1,095
2—3	1,067	1,069	1,090	991	1,124	1,067	1,080	1,056	1,114	1,043	1,143	..	1,070	1,067	1,103
3—4	1,077	1,069	1,140	1,098	1,045	1,092	1,110	1,109	1,113	1,076	1,021	..	1,115	1,111	1,151
4—5	966	966	977	966	959	862	1,026	1,016	1,037	1,016	927	..	1,018	1,015	1,026
Total 0—5	*1,018*	*1,016*	*1,042*	*1,019*	*1,050*	*994*	*1,050*	*1,039*	*1,066*	*1,011*	*957*	..	*1,052*	*1,049*	*1,074*
5—10	961	959	978	979	964	963	1,004	1,011	997	982	1,056	..	1,010	1,011	1,003
10—15	801	797	877	784	764	760	863	846	893	784	1,019	..	849	853	868
15—20	860	852	1,033	802	984	748	982	927	1,073	860	733	..	1,050	1,050	1,151
20—25	1,134	1,145	1,420	951	326	999	1,285	1,217	1,404	1,095	933	..	1,230	1,231	1,395
25—30	1,005	1,011	1,151	884	349	843	1,112	1,045	1,216	982	914	..	1,000	993	1,164
Total 0—30	*966*	*965*	*1,063*	*915*	*624*	*889*	*1,040*	*1,012*	*1,083*	*959*	*936*	..	*1,024*	*1,023*	*1,085*
30—40	932	932	1,018	831	623	1,008	950	929	985	839	768	..	911	910	968
40—50	979	986	984	879	887	971	899	911	882	912	642	..	912	916	900
50—60	1,121	1,124	1,180	989	1,063	1,196	1,038	1,029	1,057	976	755	..	899	900	938
60 and over	1,282	1,283	1,464	1,091	953	1,344	1,409	1,346	1,523	1,322	846	..	1,095	1,091	1,194
Total 30 and over	*1,011*	*1,013*	*1,074*	*902*	*759*	*1,069*	*999*	*989*	*1,017*	*936*	*738*	..	*937*	*937*	*976*
Total all ages (actual population)	*982*	*982*	*1,067*	*910*	*655*	*952*	*1,025*	*1,004*	*1,059*	*950*	*880*	..	*990*	*989*	*1,043*
Total all ages (natural population)	*991*	*972*	*1,057*	*975*	*958*	*940*	*1,035*	*1,021*	*1,057*	*1,045*	*1,011*	..	*1,000*	*997*	*1,045*

AGE.	(3) MARATHA PLAIN DIVISION—*concld.*			(4) CHHATTISGARH PLAIN DIVISION.						(5) CHOTA NAGPUR DIVISION.					
	Musalman.	Christian.	Jain.	All religions.	Hindu.	Animist.	Musalman.	Christian.	Jain.	All religions.	Hindu.	Animist.	Musalman.	Christian.	Jain.
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
0—1	991	1,000	..	1,016	1,015	1,020	1,007	1,053	..	988	995	976	1,009	1,016	..
1—2	1,088	1,000	..	1,059	1,059	1,091	1,149	1,000	..	1,034	1,043	1,029	1,051	985	..
2—3	1,086	1,028	..	1,069	1,065	1,084	1,140	1,095	..	1,108	1,102	1,118	970	1,107	..
3—4	1,118	1,025	..	1,105	1,103	1,112	1,132	1,157	..	1,162	1,165	1,164	1,175	1,117	..
4—5	1,050	930	..	1,046	1,046	1,039	1,107	1,198	..	1,077	1,062	1,098	1,037	1,075	..
Total 0—5	*1,063*	*999*	..	*1,059*	*1,056*	*1,070*	*1,097*	*1,100*	..	*1,078*	*1,078*	*1,082*	*1,052*	*1,059*	..
5—10	1,017	878	..	990	990	984	1,013	1,093	..	996	998	997	932	982	..
10—15	786	694	..	850	848	865	815	924	..	791	790	797	852	749	..
15—20	928	908	..	978	977	987	865	1,040	..	942	898	1,008	777	962	..
20—25	1,084	533	..	1,288	1,283	1,339	1,010	1,376	..	1,234	1,230	1,245	926	1,273	..
25—30	905	499	..	1,069	1,066	1,092	986	800	..	1,061	1,043	1,086	889	1,121	..
Total 0—30	*970*	*730*	..	*1,031*	*1,030*	*1,042*	*975*	*1,087*	..	*1,005*	*997*	*1,019*	*917*	*996*	..
30—40	862	623	..	982	988	962	889	850	..	882	868	898	866	922	..
40—50	873	755	..	993	1,008	927	916	824	..	799	793	803	772	846	..
50—60	826	980	..	1,152	1,159	1,117	1,141	976	..	884	883	873	810	1,006	..
60 and over	1,035	1,028	..	1,693	1,702	1,653	1,632	1,658	..	1,249	1,296	1,168	1,238	1,422	..
Total 30 and over	*886*	*738*	..	*1,089*	*1,099*	*1,046*	*1,021*	*929*	..	*896*	*892*	*896*	*866*	*963*	..
Total all ages (actual population)	*938*	*732*	..	*1,051*	*1,054*	*1,043*	*993*	*1,035*	..	*971*	*963*	*981*	*899*	*986*	..
Total all ages (natural population)	*981*	*970*	..	*1,059*	*1,062*	*1,045*	*1,153*	*1,101*	..	*981*	*984*	*979*	*1,027*	*988*	..

NOTE.—The figures for the natural population by religions are not quite accurate as they leave out of account the emigration to provinces other than the Central Provinces and Berar for which the data have not been received.

SUBSIDIARY TABLE IV.—NUMBER OF FEMALES PER 1,000 MALES FOR CERTAIN SELECTED CASTES.

Group No.	CASTE.	NUMBER OF FEMALES PER 1,000 MALES.						
		All ages.	0—5	5—12	12—15	15—20	20—40	40 and over.
1	2	3	4	5	6	7	8	9
I A	**The Twice-Born**	***925***	***1,018***	***973***	***741***	***822***	***877***	***1,004***
	Bania	935	1,037	990	724	872	891	997
	Brahman	876	985	968	682	763	816	941
	Rajput	974	1,041	971	811	864	936	1,080
II A	**Higher Cultivators**	***1,001***	***1,031***	***980***	***770***	***983***	***1,025***	***1,032***
	Ahir (Hindu)	1,011	1,042	949	771	917	1,036	1,113
	„ (Animist)	1,115	1,144	1,062	932	1,161	1,201	1,023
	Kachhi	993	1,025	943	714	863	1,024	1,097
	Kunbi	987	1,024	1,015	753	1,059	1,019	946
	Kurmi	1,015	1,036	945	785	898	1,022	1,187
	Lodhi	1,013	993	942	761	865	1,057	1,176
	Mali	1,007	1,036	988	800	1,030	1,014	1,040
	Maratha	1,010	1,115	1,023	863	1,048	950	1,053
II B	**Higher Artisans**	***962***	***1,028***	***996***	***739***	***887***	***951***	***1,000***
	Barhai	933	1,012	986	742	853	918	945
	Sunar	988	1,042	1,004	736	915	982	1,050
II C	**Serving Castes**	***1,013***	***1,055***	***970***	***785***	***995***	***1,032***	***1,063***
	Dhimar	1,014	1,056	955	806	1,044	1,039	1,038
	Kewat	1,075	1,027	1,106	912	1,101	1,096	1,090
	Nai	1,007	1,053	988	742	899	1,011	1,109
III B	**Lower Artisans and Traders**	***1,016***	***1,035***	***964***	***838***	***966***	***1,038***	***1,080***
	Bahna (Musalman)	1,002	986	966	687	889	1,019	1,168
	Banjara	925	1,022	892	701	860	973	889
	Kalar	1,026	1,052	986	828	956	1,036	1,107
	Koshti	998	1,070	952	1,114	1,125	937	1,013
	Lohar	994	1,059	943	793	903	1,037	1,020
	Teli	1,035	1,026	976	835	978	1,066	1,125
IV	**Dravidian Tribes**	***1,046***	***1,054***	***973***	***854***	***1,039***	***1,105***	***1,070***
	Gond (Hindu)	1,060	1,049	981	808	982	1,105	1,156
	„ (Animist)	1,050	1,053	979	887	1,024	1,105	1,084
	Gowari	1,038	1,069	1,045	851	1,089	1,119	936
	Halba	1,012	1,068	968	730	952	1,051	1,059
	Kawar	1,038	1,052	981	864	945	1,068	1,125
	Korku	1,009	1,067	946	847	1,200	1,089	875
	Oraon (Animist)	981	1,069	807	603	1,551	1,207	774
	„ (Christian)	987	1,060	950	690	967	1,051	1,003
V	**Untouchables**	***1,031***	***1,047***	***970***	***820***	***1,056***	***1,071***	***1,054***
	Chamar	1,035	1,051	945	798	996	1,080	1,095
	Dhobi	1,040	1,055	962	808	1,107	1,057	1,121
	Ganda	1,048	1,131	928	774	964	1,074	1,195
	Kumhar	973	1,086	962	785	882	968	996
	Mehra	1,025	1,030	996	847	1,135	1,072	989
	Panka	1,089	1,078	970	792	964	1,111	1,281

SUBSIDIARY TABLE V.—ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX DURING THE DECADES 1891–1900 AND 1901–1910.

YEAR.	NUMBER OF BIRTHS.			NUMBER OF DEATHS.		
	Male.	Female.	TOTAL.	Male.	Female.	TOTAL.
1	2	3	4	5	6	7
1891	251,104	235,063	**486,167**	222,523	195,852	**418,375**
1892	238,710	224,458	**463,168**	209,483	181,211	**390,694**
1893	237,172	222,318	**459,490**	186,318	160,854	**347,172**
1894	230,870	217,458	**448,328**	246,232	215,672	**461,904**
1895	209,905	198,814	**408,719**	257,972	224,277	**482,248**
1896	204,567	191,592	**396,159**	315,175	266,283	**581,458**
1897	182,905	170,196	**353,101**	440,538	356,775	**797,313**
1898	195,588	184,324	**379,912**	160,036	141,481	**301,517**
1899	314,645	297,824	**612,469**	209,354	179,536	**388,890**
1900	206,772	195,371	**402,143**	429,247	362,792	**792,039**
TOTAL 1891–1900	***2,272,238***	***2,137,418***	***4,409,656***	***2,676,878***	***2,284,733***	***4,961,611***
1901	177,045	167,432	**344,477**	151,805	138,370	**290,175**
1902	305,364	291,551	**596,915**	171,306	156,723	**328,029**
1903	275,117	261,891	**537,008**	222,939	207,957	**430,896**
1904	324,869	309,339	**634,208**	199,859	186,380	**386,239**
1905	327,988	314,211	**642,199**	231,573	210,810	**442,383**
1906	314,101	300,515	**614,616**	268,105	248,508	**516,613**
1907	319,847	303,682	**623,529**	257,483	238,120	**495,603**
1908	323,051	310,524	**633,575**	239,476	217,605	**457,081**
1909	316,194	301,793	**617,987**	209,711	186,424	**396,135**
1910	340,552	322,848	**663,400**	281,090	256,162	**537,252**
TOTAL 1901–1910	***3,024,128***	***2,883,786***	***5,907,914***	***2,233,347***	***2,047,059***	***4,280,406***

YEAR.	Difference between columns 2 and 3. Excess of latter over former + defect −.	Difference between columns 5 and 6. Excess of latter over former + defect −.	Difference between columns 4 and 7. Excess of former over latter + defect −.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
1	8	9	10	11	12
1891	−16,041	−26,671	+67,792	936	880
1892	−14,252	−28,272	+72,474	940	865
1893	−14,854	−25,464	+112,318	937	863
1894	−13,412	−30,560	−13,576	942	876
1895	−11,091	−33,695	−73,530	947	869
1896	−12,975	−48,892	−185,299	937	845
1897	−12,709	−83,763	−441,212	931	810
1898	−11,264	−18,555	+78,395	942	884
1899	−16,821	−29,818	+223,579	947	858
1900	−11,401	−66,455	−389,896	945	845
TOTAL 1891–1900	***−134,820***	***−392,145***	***−551,955***	***941***	***853***
1901	−9,613	−13,435	+54,302	946	911
1902	−13,813	−14,583	+268,886	955	915
1903	−13,226	−14,982	+106,112	952	933
1904	−15,530	−13,479	+247,969	952	933
1905	−13,777	−20,763	+199,816	958	910
1906	−13,586	−19,597	+98,003	957	927
1907	−16,165	−19,393	+127,926	949	925
1908	−12,527	−21,871	+176,494	961	909
1909	−14,401	−23,287	+221,852	954	889
1910	−17,704	−24,928	+126,148	948	911
TOTAL 1901–1910	***−140,342***	***−186,288***	***+1,627,508***	***954***	***917***

SUBSIDIARY TABLE VI.—NUMBER OF DEATHS OF EACH SEX AT DIFFERENT AGES.

Age.	1905.		1906.		1907.		1908.		1909.		Total.		Average number of female deaths per 1,000 male deaths.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0—1	92,871	85,132	91,769	80,042	91,088	78,323	90,416	78,286	75,231	61,926	**447,325**	**383,709**	858
1—5	44,078	39,610	57,100	53,893	51,382	47,621	49,912	45,708	33,229	35,285	**241,711**	**222,117**	919
5—10	8,982	8,098	15,352	13,027	11,822	10,829	11,011	9,803	10,229	9,037	**57,396**	**50,794**	885
10—15	5,549	5,081	8,774	7,216	7,149	6,570	5,726	4,902	5,282	4,732	**32,480**	**28,501**	877
15—20	4,921	5,344	7,316	7,652	6,851	7,036	5,488	5,757	5,266	5,633	**29,842**	**31,422**	1,053
20—30	11,718	13,731	17,072	19,922	16,037	18,724	13,153	14,533	13,029	14,532	**71,009**	**81,442**	1,147
30—40	12,669	11,689	17,298	15,892	16,821	15,790	14,114	12,423	13,905	12,099	**74,807**	**67,893**	908
40—50	12,703	9,377	15,517	12,148	15,661	12,177	13,809	9,840	13,478	9,882	**71,168**	**53,424**	751
50 - 60	11,855	9,968	14,500	12,369	15,038	13,072	13,141	11,070	12,995	10,693	**67,529**	**57,172**	847
60 and over	20,277	22,780	23,407	26,347	25,624	27,978	22,706	25,283	21,067	22,605	**113,081**	**124,993**	1,105
Total	***231,573***	***210,810***	***268,105***	***248,508***	***257,483***	***238,120***	***239,476***	***217,605***	***209,711***	***186,424***	***1,906,348***	***1,101,467***	***913***

Appendix to Chapter VI (Sex).

Special Enquiry into the Size and Sex Constitution of Families in the Central Provinces and Berar.

THE OBJECT AND METHOD OF THE ENQUIRY.

In order to gain some idea as to the size and sex constitution of the family in the Central Provinces and the relative fecundity in different castes and different parts of the Provinces I issued, through Deputy Commissioners and Feudatory Chiefs, all of whom very kindly undertook to help me, a number of books containing slips to be filled up with the information required. The information asked for was as follows :—

(1) The number of children born (including those who died) ;

(2) The sex of the children ;

(3) The sex of the first-born ;

(4) The caste of the father.

On the cover of the book were printed brief instructions for filling up the slips. The books were issued to persons of the standing of Revenue Inspectors, Patwaris and Schoolmasters, and they were instructed that they could question any adult married male who was sufficiently intelligent to give a trustworthy reply.

The books were issued during the month of March 1911 and were received back at intervals till July 1911. They were sorted by district and caste-groups and any slips which were in any way defective were rejected. I eventually obtained 337,367 slips representing as many families. I have had the statistical information arranged in three statements as follows :—

Statement I—Showing the size and sex constitution of families in the Provinces as a whole and in selected castes.

Statement II—Showing the sex of the first-born in the Provinces and Natural Divisions.

Statement III—Showing the sex of the first-born in selected castes.

DEFECTS IN THE ENQUIRY.

2. Before proceeding to discuss the statistical results of this enquiry, certain defects have to be pointed out, which affect to a certain extent the value of the inferences which may be drawn from the statistics. The questions were asked of *any adult married man*. In the first place then no account is taken of the age of the parents, and the families are not necessarily completed families, but represent the children born up to date of parents who may be at the beginning or in the middle or at the end of the reproductive age. In the second place the slips record the children born to the *father*. No question was asked as to the number of wives he had either simultaneously or successively, and the influence of polygamy and remarriage cannot be eliminated. The former is probably not a large factor as the comparatively small excess of married women overmarried men in the Provinces, *viz.*, less than 103 to 100, shows that, though permitted to all communities except Christians, polygamy is not commonly practised. The extent to which the size of the family is affected by remarriage is, however, not possible to estimate, though in so large a number of men interrogated the number who had had more than one wife is not likely to have been large. It was not considered feasible to make the enquiries from women, but in any future enquiry of the same sort it would be desirable to put the question in such a form as will elicit information as to the age of the wife or wives of the person interrogated and the number and sex of the children born to him by each of them, and there seems no reason why some information of this kind should not be included in the Census Schedule.

SIZE OF FAMILIES.

3. Statement I records the frequency of families of different sizes in the Provinces and in certain selected castes of which a large number of slips were returned. I give on the next page a diagram showing the frequency curve of the Provincial family. The curve is of the "skew" type and has its origin at some point on the minus side of zero. Had the figures on which this curve is based represented the complete families of two parents who had passed the reproductive age, the curve might have fairly represented the average fecundity of married life in the Province, and by finding a theoretical frequency curve which would fit the completed curve, some idea might have been got of the probable proportion of sterile unions and of ante-natal deaths. The figures are, however, influenced by the varying age of the parents and probably on this account I was unable to find any theoretical frequency curve which would fit the curve given.* It will be noticed that the mean family is 4·8 for the Province, and (from Statement I) that the mean for different castes varies closely with their prolificness as indicated in

* For an interesting method of treating these curves see the first volume of the collection of Essays by Professor Karl Pearson called "The Chances of Death."

Subsidiary Table IV of Chapter V (Age). Thus the Ahirs, Gonds, Malis, Chamars, Telis, etc., all show a large average of children, while among the Brahmans and Banias the mean family is comparatively small.

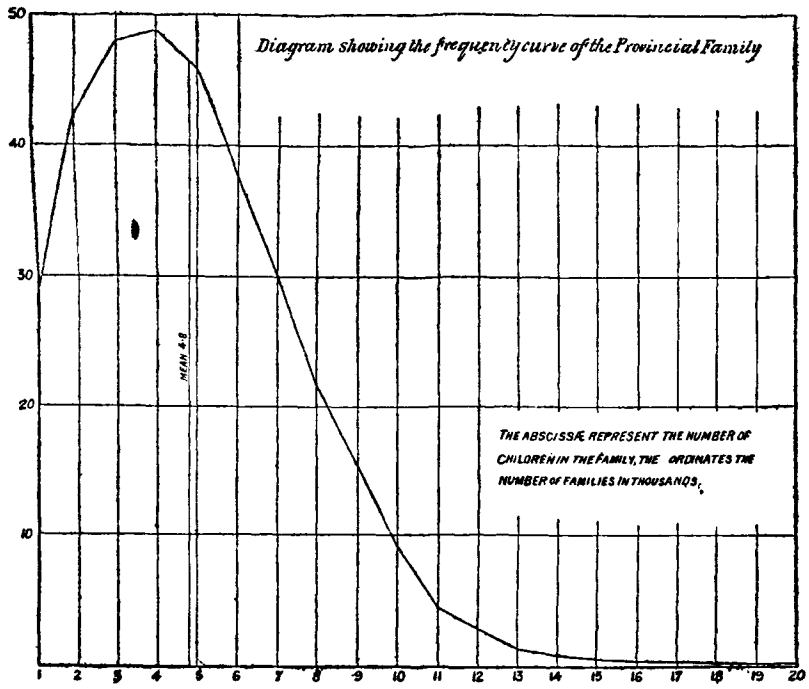
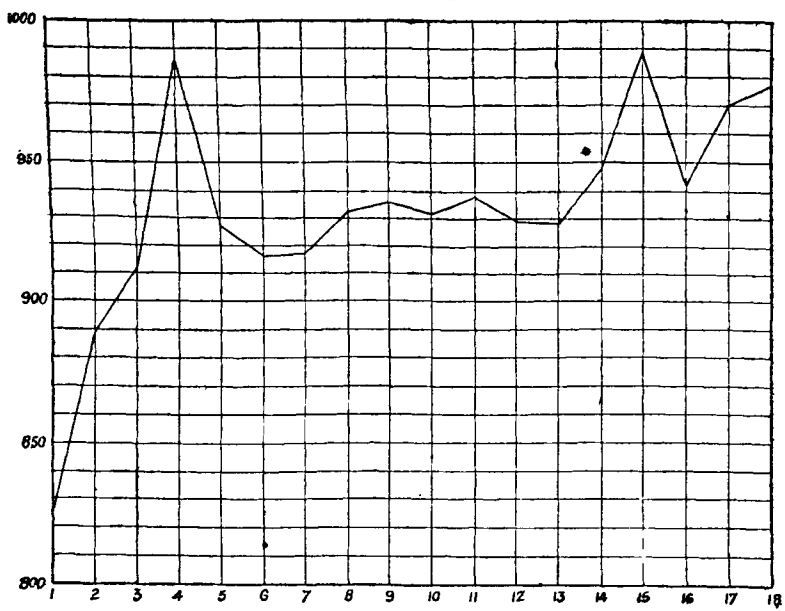


Diagram showing the frequency curve of the Provincial Family
THE ABSCISSÆ REPRESENT THE NUMBER OF CHILDREN IN THE FAMILY, THE ORDINATES THE NUMBER OF FAMILIES IN THOUSANDS.
MEAN 4·8
50
40
30
20
10
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

THE SEX CONSTITUTION OF FAMILIES.

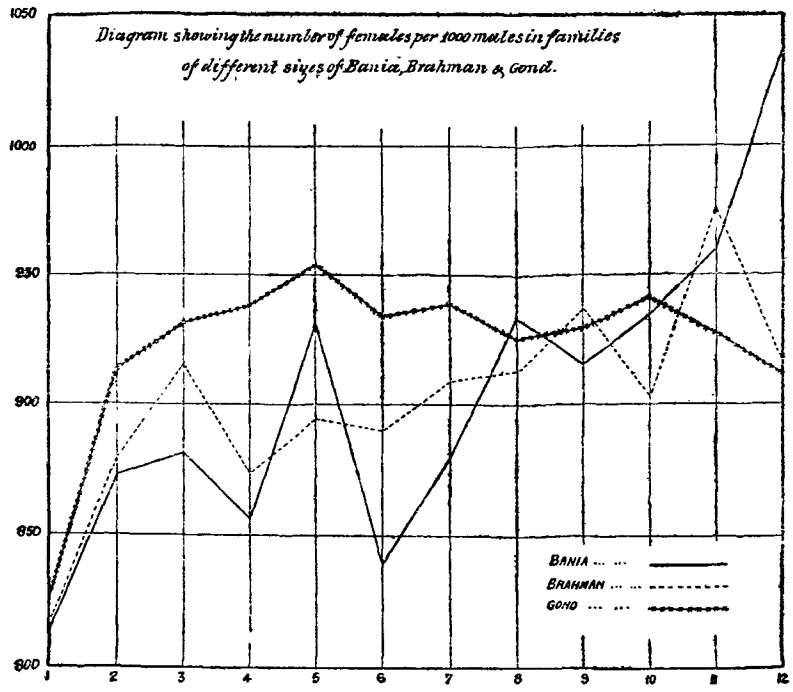
4. The return of the number of children of each sex born in the family enabled some idea to be formed of the sex constitution of families of different sizes. The diagram below shows the number of females per 1,000 males in families of one to eighteen children. It will be seen that while the

Diagram showing the number of females per 1000 males in families of different sizes.



number of females born is always less than the number of males born, there is a marked upward trend of the curve as the family gets larger, which is due partly to the lessening of the influence of the first-born who is weighted in favours of a male, and partly apparently to a real increase in the probability of female birth as the family gets larger. The general result corresponds to the evidence of the vital statistics which show a larger proportion of female births in the most prolific peoples of the Province (*i.e.*, in the Chhattisgarh and Plateau Divisions), and in order to ascertain whether the result would be affected by the elimination of the element of race mixture, I constructed diagrams for the Brahman and Bania castes and the Gond tribe which are given on the next page. In the Brahman and Bania castes males out-number females in the population. In the Gond tribe females out-number males in the population and the female birth-rate is considerably higher than in the two former castes; the number of females per 1,000 males returned for this tribe in the special slips is 972 against

a mean of 921 for the whole number of slips. In the Brahman and Bania castes the upward trend is very marked. In the curve of the Gond tribe it is less so, and the steepness of the curve varies in other castes, the figures of which will be found in Statement I. The curve seems steeper in those in which the proportion of females is fewer.



THE SEX OF THE FIRST-BORN.

5. One of the questions was directed to ascertain the sex of the first-born in each family. According to the figures of the decennial period ending in 1910, there were 953 females born to every 1,000 males, or in other words on the basis of these figures the expectation of a male being born at any birth is represented by the fraction $\frac{512}{1000}$. In the absence of any special conditions determining the sex of the first-born we should expect the proportion of female first-born to lie within the limits of probable deviation from this proportion. As a matter of fact the number of female first-born per 1,000 male first-born recorded in the slips is 864, giving a deviation which, considering the number of observations, *viz.*, 337,367, is so far beyond any theoretical deviation as to make it practically certain that, if the observations are to be relied upon, the sex of a first-born is influenced by some condition which is not always amongst those which determine the sex of children in general.

I give in the marginal statement the average number of females per 1,000 males born in each Natural Division during the decade and the number of female first-born per 1,000 male first-born as shown by the enquiry. An interesting corollary of the excess probability of a male birth in the case of a first-born is its probable reaction on the male death-rate. The male death-rate in the first year of life is always higher than the female death-rate. The main reason is probably due to the weaker constitution of male children in general. A part of the excess mortality of male children is, however, perhaps due to the fact that the first-born child of a mother who is physically immature and entirely without experience in the care of children is more usually a male than the subsequent children of her riper years.

Natural Division.	Average No. of females born per 1,000 males born in decade 1901-1910.	Number of female first-born per 1,000 male first-born.
Nerbudda Valley Division	945	845
Plateau ,,	957	939
Maratha Plain ,,	950	836
Chhattisgarh Plain ,,	966	893
Total Slips	...	864

STATEMENT I.—NUMBER AND SEX CONSTITUTION OF FAMILIES OF DIFFERENT SIZES IN THE PROVINCE AND IN CERTAIN CASTES.

Number of children in the family.	TOTAL SLIPS.		BRAHMAN.		BANIA.		CHAMAR.		GOND.		MALI.		MEHRA.		MUSALMAN.		RAJPUT.		TELI.	
	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.	Number of families.	Number of females per 1,000 males.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
1 . . .	28,468	824	1,698	816	901	813	930	860	4,176	824	1,022	819	1,639	931	1,048	510	1,129	866	1,195	841
2 . . .	42,274	889	2,170	879	1,178	873	1,494	967	6,148	908	1,489	924	2,295	900	1,555	706	1,628	859	1,889	900
3 . . .	48,029	912	2,396	916	1,214	882	1,837	927	7,095	931	1,675	921	2,684	893	1,975	881	1,915	897	2,149	962
4 . . .	48,371	987	2,322	874	1,216	856	1,815	927	6,665	938	1,700	902	2,840	912	1,826	899	1,870	909	2,285	932
5 . . .	45,710	927	2,011	894	1,100	931	1,686	927	6,052	953	1,605	896	2,881	976	1,712	972	1,775	944	2,321	926
6 . . .	37,816	916	1,675	890	862	838	1,634	913	4,822	934	1,392	907	2,428	739	1,360	849	1,449	887	2,082	926
7 . . .	30,246	917	1,235	908	652	870	1,372	957	3,621	938	1,024	939	2,183	897	1,138	1,061	1,138	896	1,701	944
8 . . .	21,568	932	958	913	449	933	988	977	2,283	926	820	924	1,628	913	817	1,038	896	988	1,274	954
9 . . .	15,391	936	605	937	314	915	797	950	1,561	929	578	927	1,183	907	542	958	627	899	1,037	969
10 . . .	9,101	932	450	903	192	934	555	919	833	941	334	955	778	927	347	910	351	934	580	1,066
11 . . .	4,442	938	228	976	80	960	278	932	380	927	151	996	427	865	183	854	184	963	304	989
12 . . .	2,899	929	138	917	75	1,036	215	1,022	192	912	99	967	244	882	147	986	103	845	206	870
13 . . .	1,231	928	58	853	25	786	89	1,044	103	1,047	47	1,092	111	916	65	961	43	934	79	934
14 . . .	715	948	34	783	19	1,062	55	990	57	1,100	19	928	64	952	57	918	18	1,050	46	1,154
15 . . .	445	984	16	875	10	1,381	28	1,029	36	971	12	1,571	46	955	28	918	11	918	33	1,271
16 . . .	279	941	18	778	3	846	18	882	23	957	8	1,032	24	990	15	818	9	823	19	1,111
17 . . .	133	970	4	700	1	415	8	1,061	13	905	3	759	20	1,048	7	951	5	1,125	10	954
18 . . .	127	976	6	714	...	...	10	1,000	7	938	5	1,045	11	1,021	11	980	7	909	6	1,204
19 . . .	59	933	1	462	...	...	7	683	3	1,111	2	1,000	10	771	2	1,375	1	583	3	1,036
20 . . .	63	861	2	667	...	...	6	622	5	493	4	1,667	3	1,143	4	509	4	1,162	4	905
TOTAL .	337,367	18,580	16,025	16,655	8,291	15,339	13,822	18,589	44,075	18,583	11,989	20,171	21,499	18,538	12,839	18,054	13,163	18,391	17,223	19,848
AVERAGE NO. OF CHILDREN IN FAMILY.	4·8		4·6		4·5		5·3		4·6		4·9		5·2		4·9		4·8		5·2	

STATEMENT II.

Sex of First-born in the Province and Natural Divisions.

Natural Division.	Number of female first-born per 1,000 male first-born.	Number of slips.
Total Province	864	337,367
Nerbudda Valley Division	845	83,190
Plateau „	939	53,323
Maratha Plain „	836	130,390
Chhattisgarh Plain „	893	56,623
Chota Nagpur „	855	13,841

STATEMENT III.

Sex of First-born in certain Castes.

Caste.	Number of female first-born per 1,000 male first-born.	Number of slips.
Ahir	875	15,757
Brahman	846	16,025
Bania	797	8,291
Chamar	867	13,822
Gond	867	44,075
Kunbi	863	36,624
Mali	899	11,989
Mehra	865	21,499
Musalman	809	12,839
Rajput	890	13,163
Teli	916	17,223

CHAPTER VII.

Civil Condition.

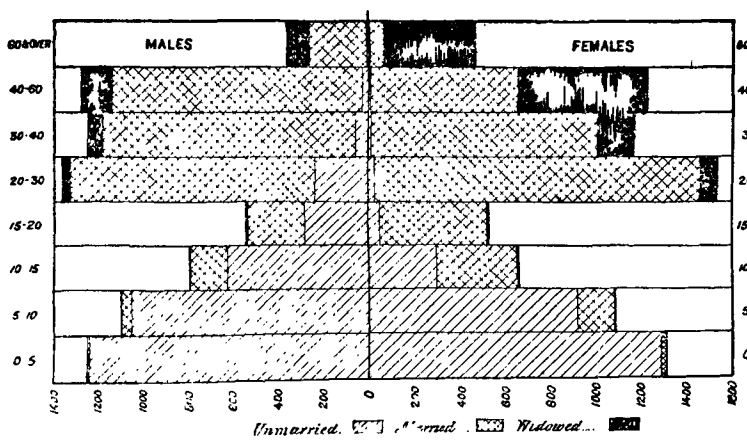
Statistical.

156. Imperial Table VII of Volume II gives the number of married, unmarried and widowed persons by sex and religion in each district and city at certain age periods. Table XIV of the same volume shows civil condition for certain selected castes and tribes at certain age periods. Appended to this chapter will be found six subsidiary tables which give proportionate figures based on Imperial Statements VII and XIV and set forth the comparative figures of the unmarried, married and widowed for different censuses at different ages and in different natural divisions.

SUMMARY OF STATISTICS.

157. The universality of marriage in India has frequently been commented on. Given a state of society where the proportion of the sexes is fairly even, where the moral and material conditions of life are easy, simple and primitive and the institution of individual marriage established, and one may expect to find comparatively few men and women remaining unmarried above the age of puberty. Thus of the total community considerably more than half the males are, or have been, married while the proportion of females who have never been married is only about one-third. Again of those who have not been married nearly three-quarters of the males and more than three-quarters of the females are under 15 years of age. If we compare these proportions with those of last census the difference between the condition of society immediately after a series of great calamities and after years of almost unbroken prosperity is apparent in the much larger proportion of married persons at the last census at all age periods. The distribution of 1911 on the other hand closely resembles those of 1891 and 1881. At the earlier age periods the proportion of married females is considerably greater than that of married men. Nearly half the girls between 10 and 15 are married and between the ages of 15 to 20 nine-tenths of the women have been married but only one-half of the men. At the later ages the greater longevity of women, combined with the fact that widowers remarry more freely than widows, is shown in the comparatively large proportion of widows. Practically every woman who is not disqualified by some infirmity or disease has been married by the age of 20 at least once, and though the proportion of widowed females is three times as great as that of widowed men, the ratio is considerably lower than in other Provinces where the prohibition of the remarriage of widows is more universal.

Diagram showing the proportion of the married, single & widowed at each age period.

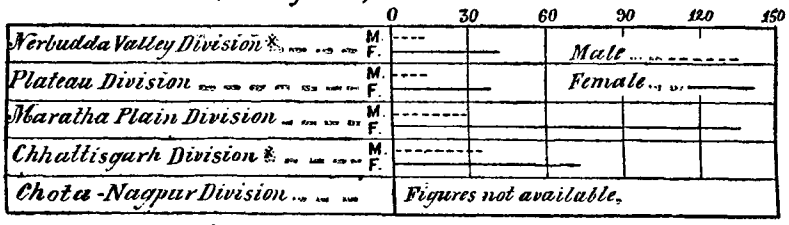


VARIATION BY NATURAL DIVISIONS.

158. The local variations depend largely upon the comparative influence or the different religions in the Natural Divisions. Thus marriage is earlier, especially in the case of women, wherever Hindus predominate, as in the Nerbudda Valley and Maratha Plain Divisions, while in the Plateau and Chota Nagpur Divisions the figures are influenced by the larger proportion of Animists who, as

a rule, marry after puberty. Though the Chhattisgarh Plain Division contains a large number of primitive tribes, the Chamars who form the larger portion of the population of the British Districts usually observe the Brahmanic Hindu custom of early marriage, while the people of the more eastern states come under the influence of Oriya customs and also usually marry their girls early. The population belonging to the other main religions—Muhammadans, Jains and Christians—is so small and scattered that their customs have little influence on the figures of the Natural Divisions. Apart from the main line of cleavage between the customs of the different races and religions there is a tendency towards specially early marriage in the Maratha country, as the Kunbis and Marathas often marry their girls in infancy and the Kohlis, Malis and other spade cultivators also combine polygamy with a very early age of marriage. The tribes—Korkus, Bhils and Gonds—of the Nerbudda Valley and the Maratha Plain (except South Chanda) have in some cases succumbed to the influence of their Hindu neighbours and have adopted child marriage, and, while the influence of education in the larger towns of the Maratha country and the northern districts has not yet availed to postpone the marriage of girls, there is a distinct tendency for the men of the educated classes to marry later. As the example of the higher castes is largely followed by the lower this may account for the smaller proportion of married males between 10 and 20 since 1881.

Diagram showing the number per 1000 aged 0-10 who are married (all religions) in each Natural Division.

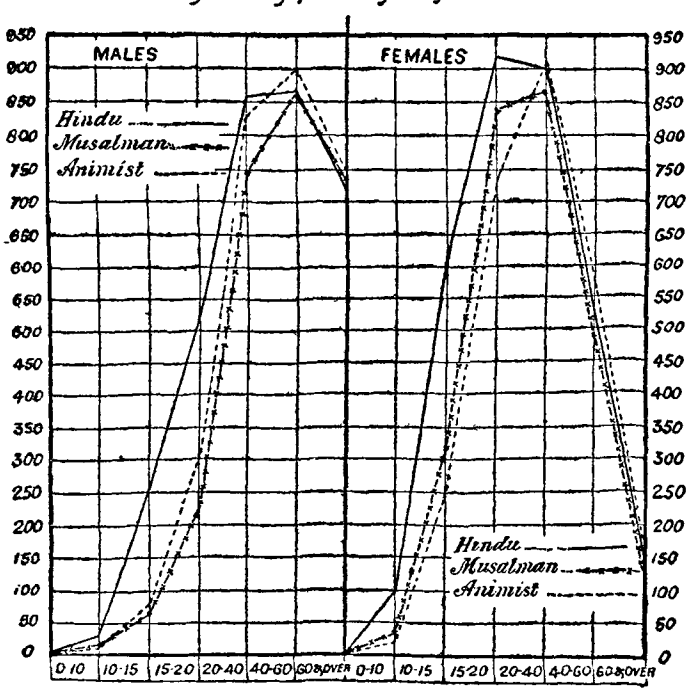


* Figures of States are not available

VARIATIONS BY RELIGION.

159. As has already been indicated, the two chief religions of Hinduism and Animism differ in the matter of the custom of infant marriage. While among Animists hardly one-tenth of the males below 15 years are married, the ratio among Hindus is almost one-third. The difference in the case of females is still more conspicuous for, whereas 61 per cent. of the Hindu girls between 10 and 15 are married, the proportion among Animists is 24 per cent. only. At 15 to 20 the differences are not so great but the figures still show clearly the difference of custom. At the later ages the universality of marriage among all classes equalises the proportions of those who have been married, but a larger proportion of females among Hindus come under the category of widowed owing to the comparative infrequency of second marriages among women of higher castes. Of the other main religions, Muhammadan, Christian and Jain, in the last only is infant marriage practised and the number of widows is high among Jains owing to their almost universal prohibition of remarriage. The Muhammadans marry later than the Hindus but earlier than the Animists, and

Diagram showing the proportion of the married per 1000 of each age period by religion.



in parts of Berar some of the lower castes of Muhammadans are taking to the Hindu custom of infant marriage. The proportion of their married males and females is very similar to that of Animists, but the conspicuously large number of Muhammadan widows especially at the later age periods is not accounted for by any greater longevity in Muhammadan women compared to women of other races and appears to require some explanation. I am told that Muhammadan widows of good houses are often reluctant to remarry for sentimental reasons and under the influence of high caste Hindu ideas. There is probably a more cogent reason still in the fact that among Muhammadans of these Provinces the men out-number the women, and though polygamy is permitted it is not largely practised, the number of married females per 1,000 married males of all ages being 948 or less than in any other religion. It is not therefore likely that the head of a Muhammadan household would take much trouble to find second husbands for the elderly widows of his household if he has unmarried daughters to marry off, while the pardah system makes it practically impossible for the widows to get any advantage from their "beaux yeux." A further reason for the large number of widows returned in this community may lie in the probability that a large proportion of the Muhammadan prostitutes returned themselves in this category.

The statistics for Christians show the comparative infrequency of infant and child marriage, the few cases representing children who were married before they became Christians. It is not improbable that a certain number of the orphan children who are resident in Christian institutions have been returned as unmarried, though a marriage ceremony has actually been performed upon them before they reached the institution. In many cases information regarding such a marriage would not now be forthcoming as the children would have forgotten about it. The influence of the military areas with their numbers of adult unmarried men is at once seen in the statistics. We find the largest number of unmarried adults of both sexes in the Nerbudda Valley and Marath Plain Divisions, where the European element is strongest, and least in the Chot Nagpur Division, where the Christian community consists almost entirel of aborigines only lately converted. The children of the orphanages recruite during the famines of 1897 and 1900 are now largely in the age-rank betwee 15 and 20 and the problem of suitably mating them is one which presses ver heavily on the managers of these institutions.

Descriptive.—General Conditions of Marriage among Hindus and Animists.

ENDOGAMY AND EXOGAMY.

160. The limitations of marriage among Hindus are determined by tw main rules, those of endogamy and exogamy. A Hindu may not marry outside his caste or hi particular sub-caste which according to social custom is considered endogamous He is confined for a choice of a wife within this group. On the other hand eac endogamous group is divided into a large number of smaller groups or clan which are exogamous, so that a member of one such clan may not marry withi that clan, but must seek a mate belonging to another clan.

The system of endogamy and exogamy which prevails in the Centra Provinces has been described and illustrated in considerable detail b Mr. Russell in the chapter on caste in his Census Report of 1901, and it is nc necessary for me to do more than briefly recapitulate here the main points s far as exogamy is concerned, leaving the system of endogamy to be furthe dealt with in the chapter on caste.

The prevention of the intermarriage of near relations which is at th basis of exogamy is obtained by placing in an exogamous group all person descended from the same male ancestor. Thus all persons who would unde western conditions bear the same *surname* would be barred from intermarriag with one another. These groups are variously called *gotra, baink, mul, kul* o *khera* and have distinguishing names which are either eponymous, territoria communal, titular or totemistic. In some cases one caste has gotras whic come under more than one of these classes or occasionally, as in the case o Sonars and of many of the lower castes of Hindus, the original gotra name have been supplemented by others borrowed from Brahman or Rajput epony

mous or territorial titles. It will be observed that a system of this sort will result in the formation, after some generations, of a number of gotras each of a very large size and including a wide extent of distant relationship, and eventually this must, except in very large castes and tribes, inconveniently restrict the extent of marriage. This result is met in two ways. In the first place many of the lower castes will admit men of other castes of a similar social standing into their caste by marriage. A man thus coming in would found a new exogamous group called after the name of his own group, or perhaps after the name of the caste to which he belonged or the country from which he came. That this admission of outsiders was formerly frequent, even in the higher castes who now profess exclusiveness, is easily proved by reference to the gotra names, which often indicate the outside origin of the family, and it is usually only the larger castes who, being now self-sufficient in regard to the number of their gotras, can afford entirely to exclude outsiders. In the second place the rules of exogamy were also relaxed for purposes of convenience, and large septs or gotras were split up on the basis of some trivial difference of custom or appearance, which are marked by the names of the sub-sections. Thus the totemistic sub-sections of the Bhainas are split up into male and female totems, *e.g.*, stag-sept and hind-sept which are themselves exogamous. Instances of all kinds of titular and caste names are given in paragraphs 253 *et seq.* of Mr. Russell's Report.

161. While the names of the gotras in the higher Hindu castes are mostly either eponymous after the ancestor or Rishi who is supposed to have founded the sept, the exogamous divisions of the tribes have chiefly totemistic names. The system of the Gonds is interesting.* The tribe is divided into a number of large exogamous divisions (*vansas*) on the basis of the number of the gods worshipped. Thus a man belonging to the division which worships seven gods must marry a woman from a division worshipping four or three or some other number of gods than seven. These divisions are themselves each subdivided into a number of totemistic exogamous septs which are related to one another in the relation either of *dudhbhai* or of *mamabhai*. Septs which are *dudhbhai* to one another may not intermarry, while septs which are *mamabhai* to one another may intermarry. The whole system seems to be a relic of some previous classificatory system, dudhbhai septs perhaps being the descendants of children of the same woman by different brothers. The Gond system is the basis of the scheme in several of the allied tribes (*e.g.*, Baigas and Halbas). We can only conjecture what the steps in forming this system may have been. Judging from the organisation of the Marias in Bastar, there seem originally to have been a number of groups or clans of kin which occupied certain localities and gave to them their tribal names. In the Antagarh Pargana of that State some of these names still remain, *e.g.*, Padam-desh, Nur-desh, Pars-al, Got-al. The groups of kin may in the early matriarchal age have been nomadic groups in which kindred marriage was recognised, but at the age when we find them they are exogamous and intermarry with one another. These groups increased in size until each original exogamous group became a congeries of smaller groups all related as dudhbhais. The original exogamy was, as above explained, replaced by a territorial system by the conferral of the clan name on the settlement, and in this probably originated the idea of *khera* or village exogamy, which by a natural transfer of ideas made the settlement or village and not the group the basis of exogamy. The system of *khera* or village exogamy still partly survives especially in the north of the Provinces, and the Nunias, Mochis, Jadams, Dumals, Bagris and others are divided for purposes of marriage into *kheras*, while many other castes and tribes have among their septs a large number with territorial names. But the idea underlying this system seems largely to have been lost, and nowhere is a man prohibited from marrying a girl of his village provided she is of a different sept (or *khera*) and is not within the prohibited degrees. As the groups split up and rearranged this village exogamy was partially forgotten, and the various clans and sub-clans took other names totemistic, eponymous, nicknames, etc. It is this stage at which we now find most of the aboriginal tribes. A further

* The information on which this paragraph is based is drawn from a collection of papers on the Gond Tribe kindly lent to me by Mr. R. V. Russell, I.C.S.

stage is reached when, as in the case of the Murias near Jagdalpur, most of the original group names are lost, since the necessity for them ceases to exist for the purpose of exogamy, the few retained being generally purely totemistic. The exogamic system thereafter, as already pointed out, continually adjusts itself to the convenience of the sex relations by the accretion of outsiders and the splitting up of the exogamous groups as they become too large, until the final stage is reached when one of the larger divisions is separated off from the others by change of habitation, occupation, custom or religious ceremonial and sets up a *quasi*-endogamy. Instances of groups at this stage are the Pardhans, Ojhas, Kolams and others among Gonds while the endogamous Rajput clans of Jadams, Ponwars, etc., in these Provinces are instances in a higher stage of society. Thus the pendulum gradually swings between the extremes of endogamy and exogamy and primitive society adopts its organisation to the needs of changing intersexual relations.

162. The rigidity with which the rules of exogamy are observed varies. In high castes the existing rules are closely observed and the practice of infant marriage favours this strictness. In low castes however, and in the tribes, where marriage is largely adult and the choice of the contracting parties is an important factor, the observance of these rules is probably much less strict, and a large number of the sub-divisions containing nicknames or names denoting some ceremonial or occupational detail are probably formed *ex post facto*, to justify the union of two persons who were originally of the same group. The underlying idea of avoiding the marriage with very near kin seems however to be very widely held, and incestuous connections are probably as rare among primitive people as among civilized. It is said that the members of the Poyam Got of Gonds in Betul, who are endogamous and worship no gods, disregard the rules of exogamy and even allow brothers and sisters to marry. Similarly a sect of Gandas of Chhattisgarh broke off from main tribe and deliberately abandoned the idea of exogamy, allowing the union of brothers and sisters. In most cases however tribes or castes, *e.g.*, Guraos, Binjhwars, Taolas which have no definite exogamous divisions still avoid marriage between near relations.

Prohibited Degrees on the Mother's Side.

163. While the system of exogamous gotras based on descent from males suffices to prevent the union of persons nearly related on the father's side, it does not deal with relationship on the mother's side, which has therefore to be regulated by a special set of rules. In the twice-born castes marriage is usually avoided between persons related on the woman's side within three or sometimes five degrees. The marriage of the children of two sisters is prohibited in the north of the Provinces and rare in the south. The marriage of the children of a brother and sister, called cross-cousin marriage, which is common in the southern districts and states, is prohibited in most of the Hindustani castes of the north of the Provinces, and some of the more Hinduised tribes, *e.g.*, Korkus, Binjhwars and Kawars now avoid it. On the other hand, the rule is even in the north sometimes relaxed, *e.g.*, the Daharias, who are an endogamous group of Rajput origin and good standing in the northern districts, permit cross-cousin marriage on account of the scarcity of women. In the Maratha country (*e.g.*, among Marathas, Kunbis, Malis, Mahars, etc.), and throughout the Chhattisgarh Plain, the marriage of a brother's daughter with a sister's son is common and popular, probably originating from the time of the matriarchate when a man naturally liked to marry his daughter to his sister's son who would be his heir. The other form of cross-cousin marriage, *viz.*, the marriage of the brother's son to the sister's daughter, is practised by the Gonds of the more remote tracts, *e.g.*, Betul, Mandla, Chanda and Bastar and some of the less civilised tribes, *e.g.*, the Baigas and Agarias, among whom it is spoken of as *dudh lautana* (giving back the milk), which expresses the idea that the loss of a woman to a family on her marriage is compensated by the return of her daughter in marriage to the family. Among the Maria Gonds the claims of a man to his father's sister's daughter can be enforced by the tribal panchayat, or in the alternative compensation given to him. In the Song of Lingo, an ancient Gond epic quoted in Hislop's Papers on the Aboriginal Tribes of the Central Provinces the seven sisters say to Lingo, "Hear oh brother, our word. Thou art the son of a brother and we are the daughters of a sister. There is a good relationship between

us; how can you leave us, we will come along with you." (Part I, verses 292 and 293.) Among some of the castes of Telugu origin a brother has the first claim to his sister's daughter even as his own wife, an idea which would be looked on with horror by the Northern or Maratha Hindus, among whom the relations between the two kindred families are embodied in the respective positions occupied by a man and his *sala* (wife's brother), which could not be reversed without a shock to the sense of propriety (*vide* the account of the respective duties of the bridegroom's *mama* and *phupha* at marriage in paragraph 190). The marriage of two sisters at the same time is permitted in most of the lower castes and in all tribes, and is common among those castes which are specially polygamous, but the elder sister may not be married *after* the younger. There seems to be a general rule that a man should marry a woman of his own generation, and I can find no case of the marriage of aunts or nieces being permitted except in castes of Telugu origin.

HYPERGAMY.

164. The social rule by which a woman should be married to a man who is either her equal or her superior in rank is one that is common in many countries and seems to be based partly on a feeling of racial or communal jealousy and partly on the consideration that, on her marriage, a woman usually enters the community of her husband and is lost to her own family and group. A King Cophetua suffers no loss of dignity or rank in raising a beggar maid to be his consort, though the alliance may be objected to on the score of public convenience, but if a Hapsburg princess demeans her rank by allying herself with a commoner of inferior degree an international scandal ensues and her family repudiates the union. Where pride of race is involved the shock to the natural sensibilities of such a mésalliance is much more severe. Under the conditions of Indian society the wife passes into the group or family or clan of the husband and shares his rank whatever it may be, and it becomes all the more important that family pride and jealousy should not suffer by the descent of one of the women of the community by marriage into a lower social order. Thus a Rajput of one of the ruling houses might choose wives from the social groups beneath his, but would jealously guard the women of his own family from any alliance with an inferior in rank.

This feeling permeates all ranks of the Indian social system. Every father seeks a family of good social rank for the marriage of his daughter, and in the higher castes such as Brahman, Rajput, Bania and some of the castes which imitate the Rajput customs (*e.g.*, Dangis and Lodhis) high prices are paid for a bridegroom of good position within the caste. Thus though no man can rise in the social scale merely by making a good marriage, a family can obtain a vicarious distinction by marrying one of their women into a group which, by reason of wealth, the acquisition of land, purity of lineage or any other social advantage, has a recognised superiority of rank within the endogamous group. Now if, as often happens, a section of an endogamous group arrogates to itself a superior social position, the first step would often be the refusal of the group to give its women in marriage to the others. At the same time it might still be convenient to accept wives from the ranks of the lower groups, especially under the condition that they are well dowered. This system of hypergamy, as it has been called, between two allied groups of the same caste is not uncommon in the Central Provinces, especially among those groups who are derived from twice-born ancestors. Thus the Nahonia, Bhadonia and Nadia sub-sections of the Dangi caste claim Rajput descent, and practise hypergamy with the rest of the caste. In the Maratha portion of the Provinces the Marathas, who are clearly derived from Kunbis, will often intermarry with Kunbis, but the higher Maratha families will not give their daughters to Kunbis. Similar customs prevail among some of the sections of the Dhimars of Bhandara, and among the Murhas in Jubbulpore and the Kols of the north of the Province. Though it is not always easy to obtain definite instances of this inter-group hypergamy, it is probable that the practice is common at some period among most tribes and castes who are rising in status, and that this form of hypergamy between two allied groups usually precedes and forms, as it were, a half-way house towards complete fission. A similar practice is

sometimes adopted between two completely endogamous groups which have bee thrown together by similarity of occupation or residence, and this would appe to be the case in Saugor, where the Kanaujia Brahmans consider themselves superior to the local Jijhotia Brahmans and refuse their women to them, though they will marry Jijhotia wives.

165. As has already been pointed out the restriction on marriage which the system of hypergamy creates, precludes the possibility of a man directly bettering his social position by marrying into a family of superior rank. At the same time such a marriage may sometime set the seal of recognition on the pretensions of an ambitious wooer. A good instance of this is found among the Kawars of Chhattisgarh. By way of separating themselves from the common herd the Zamindars and richer landholders have formed themselves into an aristocratic and hypergamous group and call themselves Tawars instead of Kawars. No common Kawar could marry a Tawar girl, and so jealous are the Tawar families of the privilege of alliance with their women that old maids are common in many of the best families; but it is possible for a Kawar with the necessary qualifications of wealth and status to obtain a written sanad from the community of Tawars to the effect that he is a Tawar. He would then be allowed to marry into one of these jealously guarded Tawar families. In this case the idea is probably an imitation of the Rajput practice by a community who have acquired the dignity and title of large hereditary landholders; but their pretensions are a subject of mirth, alike to the pure Rajput families whom they ape and to the Kawar families whom they affect to despise.

166. We may briefly consider the effect upon the marriage market of the ideas regarding the marriage of women which are implied in hypergamy. It is clear that while there is probably a demand for women of the lower ranks as wives for their equals and superiors, there must be a diminishing supply of possible husbands for the women of the higher ranks. The fact that women are more plentiful than men in the lower ranks of the social scale may be either a natural cause or an artificial effect of the hypergamous instinct—it is extremely difficult to determine which; but, while in the lower ranks of society a father is able to make a profit out of the marriage of his daughters, in the twice-born castes and their imitators (*e.g.*, Dangis), on the other hand, where eligible husbands are scarce, a bridegroom price is common. It is probable that this difference, due to the adjustment of the marriage consideration to demand and supply, not only distinguishes the higher castes from the lower but obtains in the various social grades in each endogamous group. While the taking of a bride price is forbidden in the twice-born castes there are means of evading the rule by a judicious discretion in the value of presents to the bride's relations, or by an arrangement of the expenses of the marriage. On the other hand among the Kunbis the bride price is customary in the ordinary ranks of the caste, and owing to the prevalence of polygamy large prices are given for eligible girls; but Kunbi families in the higher ranks will sometimes pay heavy sums for alliance through their daughters with good Maratha families.

In a society where every dominant phase of thought is bolstered up by judicious fictions and crystallised in the formality of ritual, it may be of interest to trace the reflection of the institution of hypergamy in the ceremonial attitude towards marriage. Throughout the negotiations and ceremonies connected with a Hindu marriage the bridegroom and his family take the superior, and the bride and her family the inferior place. This attitude is recognised by the parties whatever their respective social position ordinarily be, and is, I am told, sometimes pressed by the bridegroom's family in a manner that would appear to be absolutely brutal. As the ceremony takes place in the house of the bride's family, opportunities are not wanting for aggression in the open criticism of the hospitality of the family and their economic arrangements. In the ceremony itself the father of the bride has to wash or, at least, touch the feet of the bridegroom, of his father, brother and other relations, and at the Sabha ceremony at the end of the wedding the pandits of the bride have to yield precedence to the pandits of the bridegroom. The phrase "I am one of the girl's party" is held sufficiently to excuse the toleration of almost any

indignity. A good illustration of this feeling which exists between the families of the bridegroom and of the bride is to be found in the attitude of the Tameras towards the custom of *anta santa* which is mentioned in paragraph 175 below.

167. Apart from the actual ceremonies of marriage we have probably in the Hindu doctrine of *kanyadan* a principle which is intimately connected with the idea of hypergamy. It is the duty of the father to give his daughter freely, a virgin, to an elected husband. He is the suppliant, and while he acquires merit on the one hand from duly performing this duty, any dereliction of it is followed by religious chastisement and social degradation. That this attitude towards women is superficially a more elevated one than the idea of exploiting a daughter for profit can hardly be denied, but at the same time it would be interesting to trace the origin of so exceedingly artificial a doctrine. It may at least be noticed that it is essentially in the interests of the men of the ruling classes, since it opens the whole of the marriage market to them free, while any difficulty which they may find in connection with the suitable disposal of the women of their own families would be met partly by the prohibition of the remarriage of widows and partly by the recognised practice of female infanticide.

INFANT MARRIAGE.

168. The Hindu custom of the marriage of girls before adolescence laid down in the Shastras and insisted upon with all the weight of Brahmanical influence is observed more or less throughout the Hindu castes of the Provinces. Among the lower castes the occasional difficulty of obtaining a husband for a girl before she reaches puberty is met by marrying her to an arrow or a tree. Sometimes a nominal ceremony is performed with an old man which enables the girl to be ranked as a widow and married as such, since the practice of divorce, formal and informal, is freely recognised in the lower stages of the community. Infant marriage is not, so far as can be inferred from the present practices, an indigenous custom among the tribes, but has sometimes been adopted by those of them who have been brought into contact with Hindu ideas and are attempting by adopting Hindu customs to raise their status. The impure castes and the lower cultivating and labouring castes, which are largely aboriginal in origin but have settled in the open country, mostly profess the Hindu custom of infant marriage, but allow considerable license. Thus the Mahars, Chadars, Katias, Balahis usually marry their girls before puberty, as do the Satnami Chamars of Chhattisgarh, but in none of these cases is the practice universal, nor is it always necessary that a girl who remains unmarried at the age of 12 should go through any formal marriage ceremony. In most castes, however, as in many tribes where adult marriage is permitted, there are certain sub-sections which follow closely the Hindu rule and achieve a superiority of status thereby. Among the artisan classes, Lohar, Barhai, Kasera, Koshta, Tamera, etc., who are brought more into contact with the higher castes and in many cases live in towns and large villages, infant marriage is practically universal; of all classes it may be said that the practice is more closely adhered to in the more advanced portions of the country, the Nerbudda and Maratha Plain, where the influence of the higher castes is stronger. Amongst those who practise child marriage, the age of marriage is earlier in the Maratha country than in the north. The Marathas themselves marry their girls early, borrowing the custom from the Kunbis, among whom marriages are said to be frequently arranged before the birth of the children whose union is in contemplation; the vermilion mark which is the sign of marriage, being placed upon the pregnant mother so that the bond may be considered irrevocable. In such cases a formal marriage would subsequently take place but would be performed as early as possible. A similar custom is said to exist among the Halbas and Telis of Raipur and the Bhoyars of Chhindwara.

169. It has been said that the age of marriage varies inversely with the status of the caste. But this statement requires considerable modification. On the one hand Brahmans and other educated castes are apt now to postpone the marriages of their daughters as long as possible, partly because they realise the unsuitability of early marriages, partly in order that they may have as long an opportunity as possible for the selection of a husband, and partly in consonance with the growing practice of postponing the marriage o

boys till they have finished their education. On the other hand the higher sections in some of the lower castes and tribes are apt, in this and in other matters, to display their superiority by adopting an exaggerated form of the custom. Thus the Hindu Banjaras marry their girls very young as also do the Tawar section of the Kawar tribe and the Chaukhutia section of Dhanwars, and similarly the Rathor Telis of Mandla, the Mochis of the north of the Province, and other groups which are raising their status. If we turn to the statistics given in subsidiary table appended to this chapter we find that among the 14 principal castes who have the largest proportion of married girls between 5 and 12, while the list is headed by agricultural and artisan castes of fairly good standing such as Kunbi, Mali, Barhai, Sonar and Koshta, such low castes as Dhobi and Chamar are also included. The twice-born castes of Rajput and Bania do not occupy a high position and the number of Brahman girls who are married at so early an age is comparatively few, amounting to only 161. Among those castes who usually marry their girls before puberty the practice of polygamy seems to have a direct influence on the age at which girls are married. It has been pointed out that polygamy is specially practised by the castes employed in spade cultivation, since female labour is in demand for this occupation and a wife is a cheap labourer. We accordingly find polygamy freely practised by Kachhis, Malis and Bhoyars who pay high prices for girls in marriage, with the consequence that fathers are eager to dispose of their daughters as soon as they get a good offer and that in all these castes very early marriage is prevalent. Similarly in certain artisan castes where female labour is valuable, polygamy and early infant marriage is usual. The Koshtas are specially polygamous and not infrequently sell and mortgage their wives, while the Kacheras are notorious for the way they exploit their daughters for profit, practically the whole of the retail business of bangle selling being done by women. Other similar instances of the influence of the demand for wives on the time of marriage are to be found among the Telis, Sonars, etc. It is worth noticing that the fact that there is a demand for women in a caste does not necessarily mean that women are scarce as compared with other castes. In almost all the castes mentioned the number of women exceeds the number of men, though this may of course not always have been the case.

170. The practice of infant marriage would seem to have had its origin in the increasing demand for women's labour as life changed from nomadic to more settled conditions, together with the growing sense of individual property and the altered view of the position of woman which accompanied the development of the patriarchal system. So far as these provinces are concerned it may be said that there is no evidence that the practice was indigenous, since the custom does not obtain among any of those tribes which appear to be the earliest and most aboriginal inhabitants of the country. The nature of the climate and the conditions of primitive life would tend to bring the sexes together at the earliest possible opportunity, and the tolerance of prenuptial license is probably a mere recognition of this fact by an unsettled people who had not been able to evolve any way of meeting it, had not lost their respect for woman's choice nor adopted the man-made ideal of female chastity. In the early days of family life an adult daughter was doubtless an asset both for her labour at home and for her value as a wife; but any attempt to realise her value in the latter capacity by anything in the nature of a contract between the father and the wooer would be liable to be defeated by the caprice of the girl who, in the conditions of a primitive life, was practically independent as soon as she found her mate. At the same time the same conditions of life which rendered the girl independent of her parents made extremely hazardous any contract for her disposal which deferred delivery of the goods to a future date. Under the conditions of a more settled life, where family and social life developed and the community grew in number, the realization of his property in his daughter was possible to a father provided he could get over the difficulty of her assent. Even where infant marriage is not in vogue infant betrothal is not uncommon, and the Korkus in their more permanent settlements in the Hoshangabad district have no less than three betrothal ceremonies before the girl reaches puberty. A custom of early betrothal might easily develop into a custom of early marriage which further enhances the irrevocability of the contract, and, both because the whole system

rests on a denial of the liberty of choice to either party and in order to avoid great discrepancy in age, the early marriage of boys would be a natural concomitant of female infant marriage. Infant marriage is not confined to India, and may have been a phase in the social system of many communities. It probably arose in India at the time when, under settled conditions of life, the reaction against matriarchal institutions was specially strong, and social arrangements, under a strong and crafty priesthood, were being reorganised on a footing which reduced women to a position of complete social inferiority.

MOTHER-RIGHT.

171. The opinion is now fairly generally held among anthropologists that the patriarchal form of society, in which social relations pivoted on man, marriage was usually polygamous and woman was in entire subjection, was preceded by a period in which complete promiscuity had evolved into a more regularised system of group marriage and polyandry. Woman as mother was then the only permanent and central element in the trinity of man, woman and offspring; and fatherhood being a vague factor either not understood at all or at any rate completely indeterminate, all family continuity and succession was through the woman. A feature of such a state of society would be a large measure of sexual license, to which the growth of family life and marital jealousy was later to place bounds. That such a social condition existed among the early Aryan races in Europe and Asia there is fast accumulating evidence to prove, and it seems likely that a similar social arrangement must in all cases have preceded the age of the ascendancy of man. Of mother-right in the sense of transmission of property through the mother, there is, as far as I can ascertain, no trace in the Central Provinces and Berar. In all castes and tribes the wife enters the clan and group of her husband, and the children belong to the father's clan and in the event of his death while they are young come under the authority of his family. Mother-right depended upon the impossibility of identifying the father of a child at a time when sexual relations were promiscuous or polyandrous. Although promiscuity and polyandry have been throughout these Provinces superseded by the institutions of individual marriage and monoandry, the relations between the sexes in the tribes are of the loosest description, and the same condition obtains in the lower castes, *e.g.*, the Chamars, and especially in the Chhattisgarh country. Though under such conditions the facts of paternity must often be exceedingly doubtful, the fiction of the husband's fatherhood is maintained at any rate for purposes of succession, while in the case of a child being born to an unmarried girl, as must frequently happen under the conditions of pre-nuptial license obtaining in the tribes, either the putative father marries the girl or, if another marriage can be arranged, the husband adopts the child.

The important position occupied by the *mama*, mother's brother, at weddings and other ceremonies is generally supposed to be a relic of the matriarchate, as in any system by which inheritance was through women a man's sister's son would ordinarily be his heir. The rights of the *mama* are generally recognised in the southern and Maratha portion of the Provinces and have been dealt with in paragraph 163 under the note dealing with relationships, but the only institution which seems to be a real relic of the matriarchate proper is the fact that in some castes the leading part in the funeral ceremonies of the maternal uncle is taken by the sister's son.

POLYANDRY.

172. Polyandry, or the association of a woman with several men who are recognised as her husbands, has two main forms, namely (1) matriarchal polyandry, where a woman associates with several men who are recognised to be her husbands and to have as against others the right of access to her, and (2) fraternal polyandry, where one woman is the common wife of several brothers.

Matriarchal polyandry is usually associated with the age of mother-right and, as an institution, has left few remains in these Provinces. The pre-nuptial license which is recognised and tolerated among the tribes, and the generally easy and loose relations between the sexes in the tribes and in the lower castes of Chhattisgarh may perhaps be a survival of the attitude towards women underlying the earlier condition of matriarchal polyandry, which

owing to the indolent disposition of the men, the absence of any strong feeling of marital jealousy, and the low standard of living and of wealth had not been entirely superseded by the patriarchal family system. Nearly allied in spirit with this pre-nuptial communism is the survival of the old sex festivals among the lower castes and tribes, which were usually accompanied by sexual orgies wherein all social restraints were for the time being abrogated and promiscuous sexual license permitted. These periodic Saturnalia probably date from a time previous to the evolution of the patriarchal attitude towards woman, and celebrate the dim memory of a more widespread sexual communism.

173. Fraternal polyandry seems to mark a stage of progress from group marriage to individual marriage and the recognition of the family. It is said that the custom still survives among the Khonds of the Oriya country, among whom the younger brother has access to the elder brother's wife until he himself marries. The Gujars are said to retain this custom in North India, but there is no trace of it now in the Gujar communities of the Central Provinces. Although there seems to be only one case (that of the Khonds) in which the rights of the *dewar* (husband's younger brother) are still permitted and enforced, the existence of such rights is clearly recognised, both in Aryan and non-Aryan groups, in the peculiar part assigned to the younger brother at the marriage of the elder. Thus among Oraons there is a ceremony in which the girl at her marriage repudiates the rights over her of her *dewar*, who guides the hand of his elder brother in putting on the bride the vermilion mark of the blood covenant. Among the Halbas of Chhattisgarh, the *dewar* embraces the girl formally at the marriage ceremony, and the same ceremony obtains among so distant a tribe as the Korkus of Betul. In many tribes the *dewar's* rights are formally bought off by a present at the wedding, consisting of money or cloth. In most castes the *dewar* is addressed in the plural number and the epithets *ji* and *ho* are used, and not the more familiar *re* which expresses fraternal relation. Like her husband he addresses his brother's wife in the singular, and may use familiar and even indecent epithets. On certain ceremonial occasions which demand the rite of knotting the cloths of husband and wife together, the *dewar* may represent his brother in the latter's absence. Even in the Brahman ceremonial there is still a trace of the old form of marriage where one woman is common to several brothers, as at one point in the ceremony the bride is adjured by her husband to be kind "to me and my brothers, your husbands."* Another interesting survival is a birth ceremony among the Kīrs, a cultivating caste of Hoshangabad, in which at birth the younger brother of the husband catches hold of the mother's skirt and has to have his rights on the child bought out by a present of a few pice. Yet another survival is a ceremony common in Telugu castes and performed on the 9th month of a wife's pregnancy, at which her husband's younger brother blows through a reed flute into her right ear—clearly a symbol of impregnation, the right side being favourable to the birth of a boy.

174. Closely allied to these ceremonial survivals of fraternal polyandry is the "levirate," a term borrowed from Jewish sociology and used for the custom by which, on the death of the elder brother, a younger brother took the widow to wife. The levirate is still common in India especially in the south, and it seems to be permitted by practically every caste of the Central Provinces in which widows re-marry. I have been unable to discover any case in which it is actually compulsory, though in most of the lower castes of the south of the Provinces and the Maratha country, *e.g.*, Telis, Chamars, Koshtis, Kunbis, etc., it is usual, and in many cases, the deceased husband's younger brother has to be compensated by a present of money or cloth if the widow marry any one else. Among the Hindustani castes of the north of the Provinces the custom is less marked and a widow has usually full liberty to marry whom she likes in the caste, but here again custom varies and largely depends on the demand and supply of women. Thus while the levirate is actually prohibited in the Balahi caste of weavers, it is permitted among Lodhis, Kirars and most other castes and is common among Kachhis and Malis, among whom women's labour is greatly in demand; so among Banjaras it is said that a widow is seldom allowed to go out of the family and is always married by one of her late husband's brothers or

* Thurston's Castes and Tribes of Southern India, Vol. I, page 228.

cousins, and may be married even by his elder brother, the only instance which I can find of this very rare extension. The levirate is also common among the lower Muhammadan castes, the Manihars, Bhainas, Kunjras, etc., who largely follow Hindu customs.

The relations between a man and his *bhauji* (elder brother's wife) are thus apparently always tinged with a familiarity almost verging on license, and are not unfrequently the subject of scandal and gossip. This is well illustrated in the story of the origin of the Gonds embodied in the Song of Lingo where his elder brothers' wives tempt Lingo unsuccessfully, and in many popular sayings, such as "*Bhauji ki thailia, dewar sarafi kare*" or that an improper sight or story is "only fit for a *dewar* and *Bhauji* to see or hear."

In marked contrast is the stern taboo which exists between a woman and her *jeth* (husband's elder brother). The subject is dealt with more fully in paragraph 195. It seems probable that where fraternal polyandry was a stage between mother-right and the complete social ascendancy of man in the patriarchal era, a still further step in the same direction would be the recognition of the "eldership" of the oldest brother, who would probably be the acknowledged head of the family before the evolution of the position of the partiarch or father of the family. This superiority of the elder brother (and perhaps at the same time of the elder sister, where a group of brothers married a group of sisters) would gradually give him a special position, and while he and the common wife still represented everything that was held in common by all the brothers, it was convenient, in view of the disparity in age and the ambitions of the younger brothers, that to the latter should be allotted certain individual property, including women, which was withdrawn from the common stock and held sacrosanct. Thus in the revolt of the younger brother may perhaps be traced, not indeed the origin of the idea of private property, but the strongest impulse which assisted and developed that idea, while from this split in the fraternal group arose the later development of the individual family which centred round the father.

BRIDE-PRICE.

175. Amongst the various forms of marriage which Manu quotes one of the least respectable is that by which a man obtains a girl by paying a price for her. No member of a twice-born caste would take a bride-price for his daughter, though the rule is possibly evaded on occasions by an agreement in connection with the distribution of the expenses of the marriage between the two families, or by the gift of ceremonial presents, *e.g.*, the *chari* or gift presented by a Bania bridegroom to his future mother-in-law. Among all Sudra castes of the Central Provinces, however, the acceptance of a bride-price is common, though the more respectable families of the higher Sudra castes will not actually exploit their daughters for money. The amount of the bride-price varies according to the status and wealth of the caste and family, the demand for wives and the eligibility of the girl. Among Kunbis it is said that the usual price is ₹20, but often large sums, amounting sometimes to thousands of rupees, are paid for a girl in this and other castes, where women are in great demand as wives. The practice of Kacheras in this respect has already been mentioned in paragraph 169. Among lower castes such as Chamars, Mahars, Dhimars, Dhobis, etc., the bride-price is often a few rupees only; the price falls wherever a girl is, for any moral or material reason, undesirable, while in extreme cases a girl who reaches puberty without her parents being able to arrange a marriage for her is given away for nothing to whoever will take her. The bride-price can be avoided by an arrangement of exchange of girls between two families called *anta santa* which is frequent in many of the Sudra castes. By such an arrangement a man will give or promise one of the girls of his family, for whose marriage he is responsible, in exchange for a girl for one of his sons or nephews. As may be imagined this arrangement is most frequent in the case of families united by the ties of friendly or neighbourly feeling. It, however, implies the marriage into the same family of two persons bearing the relationship of brother or sister or some kindred relationship, and accordingly is considered objectionable by some of the northern castes.

The reason is apparently connected with the idea of the necessa inferiority of the family of the bride to that of the bridegroom which is allud to in the discussion on hypergamy, and it is obvious that the arrangeme would be impossible except between two families of exactly the same soc standing. Thus the Tameras consider that it is unsuitable to marry a girl ir a family the head of which has already washed the feet of her father, as he wou have done when he gave his daughter to her brother.

Sometimes the bride-price is exacted not in cash but in kind by t system of *lamjhani*, or service, whereby a man who is too poor to pay what l prospective father-in-law demands undertakes, like Jacob, to serve a term years for the girl. This practice is prevalent among the tribes, and it equally common among the castes of the Central Provinces, and specially amo the lower and poorer castes. It is popular wherever a father requires labc cheap. The term varies like the bride-price and sometimes is as long as fi years, and the position of *gharjian* is said occasionally to be a hard one, but mi largely depend on the circumstances. Thus where the girl, whose hand he sues an infant, he has not got it in his power to force the parent's hand by a prem ture elopement.

THE MARRIAGE CEREMONY.

176. The various kinds of marriage ceremony which are practised in th Provinces have been fully described in paragra 266 *et seq.* of Mr. Russell's Report, and it unnecessary to do more than briefly allude to the chief points. Except the tribes and in some few castes (*e.g.*, Kunbis) the proposal comes from t father of the bride. In the north of the Provinces the barber is the usi intermediary. A betrothal ceremony usually takes place and consists chie of the interchange of presents between the two families, and sometimes t placing of the *tika* by the boy on the girl. The binding portion of the marria ceremony in the northern districts and Chhattisgarh is the *bhanwar* ceremo in which the pair walk round the bridal pole erected in a *mandwa* or shed. the Maratha country this ceremony is not usually performed, and the marria is considered to have been ratified when the sheet suspended between the bri and bridegroom is taken away and rice is thrown over them. Among t tribes the *bhanwar* ceremony is usually performed, but the affixing of the vern lion mark on the forehead of the bride is the most important ceremony a marks her reception into her husband's clan under the blood covenant. Eve where the marriage ceremonies, which sometimes last for a week, contain ri involving the use or at least the presence of the emblems of fertility, grain a water, the plough and the pestle ; while not unfrequently the instruments their occupation or their art, *e.g.*, the packs of the Banjaras and the bow a arrow in the tribes are introduced in the special ceremonies of different cas or tribes. How far the customs in vogue are Aryan or Dravidian it is diffic to say ; each has borrowed from the other, and the rites symbolising coiti parturition and fruitfulness which play so large a part are probably common both. It may be hazarded as a suggestion that the whole of the rites cc nected with walking round the marriage pole erected in the shed have a phal origin, and symbolize in a modified and inverted manner the sexual act and t associated idea of grinding with pestle and mortar. It is, at least, interesti to note that in the ceremony of some of the Chhattisgarh castes a pestle a mortar are placed near the marriage pole in the shed; while in some low castes the pestle is placed in the lap of the bride at the ceremony. Simila the worship of the grinding stone sometimes forms a part of the ceremony marriage, *e.g.*, among Korkus.

MARRIAGE BY CAPTURE.

177. There is no doubt that till comparatively recently it was comm among the tribes for a man, assisted by friends, to waylay the girl he intended to mai and take her off, overcoming any opposition that might be offered. T custom still survives among some of the remoter tribes, *e.g.*, the Maria Gonds. Except perhaps in the wildest part of the country this capture of wives has become more or less a nominal matter, which simply confirms the previous agreement made between the families of the bridegroom and bride ;.

thus among the Kolams and other Gonds it is laid down as part of the game that if the man can touch the girl before she reaches her village she is his. In the marriage rites of the Hindu castes symbolic capture is not infrequent. Among the Chamars of Chhattisgarh a mock combat with sticks takes place between the parties of the boy and girl respectively. In many of the lower castes there is a ceremony called *mandwa marna* in which the boy, by breaking the *toran* or festoon of mango leaves on the *mandwa* or shed, signifies his victory over the bride's party. Sometimes, *e.g.*, among Telis, Kumhars, Koshtis, Tambolis, Mahars, Mangs and other lower castes, his entrance into the shed is resisted by the bride's brother or uncle or mother, who have to be bribed, or he has to go and find and capture the girl who has run away and hidden herself. Among the Sonars of Betul the bride's mother ties the bridegroom's mother to a pole and beats her till she gives a bribe; this may indicate a temporarily successful resistance. Among Oriya castes the bride's brother unties the marriage knot and gives the bridegroom a blow on the back. In some Marwari weddings the boy and girl are given canes to fight one another with. These and a considerable number of other customs of this sort, all indicating the hostility between the two parties at the wedding and the unavailing resistance of the bride's party, are described in Mr. Russell's Ethnographic Survey articles.

WIDOW REMARRIAGE.

178. The subject of widow remarriage has been dealt with by Mr. Russell in paragraph 273 *et seq.* of his Report. It is only necessary to say here that in all castes except the twice-born castes the remarriage of widows is generally permitted. There are, however, some exceptions to this rule. The Kayasths prohibit it and those sections of lower castes who claim Rajput status, *e.g.*, the nobler Maratha families and some of the ruling families of the aborigines. In addition to these there are certain sections of other castes who imitate the customs of the twice-born and forbid it. Instances will be found in the passage of Mr. Russell's Report above quoted. The prohibition is usual but not universal among Jains while widows freely marry among aborigines and Christians. Muhammadans allow it, but the social reasons for its comparative infrequency in this community are glanced at in paragraph 159 above. Among certain castes of Hindus in which women are in demand and polygamy is common, *e.g.*, Kunbis, Malis, Koshtis, Kacheras and Dhanagars, young widows are often preferred to unmarried girls and large prices are paid for them. In some Feudatory States and Zamindaris among the aborigines the Chief or Zamindar has the right of disposal of all widows, whom he can either take into his harem, allot to his followers, or sell for consideration. I am told that not many years ago a public auction of widows took place in a certain State, but their disposal is now usually effected in a more private manner.

The ceremony of widow remarriage is very simple and must usually be performed at night. It generally includes some ceremony symbolic of the supersession of the rights of the deceased husband and the changing of clothes and bangles. If a bachelor marries a widow he usually has to go through previously a form of symbolic marriage with an arrow, a tree or a ring. A widow may not marry any one of her own (father's) gotra or within the degrees that would be prohibited to her as an unmarried girl. She may usually marry any member of her husband's gotra in the same generation as herself except her husband's elder brother. The custom of the levirate has already been dealt with in paragraph 174. Unless she remarries in her deceased husband's family a girl-widow often goes back to her parents' house, where her second marriage is settled, but if she has children by her first marriage she remains, with them, a part of her deceased husband's family.

DIVORCE.

179. Divorce is permitted to the husband in all castes for adultery on the part of his wife or if she be barren. By far the most usual form of divorce is brought about by the wife leaving her husband's house and going off either to her parents' house, or with some other man with whom she has settled to live. In such cases the husband is usually satisfied with the return of the marriage expenses and the panchayat receives a feast, sanctions the divorce and the new

nion (if any) which must be performed by the *pât* ceremony. Where women re greatly in demand they are correspondingly free to decide with whom they vill live, and in a caste of as high a status as the Jadams of Hoshangabad, an ndogamous branch of Rajputs, it is said that a woman sometimes has as many s nine or ten husbands in the course of her life. Similarly among Kohlis, Iarars, Koshtis, etc., women are usually pardoned by their husbands for their nfidelities and the panchayats prescribe only nominal fines. Still lower in the ocial scale among the low agricultural and labouring castes, the impure castes nd the tribes, the marriage ties are throughout easily soluble, and in Chhattisgarh women have almost complete liberty to exchange one husband or another, the only demand made by the abandoned husband being for the xpenses he paid for his marriage.

PERIODS AUSPICIOUS AND INAUSPICIOUS FOR MARRIAGE.

180. Among Hindus marriage is prohibited during the rains from Asarh Ekadashi to Kartik Ekadashi. This periodis known as *Chaturmas* (four months), during which the ;ods are supposed to go to sleep. The months of Poush and Chaitra are also onsidered inauspicious for marriages, and in astrological works it is stated that f a girl is given away in marriage in these months she is likely soon to ecome a widow; but if the *Sankranti of Makar* * falls in the month of Poush nd that of *Mesha* in the month of Chaitra the unluckiness is minimised and iarriage is possible, though not desirable. The best months for marriages are iid to be Magh, Phalgun, Baisakh and Jyestha. The last is, however, inauspicious for the marriages of the *jyestha* or eldest son or daughter. The lanets Venus and Jupiter preside over marriages and no marriage can be erformed when they are *ast* or invisible. As this invisibility extends to three nd a half months, the *ast* periods combined with the other proscribed periods may ometimes operate to prevent the performance of a marriage for almost a whole ear. Other periods considered inauspicious for marriages are an intercalary ionth, a month dropped out of calculation or when Jupiter is in conjunction ith the zodiacal constellation of Leo. Intercalary months occur every three ears and are known as *malmas* (or excreta). In these months all auspicious eremonies are forbidden. The dropping of a month is an event of very rare ccurrence occurring once in a period of several centuries. It is recorded to iave occurred in the Saka year 974 (A.D. 1109) and it is calculated to occur ,115 years after that date, that is in the year 2224 A.D.

Jupiter's conjunction with Leo is an event of more frequent occurrence, s it comes round every twelfth year. This period, which lasts for about 18 ionths, is called the Singhastha year and is closed not only for marriages but ther religious and secular acts such as sacred thread ceremonies, pilgrimages, he excavation of wells and tanks, the construction of temples, the plantation of ardens, etc. The prohibition, however, is limited to the tract of country lying etween the Ganges and the Godavari, and it is thus particularly applicable to he Central Provinces and Berar. Parashara, the law-giver, whose authority is onsidered supreme in the present *Kali* (iron) age, has also laid down that in o country should marriages be performed when Jupiter is in the sign *Makar* (Capricornus), but neither he nor any other authority has given any reason for these prohibitions. The present day astrologers ascribe the prohibition to the influence of certain planets within certain areas over which they are supposed to rule. In the country lying between the Ganges and the Godavari the presiding planet is Jupiter or *Guru*, who is called the patron of brides as Venus or *Shukra* is that of bride-grooms. It is therefore necessary that girls should be married when *Guru* can exercise his influence for good. Every twelfth year when he enters the *Singha rasi* (Leo sign), which is specially assigned to the Sun, his influence is overshadowed by that of the Sun, and when the presiding planet is thus weakened it is deemed inadvisable to perform marriages, as they might easily prove unhappy. It may be observed that as the portion of society which observes the *Singhastha* is that which usually practises infant marriage, the abstinence from the marriage ceremony during the period has no effect on the birth-rate. The reason why other ceremonies, besides marriage, should be barred during the time is that Jupiter is the patron of wisdom, learning and all enterprise. Thus a ceremony like the sacred thread, which is an

* Astrological divisions depending on the lunar cycle.

initiation into the study of wisdom, would in the period of Jupiter's weakened influence be inauspicious, as would also be the inception at this time of any important undertaking.

The other periods when marriages are prohibited are occasions of unusual occurrence such as eclipse, comets, thunder-bolts, meteors and earth-quakes. The prohibition is limited to five days after the occurrence, but attention is usually paid to only the first two phenomena, *viz.*, eclipses and comets, the others not being generally considered of much account.

181. The above are more or less general rules among Hindus. Some more special cases are now set forth, mostly culled from the Ethnographic Survey. Among Agharias marriages are celebrated during the months of Magh and Phalgun and are held only once in five or six years when all children for whom matches can be arranged are married off. This custom is economical, as it saves expenditure on marriage feasts. Bhoyars marry on the Akshaya Tritiya day in Baisakh (April-May) and finish the ceremony off in one day only. Kuramwars do the same, but they allow three more days in the year, the fifth day of both fortnights of Phalgun and the tenth day of the second fortnight of the same month. The Manas like the Kuramwars have four special days for marriages, the Akshaya Tritiya, the Shiva-ratri and a day in each of the months of Magh and Phalgun. This rule, however, is not universal among them. Among the Kadwa Kunbis marriages take place once in nine or eleven years. The date is fixed by their tutelary goddess Umia Debi enshrined in the Baroda State. On the Basant Panchmi day the Kadwas after a lapse of nine or eleven years visit her shrine and through their priests place at her feet two chits of paper, on one of which the word "yes" is written and on the other "no." A child is then asked to pick up one of the chits. If the one with "yes" is picked up, the priest goes out from village to village announcing the permission of the goddess to celebrate marriages, and all children, including infants in arms, are married off, irrespective of whether the year is Singhastha or not. In fact this custom is so opposed to the ordinary Hindu idea that it is popularly, but erroneously, said that Kadwas marry in the Singhastha year alone, owing to the fact that the year of their marriage has lately coincided with the Singastha year. The date for their marriages is moreover fixed either in the dark fortnight of Chaitra or the bright fortnight of Baisakh, the first of which periods is usually a closed period for ordinary Hindus. The object of this practice is not clear, unless it was started by some independent leader to oppose the Brahmanical ritual.

Those who perform marriages during the rains are few, to wit, Banjaras, Dhanagars, Tirmalis and Agarias. The Banjaras are the well-known pack-bullock traders and in the open season they are busy with their trade, so that it is convenient for them to celebrate marriages during the rains. The other three castes are also nomadic in the open season; the Dhanagars graze sheep, the Tirmalis beg and the Agarias go round making and mending iron implements.

The Hindu Shastras lay down that there are no restrictions for Sudras in connection with the time of marriages. All malicious influences are counteracted by their performing the marriage at about sunset. The higher caste Hindus have also a means of escape from the general rule if they desire to avail themselves of it. At Tirupati, also known as the Giri of Balaji, in the North Arcot district of the Madras Presidency, marriages may be celebrated in all seasons and months, this being the only place in India where a privilege of this kind is allowed.

Terms of Relationship.

182. In the following note an attempt has been made to bring together the information collected from districts and elsewhere on the subject of Terms of Relationship on the lines indicated in the Census Commissioner's Note of the 31st March 1910. Some attempt has also been made to indicate by reference to their derivation which of the terms in use are of most ancient origin but

in the absence of any complete philological works on the tribal languages little could be done to trace the origin of aboriginal terms.

RELATIONSHIPS DISTINGUISHED IN VERNACULARS BUT NOT IN ENGLISH.

183. The following relationships are distinguished in vernaculars but not in English.

MALES.		FEMALES.	
Maternal uncle	*Mama*	Maternal uncle's wife	*Mami* or *Main*
Paternal uncle	*Kaka or Chacha*	Paternal uncle's wife	*Kaki* or *Chachi*
Father's sister's husband	*Phupha*	Father's sister	*Phuphi* or *Phua*
Mother's sister's husband	*Mausia*	Mother's sister	*Mausi*
Father's father	*Aja*	Father's mother	*Aji*
Mother's father	*Nana*	Mother's mother	*Nani*
Elder brother	*Dada*	Elder sister	*Didi* or *Jiji*
Husband's elder brother	*Jeth*	Elder brother's wife	*Bhavaj* or *Bhauji*
Husband's younger brother	*Dewar*	Younger brother's wife	*Bhaihau*
Elder sister's husband	*Jija* or *Bhauwa*	Husband's elder brother's wife	*Jithani*
Sister's husband	*Bahnoi*	Husband's younger brother's wife	*Dewarani*
Wife's brother	*Sala*	Husband's sister	*Nanad*
Husband's sister's husband	*Nandoi*	Wife's sister	*Sali*
Wife's sister's husband	*Sarhu*	Wife's elder sister	*Jith-sas*
Brother's son	*Bhatija*	Wife's brother's wife	*Sarhaj*
Sister's son	*Bhanej* or *Bhancha* or *Bhanja*	Brother's daughter	*Bhatiji*
		Sister's daughter	*Bhanji* or *Bhanejin* or *Bhanchi*
Son of husband's elder brother	*Jithaut*	Daughter of husband's elder brother	*Jithautin*
Son of husband's younger brother	*Dewaraut*	Daughter of husband's younger brother	*Dewarautin*
Wife's brother's son	*Sarput*	Wife's brother's daughter	*Sarputin*

MODE OF FORMATION OF NAMES.

184. Comparing the male terms with the female it will be observed that most of the latter are formed from the corresponding masculine forms such as, *mama mami, kaka kaki, aja aji, nana nani, jeth jithani, dewar dewarani, sala sali, bhatija bhatiji, bhanja bhanji, jithaut jithautin, dewaraut dewarautin, sarput sarputin.* In some of these terms the corresponding female form denotes the wife of the male relative. In the cases of persons a generation below the subject the idea conveyed by the corresponding feminine term is usually not that of a wife but that of a sister. Thus *mami* is the wife of *mama, kaki* of *kaka* and so on, but *bhatiji* is not a wife of *bhatija,* but his sister, and the same is the case with *bhanej* and *bhanejin, jithaut* and *jithautin, dewaraut* and *dewarautin* and *sarput* and *sarputin.*

There are, however, some terms denoting male relationships which have originated from terms indicating female relationship. These are *phupha* from *phua, mausia* from *mausi, jija* from *jiji, nandoi* from *nanad, bahnoi* from *bahin,* and *sarhu* from *sali* (or *sari odha*—married to a *sali*). In these terms the formation is not regular as in the case of those derived from male relationships, in which the addition of *i* or *in* gives the term denoting the corresponding female relationship. Thus a *bahin's* (sister's) husband is not *bahina* but *bahnoi*; similarly a *mausi's* (mother's sister's) husband is *mausia* and not *mausa,* and so on. It will be noticed that in the latter case the radical term denotes one of the blood relations in the family group, while the derived term indicates relationship by marriage. There could not be a *bahnoi* without a sister, but there could be a *kaka* without an aunt. Thus in most cases the terms of relationships arising from marriage take their origin from names of relationships existing in the family group. For most of such relationships there are classificatory names in English but not specific names.

RELATIONSHIPS DISTINGUISHED IN ENGLISH BUT NOT IN VERNACULAR.

185. It does not appear that there exist any relationships which are differentiated in English but not in the vernacular. For the somewhat comprehensive term cousin, there does not appear to be an exact equivalent in vernacular though the connotation of that word is sometimes expressed by *bhai bandh* or *bandhu* but these terms may include a real brother which cousin in English excludes.

CLASSIFICATORY TERMS.

186. With regard to the classificatory terms in the vernacular, *baba, dada, kaka, mama, bhai, bhatija, bhancha, dai, mami, bahu, sasur, sas, jeth, dewar* and *sala,* are used in Hindi. Some of these together with *putnya, mehuna, tatya,* and *nana* are used in Marathi, while in the Gondi the prominent word of this class is *sannemari. Baba* really means a father and is derived from the same source as *bap,* but it is also used for a father's father, father's brother, mother's sister's husband, mother's father, husband's father and wife's father, while in Telugu and Gondi it also includes father's sister's child, mother's brother's child, and wife's brother, the Gonds further extending it to husband's brother and son's wife's parents. But in the case of persons of the same generation the speaker must be younger than the person to whom the term is applied. *Dada* is also similar to *baba.* The original connotation being that of father, its use is extended to persons in an elder generation such as father's father, father's brother, elder brother and all elder cousins, mother's father, wife's father, son's wife's father and, in Gondi and Korku, a wife's sister's husband. The feminine form corresponding to *dada* is *dai* or mother, but the term is also used for an elder

sister, father's brother's wife, mother's sister, father's mother, mother's mother and husband's brother's wife. *Didi* or *jiji* means elder sister but it is used also for mother, father's sister, mother's sister, wife's sister, husband's sister, husband's brother's wife and wife's brother's wife when addressing them. *Kaka* is paternal uncle but it includes father's cousins. *Bhai* connotes brother but it includes cousins of all classes. So does *bahin* (sister) in respect of female relatives. A brother's son is *bhatija*, but the term is also used for husband's brother's child, wife's brother's child and sister's and wife's sister's child; the corresponding word in Marathi being *putnya* which includes all the above relatives together with husband's sister's son. A sister's child is *bhanej* or *bhancha* in Hindi but the term is also used for relationships included in *bhatija*, for instance husband's brother's child, wife's brother's child and husband's brother's child, especially among the aborigines and the lower castes, and also by Musalmans, apparently on account of what is called '*anta santa*' or marriage by exchange. If *A* married *B's* sister their issue *C* would be *B's bhanej*, and if *A's* sister is married to *B* she would regard her brother *A's* son as her *bhatija* but as wife of *B* she would bear the same relation to *C* as her husband *B* does, and thus *C* would be her *bhanej* at the same time. It is in this way that a *bhanej* and *bhatija* would be identical. In Gondi the term which is used for both *bhatija* and *bhanja* is *sannemari*. *Mama* is mother's brother but is also applied to a father-in-law, father's sister's husband and mother's sister's husband. *Mami* is mother's brother's wife but is sometimes used for mother-in-law or father's sister. *Bahu* is younger brother's wife but is also son's and grandson's wife. *Sasur* is a father-in-law. The husband's father is the wife's *sasur* and *vice versâ*. All cousins of the husband's father are again *sasur* of the wife and those of the wife's father are *sasur* of the husband. The husband's elder brother is also a kind of *sasur*, called *jeth-sasur* or *derh-sasur*, meaning 1½ *sasur*. In the same category stands the *sas*, mother-in-law. A wife's elder sister is called *jeth-sas* or *derh-sas* or 1½ *sas*. *Jeth* and *dewar* are the husband's elder and younger brothers respectively and all his cousins stand in the same position according to their ages. Their children carry the distinction to the next generation, a *jeth's* son being a *jithaut* and the son of a *dewar* a *dewaraut*. Their wives are also differentiated by the name of *jithani* and *dewarani*. The *sala*, or wife's brother, includes all his cousins and also gives his name to his other relatives in the same way as *jeth* or *dewar*, his sister being a *sali*, his wife a *sarhaj*, his son a *sarput* * and his daughter *sarputin*.

In Marathi a sister's husband is *mehuna*, but the term also includes wife's brother, mother's brother's son and father's sister's son. *Tatya* and *nana* are used like *dada* for father and elder brother. In Marathi a father's father is also called *nana* but in Hindi this term is restricted to mother's father.

No Vernacular Words for Certain Relationship.

187. There are no special words either in Hindi or Marathi for father's brother's child, father's sister's child, mother's brother's child or mother's sister's child. These relationships are indicated by descriptions such as *chachera bhai, phuphera bhai, mamera bhai,* or *mausera bhai*. In aboriginal languages no primitive words seem to exist for a number of relationships and names have been adopted from the Aryan vocabulary. The most conspicuous example is that of father's sister's husband for which *mamu* stands in Gondi, Oraon, Munda, Kharia, Korku and Korwa languages. In Oraon, Munda and Kharia son's wife's parents are called *samdhi*, which is an Aryan word. In Oraon, Kharia and Korwa the word for sister's child is *bhagina*, a direct derivative from the Sanskrit *bhagineya*.

Origin of Terms of Relationship.

188. In the second volume of his collection of essays issued under the title "The Chances of Death," Professor Karl Pearson has attempted to revise the orthodox derivations of the principal terms of relationships in the light of the rapidly accumulating evidence that the original basis of Aryan society was matriarchal and not patriarchal and that the conception of paternity and father-right succeeded that of mother-right. He shows that in the root-words expressive of the sexual relations and of reproduction we should expect to find the derivation of the terms used for the simplest and earliest relationships, and that with these primitive notions are associated in the savage mind two of the earliest and simplest household operations, the kindling of fire by twisting a stick in a hollow of a block of wood and the earliest form of grinding, *viz.*, the ramming or pounding of the pestle in the mortar. To follow the Professor into the details of his dissertation is within neither the capacity of the writer nor the scope of this report, but it is at least interesting to notice that in Vedic literature the well-known Sanskrit words *matri* and *pitri* are the names of the *aranis* or two pieces of wood which produced fire. Either word in the dual number referred to those pieces and we find fire named *dwimatri* or having two mothers or producers. Mother or *matri* seems then to indicate the producer or creator. In the vernacular the various derivations of *matri* are *mata, mai, ma, mahtari* and *amma*. *Dai* from *jai* or one who has given birth conveys the same sense. The term *ai* in *Marathi* may have been taken from the same source as Gondi *aya, ayo, ya* or *iya*. In the Kolarian and Dravidian languages *aya, iya* or *inga* are the general terms for mother, but it is not certain what their original connotation was.

The ordinary derivation of *pitri* is from *pa* to protect, making the father the protector of his family. It is objected to this that it demands a high degree of social development antecedent to the use of the term for the paternal relation. In the matriarchal period which preceded the ascendancy of the father as head of the family, the father would not be distinctively recognised, and until he came to take some special part in the family group there would not arise a necessity for giving him a separate name. He would be one of the lovers of

* Note.—It may be noted that in vernacular *r* and *l* are interchangeable, and as a *sala* is also called a *sara* it will be easily understood how his *put* or son is called *sarput*.

the mother. Whether such a line of reasoning justifies the derivation of the word *pitri* from the sexual and creative meaning of the root *pa* is open to argument, but that *pitri* eventually absorbed the procreative idea may be inferred from the fact that the dual *pitarau* was given the meaning of a mother and a father in the sense of the English use of the word *parent*. The non-sexual aspect of the position of father is expressed in the vernacular terms *ba, bap, bapa, baba,* and *abba,* connoting elderliness and used as equivalents of father. The word *sian* which means simply an elderly person in standard Hindi is still used as an equivalent of father in Chhattisgarh, till recently a land-locked country where culture has advanced more slowly than in other parts of these Provinces and old customs have been conserved. In most of the Kolarian and Dravidian languages the word for father is *abba, apa* and *ba*. In Marathi the word *tatya* derived from Sanskrit *tat* (from *tan* to propagate) is of the same class as *sian* of Chhattisgarh. This word both in Sanskrit and Marathi is applied to a father as well as to an elder brother, and in each case the notion underlying the term is elderliness. Of the same class is the Hindi word *dau* which may be a corruption of *jau,* a progenitor, corresponding to the Sanskrit *janak,* but it now includes an elder brother like *tat*. *Dada,* another common word for father, is connected with *dau* and is used both for a father and an elder brother. The Hindi equivalents of husband are *pati, bharta, bhartar, prabhu, swami malik, manus, manserua, manai, admi, mankhe, gharwala, gharyusainya, gosainya, sainya, dulha, mard, dhani, log, khawind, khasam, lado, dauka*. Many of these terms are also used in Marathi, other terms being *nawara,* and in Oriya *grahastha* and *gaita*. Excepting *pati* and *bharta* all seem to be of recent origin. *Pati* and *bharta* are derived from roots (*pa* and *bhar*) which mean "to protect or support." The word *dhara* which means a husband in Sanskrit may possibly be an earlier word and may be derived from *dhu,* to kindle (fire). Other equivalents either mean man (*manus, manserua, manai, mankhe, admi* and *log*), or lord of the house (*gharwala, gharyusainya, grahastha*), or simply lord (*swami, prabhu, malik, khawind, khasam, dhani*) or a bride-groom (*dulha, nawara*). In Oriya there is an interesting term *gaita* which is apparently derived from Gondi, in which it means a priest or a sacrificer. This word may have its own history to tell suggesting a derivation from the *jus primæ noctis* of the priest.

For wife there are several equivalent terms, the oldest of which appear to be *jaya, stri, bharya,* and *kalatra; jaya,* meaning one who gives birth, so also *stri* or one who bears children; *bharya* is one to be supported and cherished. The word *kalatra* which sometimes includes both wife and children is also in line with Pearson's theory, as it also stands for *pudendum muliebre*. Other terms are *meharia, aurat, lugai* which mean a woman, *joru* from *jora* a pair, *parani* from *prani* a human being and so on.

Turning now to the terms for son and daughter, the oldest word appears to be *suta* or *sunu* connected with a root which means to *beget*. The word *putra* or *puta* is sometimes connected with a religious superstition according to which the son protects his ancestors from a hell named *pum,* but has probably rightly been derived by Pearson from a root meaning to beget. The other vernacular terms are *beta, ladka, chhokra, mulga, porga, tura, bal,* and in Gondi *marri*.

The equivalents for a daughter are the feminine forms of the terms for a son, thus *beti, ladki, chhokri, mulgi, porgi, turi, bala,* and in Gondi *miyad*. The oldest terms appear to be *sutā* and *duhitā*. The latter is usually derived from *duh* to milk, but the idea that the terminology for daughter awaited the peaceful occupation of a milker of cows has now been given up and Mr. Pearson remarks that as the son is the begetter *in potentiâ,* so the daughter is the suckler, the future mother—a far more primitive concept than that of cow-milking. Another equivalent *kanya,* from *kana* small, is curiously applied by the Oriyas to a wife.

189. Having dealt with the most important relationships we may now confine ourselves to a consideration of other vernacular words whose origin can be traced. It is to be regretted that the materials are not available for tracing the derivation of aboriginal words as these would have been even more interesting than the derivatives of Sanskrit which have been repeatedly dealt with by philologists and oriental scholars.* Commencing with brother the vernacular terms are *bhai* or *bhau* derived from Sanskrit *bhrata*. The elder brother is usually called *bara* or *motha bhai,* both the adjectives meaning great, and the younger brother is known as *chhota* or *lahan,* meaning small. The verb from which *bhrata* is derived is probably *bhri* to bear and the term *bhratarau* in the dual indicated brother and sister. A sister is *bahin* or *bahini* a corruption of *bhagini,* possibly from Sanskrit *bhag,* which also means *pudendum muliebre*. Elder and younger ones are distinguished by *bari* and *chhoti*. In Marathi the elder sister is also called *tayi,* a derivative from Sanskrit *tat* and *aka,* which is allied to the Telegu equivalent *akka* and Gondi *taka*. Father's brother is *chacha, kaka, tao, dao* and *chulta* or *piti,* the last being derived from Sanskrit *pitrarya,* paternal. A father's brother's wife is known by the feminine forms of the words enumerated above. The Hindi and Marathi equivalents of father's sister appear to be taken from aboriginal languages. *Phuphu* or *phua* of Hindi is possibly the same as *poye* and *uá* of the Mundas, while the Marathi *ate* is the same as *ati* or *ato* of Gondi. In Telugu *attamma* has the same derivation. The father's sister's husband derives his name in relation to the father's sister. *Mama,* mother's brother is derived from Sanskrit *matul,* which is connected

* In Gondi the equivalents of son and daughter, *pedgal* or *pedal* and *pedgi* or *pedi,* may be connected with the word *peda* or *penda* which also means *pudendum muliebre* in that language. In Korku the father's brother is *khudha* as is the mother's sister's husband. The word seems to be derived from *khudwa* to cohabit, and may refer to a time when kindred group marriage was common. In Munda *kudi* is a girl but also means a mortar for grinding. A *kudi-han* is a daughter and a *kola-han* a son, *han* being the equivalent of child. Here again we get the connection between the idea of pounding or grinding in its sexual sense.

with *matri*, mother. Curiously enough this word is common to the Aryan as well as the Kolarian and Dravidian languages ; so is *mami* the *mama's* wife, but in Gondi it is both *mami* and *ato*, the latter being the term for father's sister and the words *ua* in Munda and *tachi* in Oraon stand for both these relationships which were and are still frequently combined in one person. *Mausi*, mother's sister, is also connected with *ma* or mother. Her husband, *mausia*, is a derivative from *mausi*. The children of the father's brother are *bhatija* from the Sanskrit *bhratrija*, begotten by a brother. A sister's son is *bhanja* from *bhagineya* or son of a *bhagini* or sister. A son-in-law is *damad*, *jamai*, or *jamata*, the last being a Sanskrit word said to mean "one who makes a wife." Dr. Macdonnell is of opinion that it means "one who has a mother-in law" the latter relationship having the same baleful distinction in the East as in the West. A father's father is *aja* from *adya* "one in the beginning." This word is also used in several languages for mother's father for which the word *nana* is specialised. It is noteworthy that *nana* is seldom used for a father's father.

Such are some of the more important terms of relationships whose origin can be traced or guessed. It may be noted that in certain cases relationships are expressed in the form of the reduplicated sounds so dear to children, and as we have the words papa, mama, baby, in English so in vernacular similar formations are *baba*, *kaka*, *chacha*, *mama*, *phuphu*, *bubu*, *nana*, *lala* (husband's younger brother), *dada*, *didi*, *jiji*, *papa* (a daughter or sister in Gondi) and *yaya* (mother among Kamars of Raipur).

Rights and Obligations of Relatives: Uncles.

190. In the northern districts it is the special privilege and duty of the *phupha* (father's sister's husband) to serve the bridegroom throughout the marriage ceremony. It is he who ties the marriage coronet on the boy's head, dresses him with the marriage dress and waves a fan which he carries with him. For all these services he receives suitable presents and sometimes has the right to demand anything he likes, for instance, a cow or buffalo, before he will place the marriage coronet on the boy's head. He is called *sawasa* which is apparently derived from *sahwas*, or one living with or attending on another. In the absence of a *phupha*, a *bahnoi* or sister's husband may perform these duties.

The *mama* (maternal uncle)'s duty is to represent and serve the bride, but he cannot ask for any remuneration, and on the other hand has to make presents from his own pocket both to the bride and bridegroom and give a feast to the *barat* if he can afford it. The *mama* must bow down to his *bhanej* and *bhanejin* and wash and touch their feet. The *phupha* on the other hand expects his feet to be touched by the groom whom he serves, though not at the marriage time when the bridegroom is regarded as a *king* and need not bow to anybody except the gods. The functions of the *phupha* and *mama* are probably connected with the custom of cross cousin marriage (*vide* para. 163) which was much more common in earlier times than it is now when the expansion of the notion of exogamy has superseded the older ideas of kindred marriage. The special functions of the *mama* may even date back to the later stages of the time of mother-right.

Sisters and Sisters' Husbands and Aunts.

191. The bride's brother-in-law or elder sister's husband has an important and significant duty to perform among the Gonds. In Mandla the bride rides on his back from her own house to that of the bridegroom ; in Seoni she is carried on his back round to the houses of her friends before her marriage. The custom seems to be an interesting relic of the time when a man or group of men took all the sisters to wife and may now indicate at once his assertion and renunciation of his right to the girl.

The bridegroom and bride's sisters have various duties to perform at marriages. They carry the *kalash* or lamp, anoint the bridegroom with turmeric and oil and do other odd duties. When the bridegroom comes back to his house bringing with him his bride, his *bahnoi* or sister's husband and his other sisters in turn close the curtains of the *palki* thus preventing the couple from coming out, and only open them when they think they have each received a suitable present.

In Sarangarh the husband of the elder sister of the bridegroom is supposed to perform all the ceremonies at the marriage and to be recouped by the parents of the bride. The bride's elder sister has to do the same in the bride's house. At birth the father's elder sister or his father's sister performs all the ceremonies. The bride's brother has an important part in the marriage ceremonies of the aborigines and Oriya castes. He is usually represented as hostile to the bridegroom and among the Oriyas the ceremony known as *salavidha* consists in the brother-in-law untying the knots of the clothes of the bride and bridegroom and giving him a blow on the back, apparently to show his anger at being deprived of his sister.

Elder Brother.

192. Among the Ghasias of Chhattisgarh the duty of putting vermilion on the parting of the hair on the bride's head, a symbol of mixing the blood of one family with another, is assigned to the husband's elder brother. In his absence the maternal uncle of the bridegroom performs this duty. In the same caste a *bhancha* or sister's son is called in at the time of death to place a few drops of Ganges water and some sanctified sweets in the mouth of the dead man and the *bhancha* is duly paid for it.

Sister's Son.

193. Among the Maria Gonds in Chanda a sister's son has special duties during the funeral rites of his mother's brother. To him is reserved the duty of applying fire to the pile, a duty reserved to elder sons in other

castes, but to a Maria the idea of burning one's own father is repugnant. Among the Gonds of Mandla a sister's son feeds the deceased's family while they are in mourning at his own expense, himself working as cook and water-bearer. In the absence of a sister's son the sister herself must do this, and failing her the duty falls on the deceased's daughter. Among Bhoyars the presence of the daughter and her husband is absolutely necessary at the *shraddha* ceremony.

Husband's Brother.

194. The bride's brother-in-law (*dewar*)'s duties are to represent her husband on ceremonial occasions in his absence, for instance, when it is necessary to hear the recitation of *Satya Narayan ki katha* the *gānth* or knot of clothes may be tied with that of the *dewar* and he may sit with his brother's wife as his brother's proxy. Among Korkus the bridegroom and his elder brother's wife are made to stand on a blanket and embrace each other seven times. This probably, as Mr. Russell points out, typifies the cessation of intercourse with the elder brother's wife on the *dewar* being married, a relic of the days when fraternal polyandry was in vogue. Besides his duties in ceremonial matters the *dewar* still possesses some very tangible rights in almost all the lower castes of the northern districts and the tribes. He is entitled to take his deceased brother's widow as his wife and should the widow-elect take another husband the latter has to compensate her brother-in-law.

The husband's elder sister is the chief functionary at child-birth and has special duties in some of the lower castes in connection with the bestowal of the navel string and the general direction of birth ceremonies and the naming of the child. The significance to be attached to the fact that these and so many other important functions are performed by women or their representatives has been dealt with in para. 197.

Taboo on Relations.

195. There is a saying in Sanskrit that a man should not name himself, his *guru*, a miser, his eldest son or his wife. With respect to the last two relatives the rule is more or less universally observed and has been extended to a number of other relatives such as husband, husband's parents, husband's elder brother and younger brother's wife. In Chhattisgarh a wife may not name her husband's maternal uncle. A father may not name his eldest son's wife. In Nimar among Balahis an elder sister's husband may not be named by her brothers. A peculiarly strong taboo is laid upon the *jeth* (husband's elder brother) and *bhaihau* (younger brother's wife). They must not even by mistake touch one another or one another's clothes nor sit together. A woman may not clean the pots in which her *jeth* has eaten. If through oversight any of the above restrictions are broken a purification ceremony would be necessary, which may consist in giving a present to a Brahman or extend to giving a feast to the caste in expiation of what is regarded as the commission of a sin. Similarly marriage between a *jeth* and *bhaihau* is strongly denounced and is not known to exist in any but the Banjara caste.

This taboo between the *jeth* and *bhaihau* is the converse of the proverbially equivocal relations that exist between the elder brother's wife and her *dewars* (husband's younger brothers), dating from the time when fraternal polyandry was common. This peculiar reverence held by the *jeth* seems to correspond with the position occupied by the elder sister in the eyes of the younger sister's husband and to date from a time when polyandry was undermined by the rights of primogeniture (*vide* para. 174).

Opprobrious Terms of Relationship.

196. *Sala* is an opprobrious and offensive epithet and the same is more or less the case with the term *sasur* or father-in-law. A man's *sala* is his inferior by virtue of the sentiment underlying hypergamy (*vide* para. 166), but it is probable that the special use of these terms is intended to imply improper relations between the speaker and the sister or daughter of the man so addressed. The corresponding feminine terms of these, *viz.*, *sali* and *sasuri* are also used opprobriously. *Khasam*, used for husband, carries a suspicion of opprobrium with it. *Bahnoi* and *damad* (sister's and daughter's husbands) are used as terms of abuse in respect of a third person. "Is he your *bahnoi* or *damad*" is equivalent to saying, are you his *sala* or *sasur*? The words *tura* and *turia* for boy and girl also imply inferiority and are not used except with evil intention.

Birth Customs.

Introductory Remarks.

197. A special effort was made to get together as much information as possible on the subject of *Birth Customs*. A fairly extensive account of existing customs is already available, scattered over the District Gazetteers and the Ethnographical articles now being brought out by Mr. Russell, from which, perhaps, the majority of illustrations have been drawn. In addition to this, Deputy Commissioners were good enough to institute special enquiries on lines given them, and I received a considerable number of reports. The treatment of the woman and child during and after child-birth is almost invariably based on two well-known principles of magic, the sympathetic and the contagious-principles which appear to govern the attitude of the primitive mind towards everything not immediately comprehensible. The fundamental idea seems to be that anything strange or

abnormal in the course of life places the person or persons connected with it in a state which may be described as either pollution or sanctity, the two ideas being indistinguishable in the primitive mind and merged in the notion of "taboo." While a person is in this condition of taboo he or she is particularly susceptible to the influence and attack of spirits, and is therefore in a state which is dangerous both to himself and others.

Magic is the means by which the spiritual evils surrounding a person (especially when he is in taboo) can be averted, and the spiritual influences which are inherent in all natural phenomena can be compelled for good or evil. The principal ideas underlying magical art are twofold. Imitative, or sympathetic, magic is based on the idea that where some natural condition or phenomenon is known habitually to produce a certain effect or to possess a certain quality or characteristic, it is possible by associating this condition or phenomenon with the subject to produce in the subject this effect or characteristic—*e.g.*, a pregnant woman must not go near a mare or her time of delivery may be postponed since a mare is twelve months in foal. The other chief principle of magic is the "contagious principle," which is based on the idea that things that have been in contact with a person or animal retain part of the individuality and characteristics of that person or animal and can be used either as means whereby these characteristics may be imparted to others or whereby the person from whom they were taken may be benefited or harmed—*e.g.*, a barren woman will procure and wear a piece of the cloth of a woman who has had a son in order that she may acquire the fecundity of the other woman. Hair, teeth, blood, etc., are all largely used in this form of magic and are therefore usually carefully disposed of in order that they may not be at the disposal of evil-minded persons. Other common forms of magic are the arts of divining and the use of human media in communication with spirits, while spells and amulets are innumerable and are used as specifics against almost all forms of disease.

Nearly all the customs in the Central Provinces seem to be explicable with reference to this idea of magic, nor does there seem to be any great variety between the customs of the ordinary Hindu castes and those of the aborigines. Child-birth is essentially the domain of woman, and it is probable that many of the fundamental customs originated in an age when religious ceremonial was chiefly associated with the ideas of fertility and the generative principle and was largely administered by woman. In child-birth the father's sister seems to have special functions to perform and may in older times have been the chief priestess of the primitive rites. At any rate where the customs of cousin marriage is in force she has a special interest in the child as the probable mate of her own offspring.

It is now almost invariably the magician (*Bhagat*) or the priest of the indigenous gods (*Bhumka*) who is called in to deal with cases connected with child-birth, though with its great flexibility Hinduism has been able to take over a part of the ceremonial and has elaborated rites for inauspicious births, etc., which are directed by Brahmans. A good instance of this blending of religion and magic is the *Gao-prasav shanti* ceremony, which is based on sympathetic magic but is able to introduce the feeling most prominent in Hinduism, the veneration for the cow. Out of the vast material I have selected only those customs which seem to be most typical and illustrative of the underlying principles. It need hardly be pointed out what an enormous influence the insanitary treatment of the mother and child has upon the mortality of children and of women in the reproductive age.

198. The chief puberty ceremonies are those in connection with a girl's first menstruation.

PUBERTY CEREMONIES.

On its first appearance a Brahman is called and the girl (in higher Hindu castes) is not allowed to sit down till he bids her. If the menstruation begins on the 4th, 9th, 14th or 15th days of the month or a Sunday or Tuesday it is considered inauspicious and special mantras are said in propitiation of the unfavourable stars. During the period of menstruation a woman is in a state of taboo. She may not touch anybody, draw water or sleep on a cot made of cotton thread. In some cases the members of the house do not plough the fields or sow seed during this time. This state of semi-seclusion lasts for a period which varies in different castes between 5 to 11 days but is usually 5 or 7 days. In certain tribes—*e.g.*, Dhanwars, Binjhwars and Halbas—she has

to retire to a specially prepared hut outside the village where food is brought to her every day by her family who lay it outside the house and avoid seeing her face or touching the hut. Among the Bhoyars a house usually has two doors, one of which is used only by menstruous women who must creep in and out and avoid polluting the thatch of the roof by their touch. Towards the end of the menstruous period the girl rubs oil over her body, bathes, washes her head and puts on clean clothes. The clothes stained with blood must be buried or the girl may be barren.

In the Hindu castes in which infant marriage is observed the occurrence of the signs of puberty is usually the signal for the performance of the ceremonies which hand over the girl to her husband. The husband is sent for and in higher castes a ceremony called Ritu shanti is performed, which includes special mantras and a fire sacrifice. Then the Garbhadhan ceremony is performed and the girl goes with her husband to his house. The Gauna or going away ceremony is specially common in the north of the Province and includes various rites mostly directed towards fertility—*e.g.*, the pair are seated together, water is poured over them and offerings are made to the girl by five married women who each places a fruit (almond, betel-nut, lime, date and cocoanut) in her lap. In other cases rice, juari and wheat and other edible grains and fruits are poured into the girl's lap to make her fertile. The ceremony generally includes the exchange of presents between the families and the sacrifice of a goat or chicken in the lower castes. It takes place at the girl's house, but is sometimes repeated in modified form on the arrival of the pair at the husband's house.

Tattooing seems usually to have no ceremonial significance among Hindus and is generally dissociated from any idea of a puberty rite, though in all tribes and in almost all the lower castes a woman must be tattooed before she is married. As a rule certain tattoo marks are obligatory—*e.g.*, marks on the arms or on the legs (as among Gond women) and others are optional. For example, among Binjhwars every woman must be tattooed on her feet when she arrives at puberty either before or just after her marriage, and a man will not accept food from an adult woman not so tattooed. The Gonds will also consider a woman unfit to worship the gods unless she is tattooed.

The investment of boys of the higher castes with the sacred thread (Janeo) is probably the remains of a puberty ceremony which has now got merely a religious significance. Again among the Maria Gond tribe and the Oraons the first introduction to the Gotalghar where the bachelors and spinsters sleep may perhaps have been attended with some ceremonies which seem now to be lost.

CEREMONIES TO AVOID BARRENNESS AND OBTAIN CHILDREN.

199. It is the duty as well as the honour of a wife to bear a child, and all sorts of methods are resorted to to avoid barrenness and obtain a child, especially a son. These may be grouped under two main heads (1) the invocation of gods by sacrifices or vows, (2) the use of magic, spells or amulets. Sometimes both these methods are combined in the same ceremony.

A common practice is for a barren woman to go to a temple and deposit a stone there, at the same time vowing that if she gets a child she will make some offering to the god. The stone is called *Dhanna* and is looked upon as a burden laid upon the deity which puts him under an obligation to give her a child under penalty of losing the mother's worship. If the child is born the mother goes to the temple and makes her offering and takes away the stone in token of the release of the obligation. If the child is not born within the stated time the woman will stop worshipping that god or that shrine and try some other. Sometimes a woman will bind herself by a vow of self-sacrifice for a certain period in the hope of obtaining the god's aid—*e.g.*, that she will eat nothing but what she can get by begging from others. All sorts of vows are made at shrines, among which the most efficacious are those of Bandakpur and Onkarnath. A barren woman will cheerfully dedicate the life of her first-born son to the service of the god as a Gosain or Sadhu, and a considerable number of the devotees of the god Bhairon who hurled themselves from the fatal rock near Mandhata in the Nimar district were first-born sons vowed to the god by their mothers and haunted from childhood with the knowledge of their destiny.*

Among the lower castes and the tribes the invocations of the aids of gods take a more simple form. If a woman remains barren for several years the village priest or Bhumak, probably a Baiga, is sent for. He takes the girl to the banks of a river and there erects a small hut of willows in which he places some thread, a piece of cloth and a handful of rice. He stands the girl inside a diagram drawn on the floor with flour and makes her turn towards the west. Turning himself in that direction he invokes the aid of the god (probably the spirit of fertility) and binding the thread seven times round the hut he fastens it to the woman's feet. He then sacrifices four hens and tells the girl to bathe in the stream and walk away to her house without looking behind her. The sacrificial meat falls to the share of the Baiga and he also gets five cubits of white cloth as remuneration.

Another way of soliciting the help of the spirits is connected with the idea of divine impregnation. The pipal tree is especially sacred to Brahma, the creator of the world, and is supposed to be male and capable of impregnating a woman. A barren woman will worship at the temple of Maroti, and taking a string of Tulsi beads in her hand will go to a pipal tree at night and walk naked round it, or she may similarly walk round the image of Maroti (Hanuman). Another ceremony which clearly contains the idea of impregnation is that among Oriya castes. In the month of

* For a detailed description of these human sacrifices see Nimar District Gazetteer page 243 et seq.

Kunwar at the Puajiutia festival a small pit is dug in the ground, and filled with water and a live fish placed in it. A barren woman sits by it with her cloth out-spread until the fish jumps into the cloth, when she is satisfied that she will get a child. The belief in the fish as a medium or symbol of impregnation is common to primitive people all over the world.

Magic spells are performed in various ways with or without the aid of a magician or witch. The idea that it is possible to transfer the fecundity of a fertile woman to a barren woman is at the root of a large number of the spells used. Thus any part of the body or any article of apparel of, or anything that has received the touch of, a woman who has had child (especially if it is associated with the time when she was in taboo) is efficacious and is eagerly sought after by a barren woman. Part of the blood of the placenta or the navel cord, if they can be obtained from the lying-in room through the agency of the midwife, are made up into a decoction and eaten by a barren woman in the full belief of their efficacy. For this reason everything of this sort is carefully guarded by the mothers, friends and relations and buried or burned so that her fertility may not be spirited away, and for the same reason the hands and feet of the midwife are carefully examined before she leaves the house. Less efficacious but still considerably sought after are articles such as parts of the clothing of the mother or the new-born child, or of a piece of the rope off the bed or some of the oil used for anointing the mother, while a lock of her hair or some sand off her feet will probably be of some use. These may be used in various ways, but are usually carried concealed about the body or buried in some place, like the bathing place, which the barren woman will frequently visit. Sometimes the aid of a witch is invoked and the stolen article, a lock of hair or piece of cloth, is made over to the witch, who alone and naked in some desolate place outside the village will perform incantations over it and restore it with enhanced magic power to the hopeful woman.

Even without the aid of such articles, spells to remove barrenness can be efficacious. Coloured thread knotted and charmed over a sacred fire by the village magician, or a specially bewitched silver amulet, if worn regularly by a believer, will sometimes be followed by fertility; while an interesting corollary of the doctrine of the re-birth of men and animals is to be found in the belief in the southern districts that if a barren woman sets fire to the thatch of a house at sunset or noon some one of the multitude of insect life destroyed in this holocaust may perhaps be reincarnated in her womb. Not a few cases of arson were formerly reported in the Chanda district to be due to this superstition. Sunday and Wednesday seem to be the days which are especially auspicious for enchantments against barrenness, while it is common belief that access of the husband on the 5th, 7th or 9th days of the appearance of the menses is most favourable to conception. Among the Agarwal Banias of Nimar, a wife may not eat wheat until she has conceived a child but must live on *juar*. Thus a woman who remains childless never eats wheat.

RITES DURING PREGNANCY AND LABOUR.

200. A woman in pregnancy is in a state of taboo and is peculiarly liable to the influence of magic and in some respects dangerous to others. She is exempt from the observance of fasts, is allowed any food she fancies and is fed with sweets and all sorts of rich food, especially in the 5th month. She should not visit her neighbours' houses or sleep in any open place. Her clothes are kept separate from others. She is subject to a large number of restrictions in her ordinary life with a view of avoiding everything that might prejudice or retard her delivery. She should avoid all red clothes or red things of any sort such as suggest blood till the 3rd or 4th month, when conception is certain. She will be careful not to touch the dress of any woman who has had a miscarriage. She will not cross running water, as it might cause premature delivery, nor go near a she-buffalo or a mare lest delivery be retarded, since a mare is 12 months in foal. If she does by chance approach these animals she must propitiate them by offerings of grain. Nor in some cases will she light a lamp for fear the flame in some way may hurt the child.

These are only a few specimens of the many restrictions that surround her life. She should not finish during pregnancy any work, such as sewing, previously begun nor should her husband thatch the house or repair his axe. An eclipse is particularly dangerous to the unborn child and she must not leave the house during it, but must sit still with a stone pestle in her lap and anoint her womb with cowdung. Under no circumstances must she touch any cutting instrument, as it might cause her child to be born mutilated.

Besides these restrictions, which have for their general object the avoidance of any act or thing that could, by virtue of its nature or process, have a baleful influence on her or the child, there are among Hindus certain definite rites to be performed during pregnancy. During the fifth month of pregnancy the family gods are worshipped to avoid generally any difficulties in her labour. Towards the end of that month and sometimes in the 7th month she rubs her body with a preparation of gram-flour, castor oil and turmeric, bathes herself and is then clothed with new garments and seated on a wooden stool placed in a specially marked out circle in the newly leeped courtyard of the house. Her lap is then filled with sweets called *pakwan*, made of cocoanut. A similar ceremony called *Boha Jewan* is sometimes performed in the 7th or 8th month, when a new sari is given her and grain is thrown into her lap. In Chhattisgarh the ceremony is called *Sidhori*. Other special rites are the *Punsavan* ceremony performed to remove all defects in the child, give it a male form, increase its size and beauty, give it wisdom and avert the influence of evil spirits. A ceremony called *Simantonayan* contains mantras said by the husband and wife to secure long life to the child. Other interesting

ceremonies contain rites symbolic of impregnation—*e.g.*, the *Anavalobhan* ceremony is supposed to give the child resemblance to its father. In this the husband standing behind his wife raises her face and drops into her right nostril some drops of the juice of dub grass, at the same time chanting mantras which celebrate the origin of life in the fœtus.

In the *Aganno* ceremony performed in the 9th month in the Telugu castes the girl's parents send presents to her husband's family. The girl is seated inside a figure drawn in flour on the courtyard and her husband's younger brother blows into her ear through a reed flute, evidently a symbol of impregnation and probably a relic of fraternal polyandry.

During the later stages of the labour the barber's wife watches over the case, but as delivery approaches hands over the patient to the recognised midwife, usually a Basorin or Chamarin who remains in the lying-in room till about the 10th day after delivery. Among the commoner people of the lower castes and the tribes delivery is usually easy, and women sometimes get back to their work within a few hours of the birth of the child, and there is practically no period of impurity. Among the more delicate women of the higher castes the case is different, and the extreme youth of the mother combined with the primitive and insanitary nature of the treatment accorded to her during and after this dangerous time, results in a heavy mortality of women in child-birth. The lying-in room is usually small in size, often without ventilation other than the defects in the roof. As warmth is considered absolutely necessary a fire, often of cowdung, is always kept burning, and this also serves to avert the evil spirits. The room is generally crowded with the women of the house, who chatter and give advice, and various charms are placed on the cot, such as a piece of iron or a sickle. At delivery the woman is usually placed in a squatting position with the knees apart and she holds on to the cot with her hands. Her abdomen is rubbed and pressure applied. If delivery is retarded, pressure and massage are used, hot coffee and other herbal decoctions are given and various means, mostly depending on sympathetic magic, are used to avert the adverse spirits and hasten and ease the labour. She may be given water to drink in which the feet of her husband or her mother-in-law or a young unmarried girl have been dipped, or she is shown the *swastik* sign or some other lucky sign or the *chakra-vyuha*, a spiral figure showing the arrangement of the armies of the Pandavas and Kauravas which resembles the intestines with the exit at the lower end. Or she is given to drink water which has been passed from hand to hand along a chain of women from the village well, or water which has been poured into the barrel of a recently-fired gun or has been drawn from a running stream in the direction of the currents. All these are interesting instances of the primitive idea of the power of suggestion. As a last resource the village priest is called in, fowls are sacrificed, vows made and charms said over her.

RITES FOR DIVINING SEX.

201. Among Indians the intense longing for a son enhances the universal interest in the sex of the unborn child, and there are many different ways by which attempts are made to divine sex. A common belief associates the male with the right and the female with the left portion of the bodies of the parents, and I am told that it is not unusual for a man to tie up the left testicle before coition. Similarly if the right breast or the right side of the pregnant woman is larger or the impression of her right foot is heavier the child is expected to be a male. Again, the male seems to be associated with even and the female with odd numbers; thus if the babe is first felt to leap in the fifth month it is likely to be a girl, if in the sixth month a boy. Similar divinations are made by casting lots in ways which involve the drawing of odd or of even numbers. It is generally believed that a male child calls more heavily on the resources of the mother than a female child, and if she is weakly and anæmic looking or the belly hot or inflamed a boy is expected. A male is associated with straightness and a female with roundness or crookedness. Thus sex can be divined by the course which a drop of oil takes if poured on the woman's body or the direction on which hair of the body lies or the conical or round shape of the womb. Again, if two ears of corn thrown into water approach one another end to end a boy is expected. The sex may also be divined by the way the pregnant woman behaves; thus, if her vagaries take the form of a desire for the attire or the food, or the amusements usually associated with men, the child will certainly be a boy, or by the behaviour of a drop of milk held on the finger which, if it drops off, portends a girl; or by the shape of a bhajia (small cake of gram and ghi) which should be irregular in outline when dropped into water; or by the behaviour of an earthen pot held in the hand which, if properly enchanted, should quiver if a boy is to be expected.

CEREMONIES AT CHILD-BIRTH, SECLUSION OF WOMAN, TABOO OF WOMAN, HUSBAND AND OTHER HOUSEHOLD MEMBERS AND ATTENDANTS.

202. When a child is born, the event is heralded by the beating of a brass tray to scare away evil spirits, while around the head of the mother and child are waved seven times against the sun's course mustard-seed, ajwain, rock-salt, sulphur, wheat-bran and hair cut from somebody's armpit, all of which are known to be powerful averters of evil. These substances are then consumed in the brazier which stands in the lying-in room near or under the patient's cot. The child is bathed with warm water and when dry fumigated with the smoke of the ajwain seeds which have been thrown on to the brazier, and is rubbed over with castor oil to keep out the cold. Before giving a bath to the child, the placenta and the navel cord are separated by means of a razor handed over to the Basorin, for which she receives a small reward, and are buried in the corner of the lying-in room in a shallow hole, over which fire is kept burning till they are consumed. Among some castes the navel string is not cut but remains on the child's body and is allowed to

dry and fall off. This sometimes takes a month and during this the child is not named and the mother is impure. In any case it is not considered lucky if the cord falls off before the 7th day. Sometimes the placenta and the navel cord are buried by the mother herself after six days in a hole which is dug up in the corner of the birth-chamber for the absorption of the water used for bathing the child and its mother, as this water is not allowed to run out. In Chhattisgarh the navel cord is usually burnt. Among agricultural castes the child is usually placed after birth in a winnowing basket. Soon after birth a ceremony called *Jatkarma* is performed. The father goes to see the face of the child; he repeats some mantras and makes the child sip honey mixed with ghi from a silver or gold pot. The father touches the several parts of the body of the child, repeating the correct mantras. Among higher caste Hindus if a boy is born a bell is rung, but for a girl a brass dish is beaten; among Marwaris they beat a brass dish on the birth of a son and break an earthen pot when a daughter is born in token of ill-luck. The room where the mother and child lie is guarded from evil spirits by a line of ashes drawn across the door and a leather rope used for binding the plough is tied round the cot. Amongst Kalangas as soon as a child is born a cock is killed and the infant's head anointed with its blood. The special goddess of birth is Satwai, and she is generally worshipped on the 5th or 6th day, offering of cakes and flowers being made. On this day Satwai is supposed to write the destiny of the child on its forehead. In Chanda the bathing place is worshipped on the 3rd day, and a ceremony called *Tirgul* is performed. On this occasion tilli and gur are mixed together and khichri is prepared and distributed to boys to eat. All the clothes of the mother and the child with those of the other members of the family are washed by the Dhobin. In the evening of that day, the *Chatthi* ceremony is performed. The midwife draws a figure on the wall near the door, representing the goddess *Chatthi*, with a paste prepared with ordinary lamp-black and ghi, applies turmeric and *kunku* and places before it a plate containing fresh food out of that prepared for the day's feast. The midwife and the family then bow down before the goddess and pray for the long life and safety of the child and the mother. The food is taken by the midwife and she gets money and clothes as her remuneration. A feast is given to the relatives and friends, who each give one pice to the child as a present. On the 7th day, which is called *Basra* day, the barber shaves the head of the child.

After bathing the barber's wife puts red powder on the feet of the mother. A *chowk* is made with cowdung and flour and both the father and mother sit with their clothes tied together, and in the knot one pice and some turmeric, areca-nut and rice are tied. An image of Thakur Deo is put before them and they worship it. The father's sister, who appears to have special rights in connection with birth ceremonies, brings presents to the mother called *bharti, viz.*, silver or gold bangles and a coat and cap for the boy, if she can afford it, dates, rice and cloth for a breast cloth, and for the father a rupee and a cocoanut. The father gives her back in money double the value of her presents, and if she is married, he gives her husband a pagri and dupatta. He waves two or four pice over his wife's head and gives them to the barber's wife.

Again after a month and a quarter the *Tika* ceremony is performed, when the boy is given a bath and a lamp is lighted in a brass dish with some rice in it. The women present apply the rice to the forehead of the child and its mother and the maternal uncle shave off some of the child's hair.

In the 3rd month after child-birth the *Suryavalokan* rite is performed, when the child is taken out of the room where it is born. In the 5th month the *Upvesham* rite is performed, when the child first sits down. The ground is cleaned with water and ornamented with pictures. The child is then seated there and mantras are cited praying the goddess of earth to prolong its life.

In Akola amongst Muhammadans the *Azan* or declaration of faith in Allah and his Prophet is whispered in the child's ear either immediately after birth or at some time on that or next day. Some whisper the *Azan* in the right ear and the *Akamat*, which should be slightly differently worded, in the left ear. On the 7th, 14th, or 21st day *Akika* is performed, when the child's hair is shaved and his weight in silver given to a fakir. A sacrifice of goats, at least two for a boy and one for a girl, is made and the meat is distributed among relatives and the poor.

The seclusion of a woman at child-birth varies from 5 days to a month and a quarter. But generally a woman is secluded for ten days in a close room which admits no fresh air, and a fire is kept burning to keep her and the child warm and to keep out the evil spirits. In some castes the woman at child-birth is secluded till the navel string of the child falls off. During her seclusion the mother is considered impure and cannot do any household duties. She has to cook her food herself and wears a blanket or a black piece of cloth lest evil befall her or the child. Among the Korkus of Betul the father leaves the house for five days and lives in a cattle shed or in some other house, during which time he is under taboo and may not shave or have any dealing with anyone. I can, however, find no relic of the *couvade* proper.

The midwife has to break her bangles and wash her clothes on the purification day.

FOOD GIVEN OR PROHIBITED AT AND AFTER CHILD-BIRTH.

203. After the child is bathed it receives a dose of *ghuti* or mixture of senna and carminatives. The child is not allowed to take the mother's milk for two or three days, but it is given small doses of cow's milk and castor oil soaked in a piece of cloth and placed in its mouth. In some places the child is given a few drops of calf's urine heated with honey.

The mother is given after child-birth milk and a decoction of 36 warm things. She is not given ordinary food for about 7 days but drinks a mixture of ginger, ajwain and other articles boiled in water (called *harira*) and eats sweets made of cocoanut, ginger, ajwain and chironji. Later on she is given light food such as wheat-bread, mung pulse, *daria* (a kind of pudding made of coarsely ground wheat and gur), etc.; rice, masur or urad pulse, til oil, vegetables, and animal food and other acid foods are prohibited. Curds and fruits are not usually given as they are considered to produce cold. Among some castes milk is prohibited as it is supposed to give rise to coughing. The object of this special diet is said to be to prevent cold and septic fever and to cleanse the womb.

On the 5th day a ceremony called *Pachoi* is sometimes performed, after which the mother is allowed to eat cooked rice, ghi and pulse.

If a woman is dry of milk, they boil *katuas* (a kind of small fish, which are found in the fields and tanks) in water and give her both fish and water. These fishes are caught, dried and kept for some time till they are required. Sometimes among forest tribes earth brought from a place where a tigress has been seen with cubs, is mixed with water and given to the woman to drink.

PURIFICATION CEREMONIES.

204. Purification ceremonies usually consist in bathing in hot water, washing clothes and, among Hindus, drinking cow's urine. They take place usually on the 3rd to the 12th day, the actual day varying in different castes. The whole house is whitewashed and plastered with cowdung. Before bathing a paste made of flour, til oil and turmeric mixed with water called *uptana* is rubbed over the body. Afterwards the nails of the hands and feet of the mother are cut and thrown away in the river or on to the roof of the house. After the purification the mother performs *puja* to the sun. In some cases, especially in Berar, the purification ceremony is postponed for a month and a quarter and in this case a *Ghat Puja* ceremony takes place. The mother goes to the village well or tank with other women, places *pan supari* on the edge, draws water in a vessel and returns home with it. After this ceremony the woman is supposed to be sufficiently purified for all ordinary household purposes, but not ceremonially clean. Among some tribes—*e.g.*, Oraons—there are no purification ceremonies. The Dhanwars, on the other hand, keep their women nominally impure for nine months after delivery, but practically the period is considerably cut down and the custom is not indigenous but originated in an exaggerated imitation of Hindu ceremonial.

NAME-GIVING.

205. Name-giving is a ceremonial rite among Hindus performed on some auspicious day after the 10th day after birth. The ceremony varies greatly in different castes. In higher castes a Brahman is usually called in and he proposes certain names which are auspicious in view of the astrological circumstances of the child-birth. The family select one of these names, but usually two names and sometimes more are given, one of which is kept for common use and called the *Roznam* or *Chaltunam* and the other called the *Janamnam* or *Rashi ka nam* for ceremonial use. The horoscope is usually cast and read, the names proclaimed, *pan supari* and sweets distributed and drums beaten. The Pandit is given food and a *dakshina* which is usually more for a male than a female child.

In the lower castes other more simple ceremonies are observed. Among Mahars the *Mohturia* or head man chooses and confers the name. In other castes and tribes the name is chosen by the family or by the mother. Among the Mangs the name is conferred by five old women, who, standing in a circle, swing the child in their saris and repeat the name. Sometimes the child is allowed to choose. A bag of rice is swung in front of it and various names are called out; if the child clutches at the bag the name called at that moment is conferred on him. Names are of all kinds and may be after a god, *e.g.*, Rama, Ganesha; or some holy object, *e.g.*, Saligram; or the day of the month or week, *e.g.*, Chaithya or Buddhu or Mangal; or some personal characteristic real or pretended, *e. g.*, Kanwa, Bahra, Karia. A common class of name is given out of simulated contempt to avert the envy of the spirits, *e.g.*, Damri, Chhadamy worth 1-8th or 1-4th of a pice or Pachkauri or Daskauri worth 5 or 10 cowries, which signify that the child has been sold for the sum indicated and is no longer in the possession of the parents. Nicknames of this sort are frequently given in addition to the ceremonial names, especially if the parents have already lost several children or the child has been born in an inauspicious *Nakshatra*. Girls are usually called after the names of mountains and rivers—*e.g.*, Parvati, Gangi, Jumni, though Manu denounced such names.

RITES ON FEEDING THE CHILD FOR THE FIRST TIME.

206. Among better class Hindus a ceremony called *Annaprashan* celebrates the first feeding of the child. It takes place in the fifth or sixth month after birth but some castes perform the rite for a male child in the seventh month and for a female in the sixth month. An auspicious day is chosen, relatives are invited and presents are given and the food—consisting of rice boiled with milk and sugar called *khir*—is served, if possible, on a gold plate. The child is made to dip a golden ring into the food and suck it. The chief male relation officiates in the case of a male child and the chief female relation for a girl. In some castes the ceremony is called *Pasni* and the maternal uncle is often made to officiate. Among the lower castes of Berar the food is first offered by one of the members of the family or by a priest to the family god or in one of the temples. There appear to be no special rites of this sort among the tribes.

EAR-PIERCING, CIRCUMCISION AND OTHER SPECIAL RITES OF CHILD-BIRTH.

207. The custom of ear-piercing has been described by Mr. Russell in his article on Sunar (Ethnographic Survey Articles, VIII, page 99) as follows :—

"This ceremony is universal among Hindus and Muhammadans both male and female and the operation is often performed by the Sunar. The lower Hindu castes and the Gonds often consider piercing the ears to be the mark of admission to the caste community. It is done when the child is 4 or 5 years old, and till then he or she is not considered to be a member of the caste and may consequently take food from anybody. The Raj Gonds will not have the ears of their children pierced by any one but a Sunar; and for this they give him *sidha* or a seer of wheat, a seer of rice and an anna. Hindus employ a Sunar when one is available, but if not an old man of the family may act. After the piercing a peacock's feather or some stalks of grass or straw are put in to keep the hole open and enlarge it. A Hindu girl has her ear pierced in five places, three being in the upper ear, one in the lobe and one in the small flap over the orifice. Muhammadans make a large number of holes all down the ear and in each of these they place a gold or silver ring so that the ears are dragged down by the weight. Similarly their women will have 10 or 15 bangles on the legs. The Hindus have also this custom in Bhopal, but if they do so in the Central Provinces they are chaffed with having become Muhammadans. In the upper ear Hindu women have an ornament in the shape of the *genda* or marigold, a sacred flower which is offered to all the deities. The holes in the upper and middle ear are only large enough to contain a small ring, but that in the lobe is greatly distended among the lower castes. The *tarkhi* or Gond ear ornament consists of a glass plate fixed on to a stem of ambar fibre nearly an inch thick, which passes through the lobe. As a consequence the lower rim is a thin pendulous strip of flesh, very liable to get torn. But to have the hole torn open is one of the worst social mishaps which can happen to a woman. She is immediately put out of caste for a long period and only readmitted after severe penalties, equivalent to those inflicted for getting vermin in a wound. When a woman gets her ear torn she sits weeping in her house and refuses to be comforted. At the ceremony of re-admission a Sunar is sometimes called in, who stitches up the ear with silver thread. Lower caste Hindu and Gond women often wear a large circular embossed silver ornament over the ear which is known as *dhara* or shield and is in the shape of an Indian shield. It is secured by chains to the hair and apparently affords some support to the lower part of the ear, which it also covers. Its object seems to be to shield and protect the lobe, which is so vulnerable in a woman and hence its name. A similar ornament worn in Bengal is known as *dhenri* and consists of a shield-shaped disc of gold, worn on the lobe of the ear, sometimes with and sometimes without a pendant."

In view of the universality of the practice among women and the fact that special guilt is attached by Hindus to the tearing of the lobe of the ear, Mr. Russell suggests that the distension of the lobe may be sympathetically connected with the distension of the womb in child-bearing. He points out that the origin sometimes assigned in the mutilation of the limbs and members, as a sacrifice to the deity, would not account for this special horror of tearing the lobe of the ear.

Nose-piercing is sometimes performed in girls at the same time as ear-piercing, but although the wearing of the *Nath* is common in all the better Hindu castes no ceremonial feeling seems to be ordinarily attached to nose-piercing. It is, however, reported that nose-piercing is sometimes performed on boys born in an unlucky *Nakshatra* or of parents who have lost several children, the idea being that the spirits are cheated into believing that the child is a girl.

Another ceremony frequently performed is *Chudakarma*. When the child is 6 or 8 months old the head is shaved for the first time and the hair is collected by his sister or paternal aunt, placed inside a ball of flour with one pice and a betelnut and thrown into the river or tank. The barber is given a fee which sometimes amounts to Rl-4. The ceremony is often postponed till the child is some years old.

Circumcision is confined to Muhammadans and no rites special to the Central Provinces have been reported.

INAUSPICIOUS BIRTHS.

208. The Purnima (the full moon) and the Amawasya (15th day of the dark half of the month) are considered unlucky days for birth. A child born on one of these days is covered with a basket or umbrella made of cane and leaves and a woman beats a brass dish over it to scare off the spirits.

If a birth occurs in the *Mul Nakshatra* there is great danger to the household and especially the father. Elaborate purificatory rites are performed to avert the evil and the father must not shave, wear shoes or eat *pan* for twenty-seven days and is in a state of partial taboo. Above all things he must not look at the child till the taboo is over and the due ceremonies are performed, and then he must first see the child's face reflected in oil. I have been able to obtain from one of my Deputy Superintendents a detailed description of the ceremonies which he went through when a son was born in his family in the *Mul Nakshatra*. Want of space prevents my reproducing the whole note which is of considerable interest. The ill-omened period of the *Mul Nakshatra*, which appears to depend on the coincidence of certain periods in the solar and lunar calendars, occurs usually in the months of Chait (March-April),

Shrawan (July-August), Katik (October-November), and Pus (December-January). The actual dates are determined by elaborate astrological calculations, but I can find no natural or intelligible reason for the inauspiciousness of these birth-periods or of the corresponding periods for coition and conception. The ceremonies are of the most intricate description and include the making of gold and silver effigies of the child, the recitation of mantras and the purification of the mother and child. It is only at the end that the father is allowed to see the child's face reflected in a bowl of oil. In lower castes these elaborate ceremonies are greatly modified and in the south of the Provinces a rite symbolic of birth is performed. On some day auspicious for birth the child, being wrapped in a bag or placed in a basket, is placed near a cow and supposed to be re-born from the cow. The ceremony is called *Gao-prasava-shanti* and is an interesting instance of symbolic magic.

If after three consecutive children of the same sex a child is born of an opposite sex, such a child is called *Chowpatya*, meaning "a destroyer," and is considered to be disastrous to somebody or other in the family. In order to avert the danger the *Titra* or *Triprasava shanti* ceremony is performed. The chief nine planets are worshipped and the goddess of birth is invoked; mantras are also recited and rice and ghi are offered to the fire. On the 16th day after the birth of the child, the upper portion of its left ear is pierced and a triangular piece of gold or silver is suspended to it by means of a ring. After a month a few slices of *khair* wood are carried ceremoniously in a dish to the well from which the mother of the child generally draws water and left on its brink. The woman then draws some water with her own hands by means of a bucket and brings it home, where it is soaked into a plot of ground that is not generally trod by human feet. Before disposing of the water, the vessel containing it is placed on a small heap of grain kept in a spot underneath the beam of the house which is plastered with cowdung and decorated with stripes of wheat flour crossing each other rectangularly. A naked lamp with four cross wicks lighted is placed on the neck of the vessel. Just above it a cradle is hung on the beam and the new babe laid in it to be publicly seen for the first time.

Among some castes the *Titra* child is given to a neighbour on the day of its birth through a hole in the roof or over the back wall of the house. Then on the fifth day the child is brought back from the neighbour for a nominal price—a curious fiction to disguise from the evil spirits the true circumstances of its birth. The father is not shown the face of the child for 10 days or sometimes for 21 days.

The same custom occurs among Gonds; as soon as it is declared that the *Titra* child is born and it is a male, a screen is put between it and the mother and an old basket is set on fire in the room. The girls and the women present there call out that the *Titra* is burnt and dead. Another way of fictitiously disposing of the *Titra* child is to put it into a winnowing basket and have it dragged to a distance by the midwife, who is given an anna and two *pailis* of grain. The navel cord of the child is kept in a basket and grass burnt around it with incantations.

OTHER INAUSPICIOUS BIRTHS.

209. If a child is born feet foremost it is supposed to be especially susceptible to lightning. A cure is to give it water to drink in which a Chamar has dipped his shoe.

Births in the Magha Nakshatra falling in the month of Bhadon are considered very inauspicious. In the case of cattle the mother and its young one are given away to a Joshi. A symbolic ceremony of the same nature in the case of women was and is sometimes still performed by sending away the mother to the Joshi's houses, who sends her back in new dress, as if she were a different person, and receives a present of R40 or 50 as her price.

TREATMENT OF WOMEN DYING IN CHILD-BIRTH.

210. If a woman dies at child-birth all persons living in that house are in danger of death. To avert the evil certain ceremonies are performed. Cotton thread is considered efficacious and is torn into small pieces on the spot where the woman dies and also on the way to the grave. On the four corners of the grave iron nails are fixed in the ground to keep the spirit of the dead woman from leaving the grave. It is a common belief that such a woman, after death, becomes a *churel*, a particularly objectionable kind of ghost, and haunts the house where she died. The family will sacrifice one or two chickens under a tree, where the spirit of the *churel* is supposed to live, and once every year or two they offer her a chicken, kodon, parched rice and gur. Sometimes the magician is called in to nail up the place where the woman died and also where she is buried, and the whole object of the ritual seems to be to prevent her spirit escaping and doing harm.

If the fœtus is likely to be alive, some effort is sometimes made to save it by cutting it out.

IDEAS ABOUT TWINS.

211. Twins are not usually considered to be inauspicious. It is held that if they are of the same sex they will survive, and if they are of a different sex one of them will die. Twins are called Rama and Lachhman, Mahadeo and Parvati, Sita and Konda, etc. Twins should always be kept separate so as to break the essential connection which exists between them and may cause any misfortune which happens to one to extend to the other. Thus the mother always

sleeps between them in bed and never carries both of them or suckles both at the same time. Again, among some castes in Chhattisgarh when the twins are of a different sex, they are considered to be " Pap " (sinful) and they are called Papi and Papin, an allusion to the horror of a brother and sister sharing the same bed (the mother's womb). The great affection of twins to one another is celebrated in a Kol song quoted on page 286 of the Chhattisgarh Feudatory States Gazetteer : " A gold ear-ring and a twin brother are the dearest of things on earth."

DISPOSAL OF THE BODY OF A CHILD DYING IN INFANCY.

212. A child dying soon after birth is usually buried. In many castes it is buried under the lintel of the door or in the lying-in room or in the court-yard if it dies within 10 days of birth or before being named. Various reasons have been given for this custom—*e.g.*, that the dead child is unlucky and must be watched over closely or that its body must be guarded from theft by a witch. It is also possible that burial in the house may be supposed to facilitate its reincarnation in some subsequent child born in the family.

A still-born child is dreaded as being a powerful instrument in the hands of any witch who may get hold of its body and can turn it into an owl, cat, dog or headless man and make it work her will. The body is usually buried in a pot in the court-yard and this also sometimes applies to children who die within a few hours of their birth. It is not improbable that this idea is extended to cases where the children die before purification or naming and is the real reason for their secret burial. Drops of the mother's milk are often placed on the spot where the child lies, and at Dasahra or Diwali a cocoanut is broken at the same place to propitiate the spirit.

SUPERSTITIONS REGARDING ILLNESS OF CHILDREN, SNEEZING, GRINDING OF TEETH, ETC.

213. The commonest and most dreaded disease is that called *sukhi* by which the body of the child withers or dries up. This disease, which is probably due to malaria, insanitary conditions and injudicious nourishment, is ascribed to various causes. It may be due to an owl which has been offended and is wrecking its vengeance on the child, or to the goddess Satwai whose worship has been neglected, or to a notorious fiend called *Sukhi Mata*, or to the machinations of some witch who has procured part of the clothing or the hair or nails of the child and is working incantation ; or the child may have been over-looked by some persons with the evil eye, or by some woman in her menses. Children are sometimes secluded (*e.g.*, among Chamars) to avert the possibility of being thus over-looked. The cures are numerous. Where possible the local magician, the *Panda* or *Bhagat* or *Gunia*, is called in and after being fed with a cocoanut and a few pice throws himself into an ecstacy and under the influence of goddess Devi provides the antidote, perhaps a handful of ashes to be sprinkled on the child or the leaves of the Bel tree to be waved about the child's head. Or he gives some charm like a *Ganda* or coloured string with seven enchanted knots, or a bone fetched from the body of a child in the burial ground by a naked man or woman on a Sunday night, or a ring made of a piece of the tail of a lizard or alligator pounded and mixed with lac, or the ring may contain the liver of an owl or badger or the fur of a bear or some efficacious herb. A tiger's claw mounted in silver is an effective charm. Other means of inducing evil spirits to let the child alone are to belittle it in their eyes by abandoning it (temporarily) in the public high road or leaving it in the pigsty, while vows of all sorts are made to induce the gods to relent or interfere.

Another form of disease is called *daba* and appears to be some kind of suffocation, probably croup. A popular cure is to rub a sharp knife over the chest to the accompaniment of mantras. For cold, branding is common especially in Chhattisgarh where children are branded with hot irons on the belly. In the case of lock-jaw or convulsions the use of hot iron is also common.

Sneezing is usually considered unlucky especially if a child sneeze directly after birth before being washed : but a sneeze after the bath when it is placed to rest in the winnowing fan is not inauspicious. Water is sometimes thrown on the child at birth to avert sneezing (by Kayasths), but among lower castes (*e.g.*, Halbas and Mangs) sneezing at birth is supposed to be lucky.

Grinding the teeth is always unlucky and is cured by some charm.

IDEAS REGARDING TRANSMIGRATION AND REINCARNATION AND CUSTOMS CONNECTED THEREWITH.

214. It is generally believed among Hindus that a dead person will be reborn in the same family within three generations. " The grandfather dies and the grandson is born. Three generations continue to survive " is a proverb quoted in the Akola Gazetteer. If a birth and death occur simultaneously in a family, transmigration is believed to have taken place.

In many castes when a man dies marks are made on the body with ghi, oil or charcoal and children subsequently born are carefully examined for these marks as tokens of identity. Any resemblance to an ancestor of feature or physical peculiarity, such as birth-marks, etc., are carefully noted when a child is born and that ancestor's name is at once conferred. Various methods are used for divining what particular ancestor has been reborn in a child. An enchanted ball is given to the child or some grains of rice are thrown into water. The names of various departed members of the family are repeated, and if after any name the child lifts the ball or a grain of rice floats on the water the incarnation is considered established. So if a child refuses milk, a magician must be called in to determine what ancestor has been reincarnated,

or if it is some specially revered person he may be angry at being reborn in so insignificant a being and must be propitiated. The matter is complicated by the fact that any person may be reborn in the opposite sex. The burial of a child who has died soon after birth and somewhere in or near the house is sometimes explained as being done to facilitate the return of his spirit and its re-birth to the mother in a subsequent child. Among the tribes the belief in transmigration is not universal; some consider that the dead inhabit some sort of village as on earth but glorified. The Baigas have a marriage song * which runs: "Oh girl take your pleasure in going round the marriage pole once and for all, for there is no second birth." The Khonds apparently believe in reincarnation, and Khond boys have sometimes been named Majhian Budhi or "the old head woman" who apparently is supposed to be incarnated in him. I have not, however, received any confirmation of the observation recorded by Mr. Gait that one of the causes of female infanticide among Khonds was the belief that the souls of girl children thus killed would not be born again, and hence the number of female children would decrease. The Gonds of Mandla also are reported to examine children for marks of identification with deceased relations. It is difficult to say how far the belief is aboriginal or how far the idea of transmigration has been introduced by the contact with Hindus. The Andhs of Berar, who are largely Hinduised, now hold it and, in a case where a woman's labour is protracted, will call upon the latest deceased relation eligible for reincarnation in that child (*i.e.*, deceased before the period of its conception) to expedite matters. Another custom in Berar which contains the idea of reincarnation is that described in the Buldana Gazetteer. If a woman remain barren a hollow effigy of a baby is made of kneaded flour and placed with a candle inside it at the cross-roads. It is believed that if a woman who has children walks over it her children will die and will be reincarnated in the womb of the barren woman.

* Quoted in the C. P. Ethnographic Survey Article on Baiga, Volume VII, page 18.

SUBSIDIARY TABLE I.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE-PERIOD AT EACH OF THE LAST FOUR CENSUSES.

RELIGION, SEX AND AGE.	UNMARRIED.				MARRIED.				WIDOWED.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions.												
MALE	**442**	**451**	**452**	**443**	**513**	**488**	**502**	**511**	**45**	**61**	**48**	**46**
0—5	994	992	994	..	6	8	6	...	...	...	...	...
5—10	954	955	958	971	45	43	41	28	1	2	1	1
10—15	779	809	781	761	216	181	214	233	5	10	5	6
15—20	511	538	486	480	476	437	502	506	13	25	12	14
20—40	111	125	108	118	846	805	849	838	43	70	43	44
40—60	23	26	24	26	870	822	864	865	107	152	112	109
60 and over	21	20	16	21	718	692	725	732	261	288	259	247
FEMALE	**325**	**328**	**342**	**322**	**522**	**495**	**510**	**527**	**153**	**177**	**148**	**151**
0—5	982	986	984	...	17	13	15	..	1	1	1	...
5—10	837	868	845	899	159	127	152	99	4	5	3	2
10—15	443	538	465	408	544	442	522	579	13	20	13	13
15—20	97	169	112	90	882	781	866	888	21	50	22	22
20—40	15	25	14	13	899	831	896	898	86	144	90	89
40—60	6	8	6	6	529	491	558	547	465	501	436	447
60 and over	6	6	4	5	148	166	163	157	846	828	833	838
Hindu.												
MALE	**427**	**437**	**440**	**430**	**526**	**501**	**513**	**522**	**47**	**62**	**47**	**48**
0—5	993	992	993	...	7	8	7	...	...	...	..	...
5—10	945	952	952	939	53	46	47	30	2	2	1	1
10—15	742	790	752	735	252	200	242	258	6	10	6	7
15—20	463	502	442	448	524	472	545	537	13	26	13	15
20—40	99	110	95	110	857	820	861	845	44	70	44	45
40—60	22	26	23	26	866	824	864	860	112	150	113	114
60 and over	21	20	16	22	715	687	724	723	264	293	260	255
FEMALE	**306**	**313**	**328**	**305**	**536**	**508**	**522**	**539**	**158**	**179**	**150**	**156**
0—5	979	985	983	...	20	14	16	...	1	1	1	...
5—10	802	847	819	881	193	147	177	116	5	6	4	3
10—15	370	484	408	345	615	494	578	639	15	22	14	16
15—20	62	139	82	64	916	812	894	912	22	49	24	24
20—40	12	22	11	10	899	835	897	898	89	143	92	92
40—60	5	8	5	5	525	489	555	536	470	503	440	459
60 and over	5	6	4	4	147	161	160	149	848	833	836	847
Animist.												
MALE	**507**	**513**	**518**	**510**	**460**	**428**	**442**	**452**	**33**	**59**	**40**	**38**
0—5	996	994	995	...	4	6	5	...	...	...	...	...
5—10	988	968	984	989	12	30	15	11	...	2	1	...
10—15	924	890	916	909	74	103	82	88	2	7	2	3
15—20	696	681	692	667	296	295	299	321	8	24	9	12
20—40	139	174	154	143	827	755	808	817	34	71	38	40
40—60	22	23	20	18	896	812	884	892	82	165	96	90
60 and over	20	17	12	12	744	721	742	762	236	262	246	226
FEMALE	**405**	**401**	**426**	**410**	**469**	**439**	**450**	**466**	**126**	**160**	**124**	**124**
0—5	994	993	993	...	6	6	6	...	...	1	1	...
5—10	968	959	966	977	30	37	32	22	2	4	2	1
10—15	754	780	766	738	241	208	230	257	5	12	4	5
15—20	258	303	287	246	727	641	699	740	15	56	14	14
20—40	28	37	30	25	906	812	910	908	66	151	70	67
40—60	9	12	9	7	571	519	608	612	420	469	353	381
60 and over	8	8	6	6	164	206	198	192	828	786	796	802

SUBSIDIARY TABLE I.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE-PERIOD AT EACH OF THE LAST FOUR CENSUSES—*concld.*

RELIGION, SEX AND AGE.	UNMARRIED.				MARRIED.				WIDOWED.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
Musalman.												
MALE	**493**	**498**	**491**	**502**	**459**	**446**	**459**	**447**	**48**	**56**	**50**	**51**
0—5	994	992	995	...	6	7	4	...	...	1	1	...
5—10	982	972	986	990	17	27	13	10	1	1	1	...
10—15	934	912	934	937	63	83	64	61	3	5	2	2
15—20	772	744	762	792	220	240	281	202	8	16	7	6
20—40	206	229	214	244	747	714	745	710	47	57	41	46
40—60	33	44	44	53	861	816	840	828	106	140	116	119
60 and over	25	31	28	42	721	716	704	709	254	253	268	249
FEMALE	**3**	**368**	**357**	**354**	**465**	**443**	**459**	**453**	**172**	**189**	**184**	**193**
0—5	990	980	992	...	9	19	7	...	1	1	1	...
5—10	952	939	952	971	45	58	45	28	3	3	3	1
10—15	680	743	680	685	311	247	313	308	9	10	7	7
15—20	135	274	140	154	839	687	836	822	26	39	24	24
20—40	25	36	24	32	868	815	865	849	107	149	111	119
40—60	11	15	14	18	485	459	475	449	504	526	511	533
60 and over	10	11	11	15	134	144	117	114	856	845	872	871
Christian.												
MALE	**616**	**658**	**684**	**675**	**361**	**306**	**290**	**296**	**23**	**36**	**26**	**29**
0—5	999	996	1,000	...	1	4	...	...	...	...	...	...
5—10	992	985	991	997	7	15	9	3	1	...	...	...
10—15	955	961	989	990	43	37	11	10	2	2	...	...
15—20	812	879	951	928	182	115	49	70	6	6	...	2
20—40	376	503	655	647	603	463	331	336	21	34	14	17
40—60	47	85	103	93	875	791	804	802	78	124	93	105
60 and over	24	23	43	67	746	638	664	653	230	339	293	280
FEMALE	**498**	**553**	**512**	**497**	**407**	**342**	**385**	**394**	**95**	**105**	**103**	**109**
0—5	999	997	1,000	...	1	3	...	...	...	...	...	...
5—10	980	983	995	996	19	17	5	4	1	...	...	...
10—15	829	905	935	952	165	86	62	48	6	9	3	...
15—20	431	571	576	513	556	409	419	479	13	20	5	8
20—40	83	139	143	101	852	753	779	812	65	108	78	87
40—60	43	63	41	30	570	500	568	531	387	437	391	439
60 and over	20	31	...	27	172	152	170	131	808	817	830	842
Jain.												
MALE	**470**	**433**	**454**	**447**	**460**	**478**	**479**	**485**	**70**	**89**	**67**	**68**
0—5	993	987	997	...	6	12	3	...	1	1	...	...
5—10	987	958	986	988	12	37	13	11	1	5	1	1
10—15	888	810	853	824	108	176	144	169	4	14	3	7
15—20	602	546	540	563	385	419	448	422	13	35	12	15
20—40	207	187	200	204	737	733	752	743	56	80	48	53
40—60	68	73	70	65	761	708	765	765	171	219	165	170
60 and over	62	54	41	54	559	584	592	601	379	362	367	345
FEMALE	**278**	**252**	**257**	**241**	**477**	**499**	**492**	**507**	**245**	**249**	**251**	**252**
0-5	990	989	991	...	9	10	8	...	1	1	1	...
5—10	878	867	846	900	116	122	150	98	6	11	4	2
10—15	344	334	289	213	631	630	684	760	25	36	27	27
15—20	18	23	13	15	921	907	929	921	61	70	58	64
20—40	8	8	3	5	785	757	789	795	207	235	208	200
40—60	4	4	2	3	363	388	380	367	633	608	618	630
60 and over	3	4	1	4	97	165	82	86	900	831	917	910

SUBSIDIARY TABLE NO. II.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH

MALE

RELIGION AND NATURAL DIVISION.	All ages.			0—5			5—10			10—15			15—40			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
CENTRAL PROVINCES																		
All Religions	442	513	45	993	7	..	954	45	1	779	216	5	180	783	37	23	836	141
Hindu	427	523	47	993	7	..	945	53	2	742	252	6	161	800	39	22	832	146
Animist	507	460	33	996	4	..	988	12	..	925	73	2	232	739	29	21	866	113
Musalman	493	459	48	994	6	..	982	17	1	934	63	3	306	654	40	31	826	143
Jain	470	460	70	993	6	1	987	12	1	888	108	4	285	667	48	66	717	217
Christian	616	361	23	999	1	..	992	7	1	955	43	2	452	530	18	43	852	105
(1) NERBUDDA VALLEY																		
All Religions	470	481	49	997	3	..	978	21	1	834	163	3	224	737	39	31	799	170
Hindu	466	484	50	997	3	..	976	23	1	821	176	3	216	744	40	31	794	175
Animist	486	479	35	997	3	..	988	12	..	914	82	4	205	764	31	18	865	117
Musalman	478	471	51	998	2	..	989	11	..	911	86	3	275	680	45	23	822	155
Jain	513	423	64	999	1	..	998	2	..	923	76	1	312	645	43	78	694	228
Christian	700	283	17	1,000	..	..	990	10	..	914	86	..	671	319	10	90	793	117
(2) PLATEAU																		
All Religions	481	483	36	996	4	..	976	23	1	862	136	2	211	758	31	26	857	117
Hindu	461	500	39	995	5	..	965	34	1	814	183	3	193	774	33	26	848	126
Animist	506	463	31	997	3	..	988	12	..	924	74	2	226	745	29	26	871	103
Musalman	510	452	38	996	4	..	992	8	..	955	42	3	305	662	33	39	843	118
Jain	462	479	59	997	3	..	992	8	..	885	115	..	265	699	36	44	768	188
Christian	591	380	29	1,000	..	..	1,000	..	..	991	9	..	432	547	21	82	783	135
(3) MARATHA PLAIN																		
All Religions	407	539	54	990	10	..	945	53	2	730	262	8	162	797	41	21	825	154
Hindu	395	550	55	989	11	..	939	59	2	698	294	8	142	815	43	20	823	157
Animist	476	485	39	993	7	..	984	15	1	932	66	2	241	732	27	19	856	125
Musalman	501	449	50	991	9	..	978	20	2	944	52	4	327	633	40	32	822	146
Jain	412	510	78	982	16	2	968	29	3	822	168	10	235	708	57	55	738	207
Christian	672	300	28	993	4	3	984	10	6	948	52	..	633	349	18	93	772	135
(4) CHHATTISGARH																		
All Religions	447	518	35	994	6	..	938	61	1	758	238	4	160	807	33	19	866	115
Hindu	431	533	36	994	6	..	926	72	2	719	277	4	139	827	34	18	867	115
Animist	523	444	33	997	3	..	990	9	1	933	66	1	250	720	30	23	862	115
Musalman	468	496	36	994	6	..	978	21	1	923	76	1	279	688	33	29	868	103
Jain	486	440	74	1,000	..	..	992	8	..	957	43	..	387	565	48	90	662	248
Christian	489	467	44	998	2	..	990	8	2	965	35	..	274	690	36	27	817	156
(5) CHOTA NAGPUR																		
All Religions	515	453	32	994	6	..	977	22	1	878	119	3	198	765	37	17	874	109
Hindu	497	467	36	992	8	..	967	32	1	850	146	4	193	766	41	17	867	116
Animist	531	440	29	996	4	..	987	12	1	904	93	3	203	766	31	16	883	101
Musalman	464	485	51	994	6	..	976	24	..	852	141	7	236	705	59	64	810	126
Jain	333	445	222	1,000	..	..	1,000	..	..	..	..	..	200	600	200	..	500	500
Christian	586	395	19	1,000	..	..	995	5	..	967	30	3	211	769	20	15	907	78

SEX AT CERTAIN AGES IN EACH RELIGION AND NATURAL DIVISION.

FEMALE.

All ages.			0—5			5—10			10—15			15—40			40 and over.			RELIGION AND NATURAL DIVISION.
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
AND BERAR.																		
325	522	153	982	17	1	837	159	4	443	544	13	28	896	76	6	424	570	All Religions.
306	536	158	979	20	1	802	193	5	370	615	15	20	902	78	5	421	574	Hindu.
405	469	126	994	6	..	968	30	2	755	241	4	65	877	58	9	460	531	Animist.
363	465	172	990	9	1	952	45	3	680	311	9	44	863	93	11	383	606	Musalman.
278	477	245	990	9	1	878	116	6	344	631	25	10	809	181	4	291	705	Jain.
498	407	95	999	1	..	980	19	1	829	165	6	161	786	53	37	472	491	Christian.
DIVISION.																		
324	501	175	993	6	1	915	83	2	459	531	10	17	881	102	4	362	634	All Religions.
318	504	178	993	7	..	907	91	2	428	561	11	13	882	105	4	356	640	Hindu.
371	486	143	997	3	..	970	29	1	707	289	4	41	894	65	6	419	575	Animist.
348	484	168	996	4	..	943	55	2	611	380	9	30	880	90	9	380	611	Musalman.
294	447	259	1,000	..	..	940	57	3	385	600	15	6	788	206	2	264	734	Jain.
500	406	94	1,000	..	..	947	53	..	790	207	3	256	698	46	57	424	519	Christian.
DIVISION.																		
374	492	134	992	8	..	927	71	2	648	346	6	43	898	59	6	441	553	All Religions.
348	508	144	989	11	..	888	109	3	528	464	8	27	908	65	5	431	564	Hindu.
406	473	121	996	4	..	973	26	1	803	194	3	63	887	50	8	460	532	Animist.
375	462	163	992	7	1	969	23	3	789	208	3	48	874	78	8	384	608	Musalman.
284	487	229	1,000	..	..	899	95	6	401	572	27	12	861	127	3	316	681	Jain.
513	416	71	1,000	..	..	987	13	..	991	9	..	193	764	43	75	458	467	Christian.
DIVISION.																		
283	552	165	969	30	1	726	267	7	303	675	22	21	899	80	6	424	570	All Religions.
269	564	167	967	33	..	689	304	7	245	731	24	14	906	80	5	423	572	Hindu.
368	493	139	987	12	1	949	49	2	682	312	6	63	881	56	8	464	528	Animist.
373	454	173	987	12	1	955	41	4	694	295	11	50	853	97	13	386	601	Musalman.
252	515	233	974	23	3	771	218	11	250	709	41	15	823	162	7	321	672	Jain.
523	377	100	991	9	..	962	36	2	891	104	5	312	626	62	129	406	465	Christian.
PLAIN DIVISION.																		
344	516	140	986	13	1	868	128	4	502	492	6	37	902	61	7	446	547	All Religions.
328	530	142	984	15	1	844	172	4	439	555	6	28	911	61	6	446	548	Hindu.
420	452	128	997	3	..	972	26	2	788	208	4	80	860	60	11	450	539	Animist.
335	478	187	983	16	1	938	60	2	708	284	8	46	859	95	9	364	627	Musalman.
312	486	202	995	5	..	986	14	..	544	447	9	7	845	148	4	309	687	Jain.
437	438	125	996	4	..	976	20	4	897	100	3	167	775	58	21	392	587	Christian.
DIVISION.																		
436	459	105	992	7	1	960	37	3	668	322	10	52	877	71	10	510	480	All Religions.
420	470	110	990	9	1	947	50	3	630	359	11	51	874	75	11	501	488	Hindu.
453	449	98	993	6	1	976	22	2	705	286	9	53	880	67	11	522	467	Animist.
348	504	148	986	12	2	942	58	..	547	437	16	33	868	99	1	432	567	Musalman.
500	..	500	1,000	..	..	..	..	..	..	..	..	333	..	667	..	..	..	Jain.
504	407	89	1,000	..	..	992	7	1	806	187	7	66	82	52	11	525	464	Christian.

SUBSIDIARY TABLE III.—DISTRIBUITON BY MAIN AGE-PERIODS AND CIVIL CONDITION OF 10,000 OF EACH SEX AND RELIGION.

Age.	Males.				Females.			
	Unmarried.	Married.	Widowed.	Total	Unmarried.	Married.	Widowed.	Total.
1	2	3	4	5	6	7	8	9
All Religions.								
0—10	2,880	72	2	2,954	2,748	245	7	3,000
10—15	784	217	5	1,006	370	455	11	836
15—40	715	3,113	148	3,976	115	3,619	306	4,040
40 and over	47	1,725	292	2,064	13	901	1,210	2,124
Total	***4,426***	***5,127***	***447***	***10,000***	***3,246***	***5,220***	***1,534***	***10,000***
HINDU.								
0—10	2,831	84	2	2,918	2,661	292	7	2,960
10—15	747	254	6	1,006	309	515	12	836
15—40	643	3,189	154	3,986	81	3,642	315	4,038
40 and over	46	1,739	305	2,090	12	910	1,244	2,166
Total	***4,267***	***5,266***	***467***	***10,000***	***3,063***	***5,359***	***1,578***	***10,000***
ANIMIST.								
0—10	3,218	24	1	3,243	3,158	53	3	3,214
10—15	914	73	2	989	618	197	4	819
15—40	894	2,849	113	3,856	262	3,559	234	4,055
40 and over	41	1,656	215	1,912	17	879	1,016	1,912
Total	***5,067***	***4,602***	***331***	***10,000***	***4,055***	***4,688***	***1,257***	***10,000***
MUSALMAN.								
0—10	2,623	31	2	2,656	2,830	77	6	2,913
10—15	980	66	3	1,049	601	275	8	884
15—40	1,258	2,692	166	4,116	176	3,460	375	4,011
40 and over	68	1,800	311	2,179	24	840	1,328	2,192
Total	***4,929***	***4,589***	***482***	***10,000***	***3,631***	***4,652***	***1,717***	***10,000***
CHRISTIAN.								
0—10	2,977	10	2	2,989	3,455	32	1	3,488
10—15	1,073	49	2	1,124	817	163	5	985
15—40	2,050	2,405	83	4,538	652	3,173	214	4,039
40 and over	58	1,149	142	1,349	55	703	730	1,488
Total	***6,158***	***3,613***	***229***	***10,000***	***4,979***	***4,071***	***950***	***10,000***
JAIN.								
0—10	2,354	21	2	2,377	2,414	153	8	2,575
10—15	975	119	4	1,098	317	581	23	921
15—40	1,225	2,864	205	4,294	41	3,349	747	4,137
40 and over	148	1,599	484	2,231	10	689	1,668	2,367
Total	***4,702***	***4,603***	***695***	***10,000***	***2,782***	***4,772***	***2,446***	***10,000***

SUBSIDIARY TABLE IV.—PROPORTION OF THE SEXES BY CIVIL CONDITION AT CERTAIN AGES FOR RELIGIONS AND NATURAL DIVISIONS.

NATURAL DIVISION AND RELIGION.	NUMBER OF FEMALES PER 1,000 MALES														
	ALL AGES.			0—10			10—15			15—40			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
CENTRAL PROVINCES AND BERAR.															
All religions	739	1,026	3,459	962	3,435	3,096	477	2,114	2,200	162	1,172	2,081	280	526	4,185
Hindu	722	1,025	3,401	946	3,511	3,055	417	2,046	2,190	127	1,150	2,059	252	527	4,104
Animist	834	1,062	3,954	1,023	2,305	3,875	705	2,823	2,125	305	1,302	2,157	423	553	4,915
Musalman	689	948	3,335	1,010	2,357	2,754	574	3,900	2,304	131	1,203	2,115	338	436	3,999
Jain	557	976	3,315	966	6,808	3,750	306	4,625	5,000	32	1,101	3,431	60	406	3,249
Christian	705	983	3,619	1,012	2,775	714	664	2,911	2,375	277	1,151	2,242	828	533	4,479
(1) NERBUDDA VALLEY DIVISION.															
All religions	675	1,021	3,505	960	3,574	2,940	441	2,608	2,460	75	1,168	2,528	148	486	4,022
Hindu	670	1,023	3,481	955	3,603	2,771	416	2,541	2,572	59	1,160	2,572	126	485	3,957
Animist	814	1,082	4,382	1,004	2,164	4,167	679	3,063	892	223	1,319	2,386	366	543	5,531
Musalman	662	937	3,001	978	4,237	5,500	525	3,479	2,000	94	1,120	1,746	332	443	3,775
Jain	545	1,006	3,837	951	21,333	...	317	6,006	13,000	17	1,116	4,411	34	424	3,583
Christian	469	940	3,535	989	4,889	...	660	1,836	...	184	1,058	2,254	595	504	4,206
(2) PLATEAU DIVISION.															
All religions	796	1,043	3,886	1,002	2,937	3,323	648	2,204	2,147	2,171	1,251	2,021	253	534	4,896
Hindu	758	1,021	3,730	984	3,172	3,000	549	2,138	2,313	142	1,187	2,022	213	527	4,622
Animist	851	1,081	4,142	1,025	2,113	3,875	776	2,340	1,680	313	1,345	1,992	315	551	5,378
Musalman	698	971	4,076	983	3,026	12,000	648	3,824	1,000	146	1,225	2,171	224	463	5,218
Jain	599	992	3,793	942	8,000	...	381	4,194	...	44	214	3,395	65	439	3,855
Christian	763	965	2,194	992	...	...	1,019	1,000	...	374	1,171	1,769	643	414	2,435
(3) MARATHA PLAIN DIVISION.															
All religions	687	1,015	3,043	916	4,714	3,413	352	2,185	2,446	129	1,148	1,968	269	490	3,526
Hindu	674	1,015	2,993	898	4,856	3,488	299	2,118	2,434	100	1,127	1,923	245	491	3,478
Animist	808	1,060	3,681	1,033	2,695	4,250	635	4,065	2,738	291	1,352	2,364	411	531	4,148
Musalman	698	950	3,237	1,027	1,866	2,346	578	4,453	2,467	141	1,255	2,263	368	424	3,712
Jain	583	961	2,830	976	5,492	2,750	260	3,592	3,286	61	1,095	2,672	105	387	2,895
Christian	570	920	2,586	931	2,889	167	653	1,363	...	310	1,128	2,145	1,192	454	2,962
(4) CHHATTISGARH PLAIN DIVISION.															
All religions	808	1,047	4,189	990	2,134	2,517	563	1,755	1,332	244	1,183	1,957	414	607	5,635
Hindu	802	1,046	4,202	983	2,122	2,405	517	1,700	1,249	211	1,169	1,926	39	614	5,700
Animist	838	1,062	4,093	1,020	2,409	3,791	730	2,770	2,222	340	1,272	2,100	513	585	5,281
Musalman	710	957	5,165	1,030	2,900	2,750	624	3,077	5,000	156	1,164	2,701	358	474	6,908
Jain	464	798	1,971	1,153	3,000	..	352	6,375	...	10	909	1,896	30	338	2,000
Christian	926	970	2,951	1,088	2,800	2,000	859	2,616	...	628	1,158	1,648	789	481	3,777
(5) CHOTA NAGPUR DIVISION.															
All religions	823	984	3,120	1,028	1,591	3,717	602	2,143	2,216	262	1,147	1,955	559	530	4,067
Hindu	813	719	2,933	1,026	1,505	3,729	587	1,945	1,983	258	1,121	1,808	560	528	3,837
Animist	836	1,100	3,341	1,032	1,840	3,565	622	2,441	2,877	267	1,182	2,204	614	529	4,122
Musalman	675	932	2,630	969	2,294	...	547	2,650	2,000	123	1,069	1,468	19	461	3,902
Jain	667	...	1,000	500	...	...	...	...	...	1,000	...	2,000	...	..	...
Christian	848	1,018	4,677	1,021	1,470	...	625	4,584	1,750	324	1,188	2,672	714	579	5,949

SUBSIDIARY TABLE V.—DISTRIBUTION BY CIVIL CONDITION

SERIAL NO.	Caste and Locality.	DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.														
		ALL AGES.			0—5.			5—12.			12—20.			20—40.		
		Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	I-A.—The Twice-Born	**454**	**480**	**66**	**991**	**9**	..	**932**	**66**	**2**	**665**	**324**	**11**	**201**	**746**	**53**
1	Bania C. P. and Berar	449	476	75	991	9	..	955	43	2	646	338	16	197	740	63
2	Brahman, ditto	476	452	72	993	7	..	962	36	2	727	264	9	236	708	56
3	Rajput, ditto	434	512	54	990	10	..	894	105	1	606	383	11	163	791	46
	II-A.—Higher Cultivators	**399**	**547**	**54**	**986**	**13**	**1**	**886**	**111**	**3**	**489**	**495**	**16**	**83**	**865**	**52**
4	Ahir (Hindu) C. P. and Berar	458	500	42	995	5	..	937	61	2	613	378	9	98	856	46
5	„ (Animist) ditto	498	465	37	993	7	..	962	37	1	703	291	6	122	829	49
	Kachhi	*459*	*493*	*48*	*997*	*3*	..	*956*	*44*	..	*642*	*353*	*5*	*118*	*36*	*46*
	Nerbudda Valley	460	493	47	998	2	..	956	43	1	644	351	5	115	839	46
6	*Plateau Division*	455	497	48	997	3	..	955	45	..	612	379	9	149	803	48
	Kunbi	*351*	*584*	*65*	*976*	*24*	..	*848*	*147*	*5*	*402*	*575*	*23*	*62*	*876*	*62*
	Maratha Division	348	586	66	974	26	..	843	152	5	399	577	24	62	876	62
	Chhindwara	371	576	53	995	4	1	887	111	2	448	539	13	39	910	51
	Nimar	369	563	68	994	6	..	920	78	2	412	575	13	68	873	59
	Betul	405	557	38	998	2	..	912	87	1	452	542	6	79	888	33
7	Kurmi	*412*	*542*	*46*	*993*	*7*	..	*850*	*147*	*3*	*466*	*524*	*10*	*93*	*862*	*45*
	Nerbudda Valley	443	504	53	995	5	..	900	98	2	549	443	8	131	818	51
	Plateau Division	426	530	44	996	4	..	930	69	1	549	438	13	98	860	42
	Chhattisgarh Division	383	577	40	990	10	..	790	206	4	369	621	10	59	900	41
8	Lodhi, C. P. and Berar	473	484	43	996	4	..	931	68	1	612	381	7	146	814	40
9	Mali, ditto	374	570	56	985	13	2	866	129	5	406	576	18	56	892	52
10	Maratha, ditto	407	525	68	984	16	..	932	64	4	667	318	15	137	807	56
	II-B.—Higher Artisans	**415**	**529**	**56**	**985**	**15**	..	**944**	**54**	**2**	**564**	**420**	**16**	**100**	**849**	**51**
11	Barhai, C. P. and Berar	395	550	55	993	7	..	938	60	2	536	450	14	85	865	50
12	Sunar, ditto	431	511	58	978	21	1	948	50	2	587	396	17	114	833	53
	II-C.—Serving Castes	**442**	**513**	**45**	**986**	**14**	..	**937**	**61**	**2**	**613**	**371**	**16**	**96**	**863**	**41**
13	Dhimar, C. P. and Berar	452	505	43	984	16	..	947	51	2	657	327	16	101	861	38
14	Kewat	*426*	*533*	*41*	*997*	*3*	..	*926*	*70*	*4*	*514*	*478*	*8*	*75*	*889*	*36*
	Jubbulpore	422	529	49	993	7	..	924	67	9	517	474	9	77	877	46
	Narsinghpur	494	463	43	1,000	..	..	970	30	..	550	450	..	134	802	64
	Chanda	411	558	31	1,000	..	..	911	89	..	502	490	8	59	922	19
15	Nai, C. P. and Berar	422	528	50	991	9	..	920	78	2	542	442	16	88	865	47
	III-B.—Lower Artisans and Traders	**417**	**539**	**44**	**989**	**10**	**1**	**885**	**113**	**2**	**492**	**493**	**15**	**85**	**874**	**41**
16	Bahna (Musalman)	*478*	*476*	*46*	*998*	*2*	..	*963*	*37*	..	*708*	*287*	*5*	*122*	*834*	*44*
	Seoni	509	458	33	996	4	..	980	20	..	767	233	..	108	865	27
	Chhindwara	512	454	34	996	4	..	975	25	..	837	163	..	149	824	27
17	*Nerbudda Valley*	470	481	49	998	2	..	959	40	1	686	308	6	121	832	47
	Banjara	*519*	*435*	*46*	*990*	*9*	*1*	*955*	*43*	*2*	*765*	*220*	*15*	*226*	*732*	*42*
	Plateau Division	576	376	48	997	3	..	990	9	1	927	70	3	333	627	40
	Maratha Division	489	464	47	988	12	..	939	59	2	680	298	22	164	790	46
	Chhattisgarh Division	579	386	35	999	1	..	990	10	..	911	81	8	299	669	32
	Nimar	581	379	40	995	4	1	990	10	..	929	70	1	329	641	30
	Bastar	614	340	46	997	3	..	990	10	..	912	83	5	459	497	44
18	Kalar, C. P. and Berar	434	519	47	994	6	..	914	85	1	572	416	12	107	850	43
19	Koshti	*428*	*519*	*53*	*986*	*11*	*3*	*923*	*74*	*3*	*629*	*355*	*16*	*111*	*844*	*45*
	Jubbulpore	452	506	42	995	5	..	990	10	..	664	336	..	94	865	41
	Chhattisgarh Division	407	560	33	991	9	..	856	141	3	472	517	11	64	906	30
	Maratha Division	434	505	61	983	13	4	948	49	3	692	290	18	129	820	51
	Chhindwara	442	503	55	994	3	3	932	62	6	699	286	15	120	838	42
20	Lohar, C. P. and Berar	456	499	45	990	9	1	945	52	3	609	361	30	106	853	41
21	Teli, ditto	385	575	40	989	11	..	844	154	2	377	612	11	46	914	40
	IV.—Dravidian Tribes	**494**	**470**	**36**	**996**	**4**	..	**978**	**21**	**1**	**767**	**225**	**8**	**134**	**828**	**3**
22	Gond, (Hindu) C. P. and Berar	463	493	44	995	5	..	969	30	1	696	292	12	123	832	45
23	„ (Animist) ditto	511	464	25	996	4	..	980	19	1	782	211	7	137	825	38
24	Gowari, Maratha Division	421	529	50	988	11	1	959	38	3	673	306	21	95	868	37
	Halba	*544*	*423*	*33*	*996*	*4*	..	*989*	*11*	..	*839*	*157*	*4*	*186*	*778*	*36*
	Chanda	498	458	44	994	6	..	968	27	5	890	110	..	265	710	25
	Bastar	564	406	30	996	4	..	992	8	..	862	134	4	212	758	30
	Kanker	523	439	38	997	3	..	983	17	..	769	226	5	137	814	49
	Raipur	532	438	30	995	5	..	991	9	..	869	131	..	132	823	45
25	Kawar	*511*	*455*	*34*	*996*	*4*	..	*970*	*29*	*1*	*759*	*238*	*3*	*150*	*821*	*29*
	Chanda	410	559	31	978	22	..	983	17	..	731	269	..	51	927	23
	Chhattisgarh Division	513	453	34	997	3	..	970	29	1	760	237	3	152	819	29
26	Korku	*513*	*457*	*30*	*998*	*2*	..	*992*	*7*	*1*	*847*	*147*	*6*	*146*	*850*	*24*
	Hoshangabad	500	465	35	998	2	..	993	6	1	874	124	2	154	817	29
	Amraoti	399	520	81	992	8	..	956	7	37	350	570	80	296	627	77
	Nimar	510	468	22	998	2	..	992	8	..	852	145	3	116	867	17
	Betul	532	438	30	998	2	..	995	5	..	881	116	3	164	810	26
27	Oraon (Animist)	*547*	*421*	*32*	*992*	*8*	..	*975*	*20*	*5*	*661*	*290*	*49*	*69*	*879*	*52*
	Raigarh	568	413	19	1,000	..	..	989	11	..	875	123	2	76	903	21
	Chota Nagpur States	545	421	34	991	9	..	974	21	5	646	302	52	69	876	55
	Oraon (Christian) Jashpur	586	395	19	1,000	..	..	995	5	..	847	147	6	82	895	23
	V.—Untouchables	**426**	**536**	**38**	**991**	**9**	..	**916**	**82**	**2**	**558**	**430**	**12**	**75**	**889**	**86**
28	Chamar, C. P. and Berar	411	553	36	991	9	..	885	113	2	506	480	14	64	899	37
29	Dhobi, ditto	424	535	41	992	8	..	917	80	3	529	462	9	67	893	40
30	Kumhar, ditto	416	537	47	989	11	..	896	102	2	548	437	15	94	862	44
31	Mehra, ditto	434	528	38	991	9	..	937	62	1	583	405	12	81	887	32
32	Panka	*425*	*545*	*40*	*993*	*7*	..	*932*	*66*	*2*	*580*	*406*	*14*	*79*	*872*	*49*
	Mandla	492	476	32	995	4	1	971	29	..	746	247	7	108	853	39
	Seoni	500	480	20	995	5	..	970	30	..	742	258	..	147	819	34
	Balaghat	514	454	32	992	8	..	970	30	..	822	166	12	193	776	31
	Chhattisgarh Division	409	549	42	993	7	..	924	74	2	542	443	15	71	878	51
33	Ganda	*493*	*477*	*30*	*996*	*4*	..	*997*	*32*	*1*	*722*	*270*	*8*	*104*	*857*	*39*
	Chhattisgarh Division	487	483	30	995	5	..	963	36	1	708	284	8	106	857	37
	Surguja	493	469	38	1,000	..	..	975	22	3	738	257	5	66	882	52
	Jashpur	538	428	34	1,000	..	..	994	6	..	836	154	10	99	854	47

OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES.

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.																				
40 AND OVER.			ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.			SERIAL NO.
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	
18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39
64	**734**	**202**	**292**	**486**	**222**	**983**	**16**	**1**	**793**	**201**	**6**	**136**	**820**	**44**	**11**	**813**	**176**	**5**	**343**	**652**	
69	708	223	278	483	239	979	19	2	778	214	8	105	839	56	13	786	201	8	309	683	1
84	694	222	294	460	246	988	12	..	834	160	6	121	827	52	10	777	213	5	314	681	2
38	793	169	296	511	193	980	18	2	759	235	6	164	806	30	12	858	130	5	385	610	3
18	**824**	**158**	**276**	**559**	**165**	**961**	**38**	**1**	**626**	**364**	**10**	**115**	**856**	**29**	**13**	**893**	**94**	**6**	**426**	**568**	
20	845	135	351	506	143	989	10	1	841	156	3	233	751	16	15	908	77	7	427	566	4
29	856	115	404	483	113	993	7	..	924	75	1	338	652	10	23	910	67	7	457	536	
17	*811*	*172*	*322*	*510*	*168*	*991*	*9*	..	*846*	*152*	*2*	*119*	*861*	*20*	*6*	*884*	*110*	*3*	*361*	*636*	5
16	811	173	322	510	168	991	9	..	847	151	2	113	866	21	6	882	112	3	360	637	
36	804	160	321	513	166	993	7	..	833	164	3	198	791	11	14	900	86	5	375	620	
16	*817*	*167*	*221*	*604*	*175*	*928*	*69*	3	*436*	*547*	*17*	*47*	*916*	*37*	*15*	*889*	*96*	*6*	*438*	*556*	6
16	816	168	218	606	176	924	73	3	423	559	18	48	913	39	16	886	98	6	437	557	
10	847	143	218	618	164	968	31	1	435	552	13	15	959	26	3	924	73	4	463	533	
15	777	208	238	585	177	982	18	..	598	399	3	18	958	24	7	887	106	2	389	609	
14	872	114	284	564	152	993	7	..	677	320	3	57	924	19	6	928	66	2	459	539	
19	*825*	*156*	*288*	*549*	*163*	*979*	*21*	..	*693*	*303*	*4*	*99*	*885*	*16*	*6*	*903*	*91*	*4*	*397*	*599*	7
28	783	191	293	532	175	986	14	..	758	238	4	103	878	19	5	881	114	3	361	636	
19	843	138	313	525	162	991	8	1	783	214	3	148	836	16	10	900	90	6	407	587	
14	854	132	279	568	153	972	28	..	621	374	5	85	902	13	6	922	72	4	421	575	
25	819	156	323	505	172	989	10	1	828	168	4	177	802	21	7	876	117	3	390	607	8
14	829	157	266	573	161	960	38	2	562	424	14	104	863	33	11	905	84	8	451	541	9
35	781	184	267	502	231	948	48	4	693	297	10	120	819	61	32	793	175	12	368	620	10
25	**811**	**164**	**284**	**535**	**181**	**975**	**24**	**1**	**697**	**294**	**9**	**95**	**864**	**41**	**13**	**875**	**112**	**7**	**396**	**597**	
19	824	157	279	553	168	974	25	1	669	321	10	90	877	33	16	893	91	8	420	572	11
31	798	171	289	520	191	976	22	2	720	272	8	99	853	48	11	859	130	6	376	618	12
19	**834**	**147**	**331**	**516**	**153**	**981**	**18**	**1**	**806**	**190**	**4**	**191**	**785**	**24**	**16**	**897**	**87**	**12**	**413**	**575**	
19	839	142	347	507	146	983	17	..	841	155	4	222	755	23	19	897	84	16	420	564	13
46	*814*	*140*	*313*	*529*	*158*	*995*	*5*	..	*742*	*255*	*3*	*116*	*843*	*41*	*8*	*897*	*95*	*5*	*378*	*617*	14
11	814	175	321	516	163	993	7	..	818	180	2	203	787	10	8	877	115	5	379	616	
228	679	93	352	527	121	1,000	..	..	915	77	8	153	830	17	5	959	36	8	492	500	
11	866	123	293	545	162	996	4	..	586	411	3	26	899	75	10	907	83	4	345	651	
18	825	157	303	532	165	974	24	2	744	250	6	136	840	24	10	898	92	5	404	591	15
19	**844**	**137**	**303**	**549**	**148**	**967**	**31**	**2**	**688**	**304**	**8**	**144**	**828**	**28**	**17**	**910**	**73**	**9**	**443**	**548**	
24	*810*	*166*	*329*	*499*	*172*	*956*	*4*	..	*846*	*151*	*3*	*143*	*839*	*18*	*7*	*895*	*98*	*2*	*359*	*639*	16
24	835	141	348	502	150	1,000	..	..	877	115	8	268	732	..	4	938	58	..	427	573	
31	838	131	397	442	161	987	9	4	964	36	..	373	619	8	17	907	76	4	382	614	
23	804	173	319	505	176	996	4	..	827	169	4	103	876	21	6	889	105	3	347	650	
41	*812*	*147*	*369*	*487*	*144*	*922*	*76*	*2*	*796*	*200*	*4*	*299*	*683*	*18*	*60*	*859*	*81*	*30*	*386*	*584*	17
81	751	168	372	443	185	991	8	1	973	21	6	512	478	10	19	862	119	11	373	616	
32	824	144	368	504	128	900	97	3	715	280	5	234	746	20	79	852	69	42	403	555	
59	817	124	354	427	219	995	44	1	978	18	4	556	426	18	30	850	120	7	337	656	
35	799	166	384	483	133	998	2	..	977	20	3	325	661	14	9	927	64	5	389	606	
132	721	147	372	422	206	979	21	..	969	31	..	532	452	16	61	777	162	20	309	671	
21	827	152	316	525	159	985	14	1	772	223	5	163	816	21	13	898	89	7	418	575	18
25	*818*	*157*	*317*	*520*	*163*	*949*	*30*	*21*	*735*	*241*	*24*	*252*	*681*	*67*	*21*	*902*	*77*	*18*	*445*	*537*	19
15	859	126	380	460	160	1,000	..	..	892	108	..	176	814	10	9	911	80	..	457	543	
11	875	114	305	563	132	971	29	..	707	291	2	124	869	7	6	941	53	4	454	542	
30	799	171	320	503	177	935	33	32	738	227	35	291	621	88	28	882	90	25	438	537	
14	826	160	344	523	133	996	4	..	815	173	12	292	684	24	18	921	61	8	508	484	
27	839	134	351	508	141	980	18	2	826	169	5	247	716	37	27	895	78	10	453	537	20
14	969	17	278	577	145	968	31	1	611	381	8	77	901	22	9	925	66	6	457	537	21
22	**862**	**116**	**388**	**477**	**135**	**991**	**8**	**1**	**933**	**64**	**3**	**405**	**583**	**12**	**26**	**903**	**71**	**8**	**450**	**442**	
19	847	134	348	495	157	990	9	1	913	84	3	296	687	17	18	901	81	7	427	566	22
22	868	110	397	471	132	991	8	1	940	57	3	434	555	11	27	904	69	8	454	538	
18	838	144	319	538	143	985	15	..	826	170	4	195	783	22	15	908	77	7	477	516	23
61	*822*	*117*	*410*	*435*	*155*	*996*	*3*	*1*	*955*	*40*	*5*	*377*	*607*	*16*	*33*	*851*	*116*	*11*	*381*	*608*	24
30	819	151	340	451	209	982	18	..	899	84	17	441	531	28	32	846	122	3	338	659	
28	849	123	423	436	141	998	1	1	957	39	4	350	634	16	45	832	123	19	401	580	
26	847	127	407	432	161	995	4	1	951	42	7	380	607	13	19	868	113	6	373	621	
212	718	70	404	431	165	997	3	..	975	25	..	429	558	13	13	895	92	8	366	626	
41	*833*	*126*	*406*	*452*	*142*	*996*	*4*	..	*934*	*65*	*1*	*448*	*542*	*10*	*32*	*889*	*79*	*15*	*428*	*557*	25
6	897	97	372	496	132	993	7	..	971	29	..	265	706	29	8	929	63	..	439	561	
42	831	127	407	451	142	996	4	..	933	66	1	451	540	9	33	888	79	16	428	556	
18	*875*	*107*	*425*	*472*	*103*	*994*	*5*	*1*	*975*	*24*	*1*	*436*	*556*	*8*	*31*	*920*	*49*	*7*	*495*	*498*	26
9	866	125	388	482	130	996	4	..	973	24	3	427	570	3	25	915	60	3	442	555	
47	812	141	312	574	114	987	13	..	855	145	..	129	795	76	50	844	106	36	657	307	
14	897	89	425	484	91	994	5	1	972	27	1	382	615	3	22	936	42	5	512	483	
25	863	112	453	449	98	994	5	1	986	13	1	538	456	6	44	909	47	10	500	490	
13	*923*	*64*	*457*	*448*	*95*	*989*	*10*	*1*	*953*	*44*	*3*	*333*	*586*	*81*	*27*	*874*	*99*	*34*	*580*	*386*	27
5	904	91	512	412	76	998	2	..	994	6	..	566	426	8	26	921	53	5	565	430	
14	924	62	453	451	96	988	11	1	949	48	3	319	596	85	27	870	103	37	581	382	
15	906	79	505	407	88	1,000	..	..	972	27	1	482	502	16	22	918	60	11	526	463	
14	**868**	**118**	**319**	**543**	**138**	**979**	**20**	**1**	**755**	**239**	**6**	**148**	**820**	**32**	**14**	**914**	**72**	**7**	**469**	**524**	
10	879	111	310	564	126	982	18	..	755	241	4	97	890	13	6	934	60	5	495	500	28
16	847	137	314	531	155	982	16	2	739	253	8	167	810	23	12	900	88	10	409	581	29
20	834	146	315	533	152	977	23	..	729	265	6	144	835	21	14	894	92	7	428	565	30
13	866	121	321	536	143	974	25	1	736	255	9	159	789	52	21	901	78	9	467	524	31
17	*877*	*106*	*313*	*530*	*157*	*991*	*8*	*1*	*830*	*167*	*3*	*173*	*815*	*12*	*13*	*913*	*74*	*6*	*436*	*558*	32
19	877	104	380	504	116	993	6	1	922	77	1	309	684	7	11	916	73	6	487	507	
33	919	48	364	507	129	990	10	..	917	79	4	290	701	9	25	923	52	19	462	519	
64	835	101	358	496	146	992	8	..	936	64	..	277	716	7	17	913	70	6	433	561	
15	877	108	300	535	165	990	8	2	807	189	4	143	844	13	14	912	74	5	430	565	
22	*883*	*95*	*389*	*477*	*134*	*995*	*5*	..	*913*	*83*	*4*	*351*	*637*	*12*	*26*	*903*	*71*	*9*	*446*	*545*	33
23	884	93	381	483	136	994	6	..	905	92	3	337	656	7	27	905	68	8	440	552	
11	875	114	418	464	118	996	4	..	935	62	3	347	582	71	22	903	75	18	511	471	
17	875	108	449	433	118	999	1	..	966	27	7	466	500	34	18	883	99	15	495	490	

SUBSIDIARY TABLE VI.—SHOWING THE NUMBER OF UNMARRIED, MARRIED AND WIDOWED FEMALES PER 1,000 UNMARRIED, MARRIED AND WIDOWED MALES AT ALL AGES FOR EACH OF THE CASTES ENTERED IN TABLE V OF THIS CHAPTER.

GROUP NO.	CASTE.	UNMARRIED.	MARRIED.	WIDOWED.	REMARKS.
1	2	3	4	5	
Group I A	**The Twice-Born**	**594**	**936**	**3,136**	
	Bania	578	949	2,978	
	Brahman	542	891	2,975	
	Rajput	662	974	3,466	
Group II A	**Higher Cultivators**	**693**	**1,023**	**3,035**	
	Ahir (Hindu)	774	1,022	3,467	
	„ (Animist)	904	1,160	3,367	
	Kachhi	695	1,027	3,494	
	Kunbi	622	1,022	2,640	
	Kurmi	710	1,028	3,602	
	Lodhi	691	1,057	4,042	
	Mali	716	1,013	2,910	
	Maratha	664	966	3,385	
Group II B	**Higher Artisans**	**660**	**972**	**3,105**	
	Barhai	658	939	2,856	
	Sunar	662	1,003	3,318	
Group II C	**Serving Castes**	**760**	**1,018**	**3,426**	
	Dhimar	776	1,019	3,461	
	Kewat	789	1,067	4,148	
	Nai	723	1,014	3,323	
Group III B	**Lower Artisans and Traders.**	**739**	**1,033**	**3,442**	
	Bahna (Musalman)	689	1,050	3,767	
	Banjara	657	1,034	2,942	
	Kalar	746	1,038	3,467	
	Koshti	741	999	3,067	
	Lohar	765	1,011	3,152	
	Teli	749	1,040	3,656	
Group IV	**Dravidian Tribes.**	**824**	**1,063**	**3,875**	
	Gond (Hindu)	798	1,065	3,769	
	„ (Animist)	831	1,067	3,995	
	Gowari	786	1,054	2,991	
	Halba	763	1,040	4,716	
	Kawar	825	1,031	4,363	
	Korku	836	1,042	3,509	
	Oraon (Animist)	821	1,045	2,859	
	„ (Christian)	849	1,017	4,654	
Group V	**Untouchables**	**771**	**1,044**	**3,776**	
	Chamar	779	1,057	3,616	
	Dhobi	770	1,032	3,905	
	Ganda	828	1,049	4,603	
	Kumhar	736	968	3,145	
	Mehra	760	1,039	3,840	
	Panka	804	1,078	4,260	

CHAPTER VIII.

Literacy.

215. The statistics of literacy are contained in Imperial Tables VIII and IX. Table VIII is divided into three parts; part A shows literacy by religion and age, Part B gives details of literates of each main religion by districts, and Part C gives similar details for cities. Table IX shows figures for literates and illiterates by sex in selected castes. Ten subsidiary Tables appended to this Chapter exhibit the chief comparative and proportionate statistics of literacy, and set forth for purposes of comparison some of the main figures in connection with education issued by the Education Department. The statements are as follows :—

REFERENCE TO TABLES.

Table I.—Education by age, sex and religion.

Table II.—Education by age, sex and locality.

Table III.—Education by religion, sex and locality.

Table IV.—English education by age, sex and locality.

Table V.—Progress of education since 1881.

Table VI.—Education by caste.

Table VII.—Number of institutions and pupils according to the returns of the Education Department.

Table VIII.—Main results of the University Examinations.

Table IX.—Number and circulation of newspapers, etc.

Table X.—Number of books published in each language.

216. In 1881 and 1891 the population was divided in respect of Education into Learning, Literate and Illiterate. The record of the "Learning" was, however, unsatisfactory and incomplete, there being a tendency to omit both the younger pupils who had recently begun learning who were held to be still illiterate and the more advanced students who were considered to have attained literacy. It was decided therefore in 1901 to confine the entry in the enumeration schedule to the two main categories of "Literate" and "Illiterate." The purport of the instructions issued at the present census was, as in 1901, to ascertain the number of persons who could both read and write any language, but the nature of the instructions issued to obtain this information was somewhat different. In order to fix some standard of literacy the instructions issued in the Central Provinces in 1901 were to the effect that, as a rule, those persons should be entered as literate who had passed the Upper Primary Examination or possessed an equivalent amount of knowledge, but that at the same time care should be taken not to exclude persons who were able to read and write merely because they had not passed an examination. In commenting on these figures Mr. Russell was of opinion that the examination standard fixed was unnecessarily high, and that there were, on this account, probably omissions of persons who had not attained the Upper Primary standard, though they had passed the Lower Primary Examination and were really literate. On the other hand, there were few omissions of persons, *e.g.*, Banias, who were really able to read and write but had passed no examination. In Berar no detailed instructions regarding any definite standard of education seem to have been issued. Both in the Central Provinces and in Berar the particular language or languages of literacy was enquired. On the present occasion, in order to make clearer the purpose of the enquiry, it was laid down in the instructions to the superior census staff that a person should be regarded as literate if he could write a letter to a friend and read the answer of it, but not otherwise. It is difficult to estimate how far these differences in the nature of the instructions have effected the variations of figures returned at the various censuses, but it seems probable that the greater discretion allowed to the enumerating staff by the non-prescription of any definite standard of school education must have resulted in a somewhat wider application on this occasion of the concept of literacy in the Central Provinces. The figures for the Berar districts will not bear

THE MEANING OF THE STATISTICS.

COMPARATIVE STATEMENT OF MALE LITERATES IN BERAR IN 1901 AND 1911.

Age periods.	1911.	1901.
0-10	5	13
10-15	73	84
15-20	133	129
20 and over.	108	109

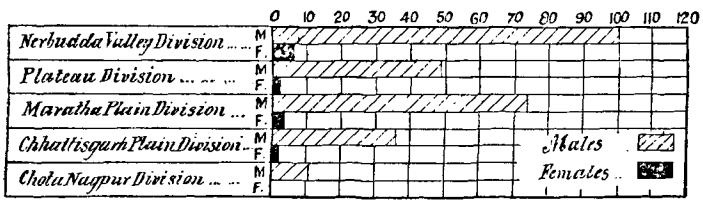
the test of comparison, and as is evident from the comparative statement given in the margin there was a large number of persons, especially children under 15 years old entered as literate in 1901 who could not stand the test of the present census and the same appears to be the case in regard to females. It is probable that the figures have also been disturbed by the prevalence of plague in the towns of Berar which has driven out a considerable number of the well-to-do families who are most likely to be educated, and has generally dislocated the urban enumeration in the districts infected. As a matter of fact the number of schools in Berar have increased from 1,036 in 1901 to 1,104 in 1911 and the number of scholars from 46,675 to 70,315.

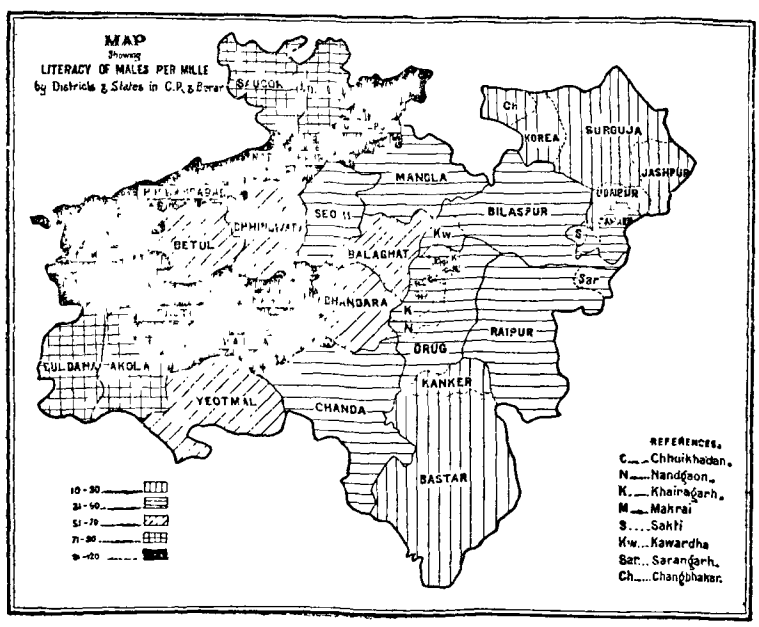
Before turning to a consideration of the statistics themselves, it should be explained that no return was required on this occasion of the vernacular language in which a person was literate. Little use was made of the information elicited on the subject in 1901, and as regards the main languages which possess script, except in the comparatively few cases in which persons are literate in more languages than one, the language of literacy usually corresponds in distribution to the language spoken as described in Chapter IX.

EXTENT OF LITERACY IN THE PROVINCES AND NATURAL DIVISIONS.

217. The number of literate persons returned at the present census in the Provinces is 521,187, amounting to 33 per mille of the total population or about one person in thirty. Of males 62 per mille and of females 3 per mille are literate. As might be expected the Province, with its large proportion of aborigines and low castes, is still well behind other Provinces in respect of the literacy of its population. Thus Bengal has 77 literates per mille of its population, Bombay 66, Madras 75, and the United Provinces 34. The marginal diagram shows the extent of literacy by sex in the Natural Divisions, while the map exhibits the comparative statistics of literacy among males in the districts and states of the Provinces. Considering male literates first, the Nerbudda Valley Division has the largest number of literates, *viz.*, 10 per cent. of the population, the districts of Jubbulpore, Hoshangabad and Nimar with their high proportion of urban population containing the highest proportion. In the Maratha Plain Division which contains 74 literates per mille the districts of Nagpur, Wardha and Amraoti have the largest proportion, while the number is low in the Wainganga Valley Districts and Yeotmal where the proportion of higher castes is small. The Plateau Division contains rather less than half the proportion of male literates than the Nerbudda Valley Division, while still less are found in the Chhattisgarh Plain Division where the proportion varies from 45 in the Chhuikhadan State to 13 in the Bastar State.

Diagram showing the number of Literate persons per mille by sex in each Natural Division



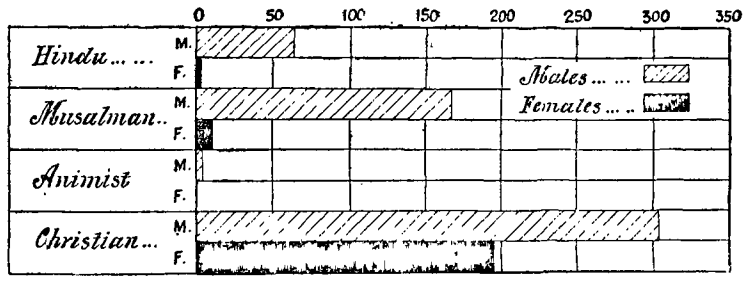


Even less than that of the Bastar State the average of the Chota Nagpur Division comes to eleven literate persons and dwindles in the Surguja State to 10 per mille. It will be noticed that in almost all cases the proportion of literates in the age period "20 and over" is smaller than that in the age period "15—20." Presuming that the survivors of those persons who were literate five years ago between the ages of "15—20" are literate still, the figures would indicate, if they are accurate, either (1) a greater mortality among literates of over 15 than among non-literates, or (2) such progress in the education of the younger generation recently as would neutralise the ordinary effect of a regular ascending stream of literates. As a matter of fact while few achieve literacy after 20 years of age, the whole effect of the tremendous progress in education falls on the early age periods, so that the effect of the illiteracy of the past can only gradually be eliminated in the later age periods of the population. It is also a fact that many who go through the primary schools in youth lapse into complete illiteracy at a later age, this being specially the case in the cultivating classes, who have little stimulus to keep up their education after leaving school.

DISTRIBUTION BY RELIGION, CASTE AND RACE.

218. The local variations in the number of educated persons depend largely on the religious persuasion of the inhabitants of the locality. Of the principal religious communities the Jains, who are almost entirely members of the better trading classes, have the highest proportion of literates, who comprise almost half their number. For them, as for the Parsis, literacy is essential for their business, and their numbers help to raise the proportion of the educated in the urban areas, and in the districts of Saugor and the other districts of the north and west of the Provinces which they principally inhabit. Of the whole Christian community about a quarter are literate, but if we divide Christians into Europeans and Anglo-Indians on the one side and Indian Christians on the other side, we find that of the former only one-tenth are illiterate, while of the latter less than one-seventh are literate. All the Missionary bodies have schools for the education of their converts, but a large number of those recorded as Christians are children in the early stages of learning, and the proportion is still further reduced by the inclusion of 36,000 newly converted Oraons of the Jashpur State who are nearly all illiterate. Omitting these from consideration the proportion of literate Christians would be 488 and of Indian Christians 325 per mille. A large proportion of the Muhammadans of these Provinces are of the trading class for whom literacy is necessary, and over half the males of the Bohra community are literate. Of the remaining Muhammadans many are in public service of some sort and have had school education. Like the Jains the Muhammadans and Christians chiefly inhabit towns, and most of those who are literate belong to the Nerbudda Valley Division or the Maratha Districts of the west of the Provinces. Of Hindus 64 per mille and of Animists 4 per mille are literate. Of the former the Khatri (663 males), Kayasth (575 males), Karan (296 males), Parbhu (616 males), Brahman (431 males) and Bidur (380 males) castes are all well educated, the proportion of female literates and persons literate in English being also high among them. Literacy among the Bania castes (456 males) both Hindu and Jain is high, as also among Komtis (418 males), another trading caste of the south of the Provinces, but in both of the latter groups literacy is almost entirely vernacular, English being of little use to them in their business. Among the artisan castes the Kasars (311) and Tameras (332) metal workers, Kunderas turners (289), Sunars (245) and Panchals (244) gold-smiths; Gandhis (254), Bharbhunjas grain-parchers (263) and Koskatis (212), silk weavers are the best educated, while the Guraos (360) and the Gosains (152), who are temple priests or servants have some education.

Diagram showing the number per mille of each main religion who are literate.



All these castes live largely in towns and large villages where there are special facilities for education. Of the principal cultivating castes the Marathas have 146 literate males per mille, the Kunbis 61, the Kurmis 70, the Lodhis 45 and the Malis 33.

Of the impure castes the Mehras have 17 literate males per 1,000 and the Mehtars 18, the latter being largely residents of towns. In some of the schools of the Maratha Districts the Mehras and other impure castes still have to sit apart from the others in a verandah, but the feeling in this respect is rapidly dying out.

FEMALES.

219. The local distribution of literacy of females follows closely that of the literacy of males. There is in the Province an average of one literate female to twenty-one literate males. The proportion of literate women to the total number of women is three per mille. It is highest in the Christian community (18 per cent.) and in the cities of Jubbulpore and Nagpur and the towns of Saugor and Amraoti and especially among Europeans and Anglo-Indians, over 80 per cent. of whose females are literate. Among Jain women 3 per cent. and among Muhammadan women 1 per cent. are literate, 8 per cent. of Bohra women being able to read and write. Among Hindus over one-fifth of the women in the small Parbhu community are literate, among Brahmans and Kayasths nearly 3 per cent., among Banias and Lakheras about 2 per cent. About 5 per cent. of the women in the two cities of Jubbulpore and Nagpur are literate.

LITERACY IN ENGLISH.

220. Fifty-four males and five females in every ten thousand of each sex are returned as literate in English. They are most numerous in the cities and large head-quarters towns, the largest proportion being in the Nagpur, Jubbulpore, Saugor, Hoshangabad and Amraoti Districts where the figures are partly due to the high number of Europeans and Anglo-Indians. Of the other districts Wardha, Akola and Nimar have a large number of English literates, while of the States Nandgaon and Khairagarh have returned 29 and 33 per 10,000, respectively. In both there are a number of English-knowing officials. Progress in English education has been marked, though, especially in Nimar and the districts of Berar, plague has vitiated the figures. The actual figures show an increase in the Provinces of 50 per cent. in the number of males, and 31 per cent. in the number of females who can read and write English.

Among castes the Brahmans (675 per 10,000), Kayasths (1,229), Khatris (1,919), and Parbhus (3,573) have the largest proportion of English literates; the Bidurs, and Guraos have 375 and 300, respectively, and the Bedars, who were till recently considered a low caste but have been doing their best to raise their status, have now as many as 309.

PROGRESS OF EDUCATION ACCORDING TO DEPARTMENTAL STATISTICS.

221. In dealing with the variations since last census, some comparison between the statistics of literacy exhibited by the census and the principal figures issued by the Educational Department may be of interest. The spread of education during the last decade has been marked. The marginal statement gives comparative figures of the number of institutions and scholars in the last year of each of the last three decades. The number of matriculates and of scholars undergoing collegiate education has more than doubled since 1901 and the number of those who have attained their degree has increased in the same proportion. The male scholars in the secondary schools are nearly four times as many, and the female scholars nearly eight times as many as in 1901, while the boys studying in primary schools are now 227 instead of 149 thousand in 1901 and the girls 16 thousand as against 10 thousand. The number of educational institutions has increased by 13 per cent. The distribution of schools is indicated by the figures in the margin which show the number of square miles per school in different Natural Divisions. Amraoti has comparatively largest facilities for education with a school to every 16·3 square miles. Jubbulpore has one

Number of	1911.	1901.	1891.
Institutions	3,865	3,430	3,129
Scholars	297,620	174,091	161,840

Natural Divisions.	Number of square miles per school.
Total Provinces	33·8
Nerbudda Valley Division	25·0
Plateau Division	50·4
Maratha Plain Division	29·8
Chhattisgarh Plain Division	60·3

school in 18·2, Narsinghpur one in 18·8, and Akola one in 19·7 square miles. Expenditure on education which was ₹13,55,000 in 1891 and ₹14,55,000 in 1901 has now reached ₹30,85,000, representing about ₹128 per 100 of the population of school-going age.

PROGRESS IN LITERACY ACCORDING TO THE CENSUS STATISTICS.

222. Turning again to the census statistics set forth in Subsidiary Tables IV and V, and confining ourselves to the age period 15 to 20 which best exhibits the progress of education, we find that the proportion of male literates of that age in the Provinces has increased from 91 per mille in 1901 to 109 in 1911 or by over 20 per cent., the increase in the Nerbudda Valley Division being 29, in the Plateau Division 47, in the Maratha Plain Division 13, in the Chhattisgarh Plain Division 25 and in the Chota Nagpur Division 144. As might be expected there was most progress where there was widest scope for progress and the rise in the numbers in the Chota Nagpur States and the Plateau Division is conspicuous.

Of the individual districts Saugor, Chhindwara, Balaghat and Hoshangabad show a high percentage of increase in this age period, and Damoh, Betul and Wardha show a large rise in the figures of all ages. In the Chota Nagpur States the proportion of literates between 15 and 20 has more than doubled, and in the small but well developed State of Chhuikhadan the proportion has nearly trebled, in spite of a considerable increase in the general population. On the other hand there seems something wrong about the comparative figures of the well advanced State of Sarangarh, but in the case of Nimar plague and the invasion of the district by a large number of illiterate colonists probably accounts for the failure of literacy to advance with the increase of population.

There has been special progress in literacy among Muhammadans who have now 167 literate males per 1,000 as against 150 in 1901. In connection with the political and social awakening of this community partly under the stimulus of political controversy, a real effort has been made towards the education of the younger generation and the impulse which resulted at first in the opening of a number of Urdu schools partly financed by private subscriptions is now being directed along the lines best calculated to ensure a useful result.

The progress of literacy is far more marked among females than among males. Of the girls between 15 and 20 double as many are literate now as in 1901. The proportion per mille has risen from 7 to 15 in the Northern Division, from 5 to 8 in the Maratha Plain Division, and 2 to 5 in the Plateau Division and Chhattisgarh Plain Division. Progress is especially good in Saugor, Hoshangabad, Chhindwara, Seoni and the districts of the Wainganga Valley. Most of the higher Indian officials now send their girls to school or get them educated privately, and in the more advanced castes female elementary education is becoming a real social factor. Thus among Brahmans more than double and among Kayasths and Banias almost double the proportion of females are literate as compared with last census. The progress thus shown agrees with the statistics of the Education Department. The number of Girls' schools in the Provinces has risen from 238 to 343 during the decade, and the number of girls under education has doubled, having increased from 14,260 to 28,509. There are some mixed schools in Chhattisgarh and elsewhere where both boys and girls study, but the large proportion of female education takes place in the towns where improved schools and a trained staff of mistresses attract girls of the better classes who, however, rarely remain in school after their marriage.

LITERATURE AND JOURNALS.

223. Tables IX and X show the available information regarding the number of books and papers published in the Provinces during the decade, but there is no record of the corresponding figures of previous decades. Literary effort in the Provinces is not of a great volume or importance, though partly under the stimulation of political interest journalistic enterprise has advanced at least in a quantitative sense. Some remarks will be found on the subject in the Chapter on Language in this Report.

Subsidiary Table I.—Education by Age, Sex and Religion.

Religion.	Number per mille who are literate.											Number per mille who are literate in English.		
	All ages.			0-10		10-15.		15-20.		20 and over.				
	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
All religions	**33**	62	3	4	0·7	69	6	109	8	87	3	**3**	5	0·5
Hindu (Brahmanic)	**33**	64	2	4	0·5	72	4	112	5	89	2	**2**	4	0·05
Hindu (Arya)	**446**	643	186	100	54	667	429	813	286	849	201	**157**	262	19
Hindu (Brahmo)	**594**	684	462	...	...	1,000	...	...	...	667	1,000	**375**	421	308
Sikh	**422**	532	52	33	6	243	95	481	18	606	79	**59**	74	7
Jain	**261**	478	30	33	8	450	69	676	60	640	30	**8**	15	0·3
Buddhist	**667**	750	...	...	...	...	...	...	...	750	...	**444**	500	...
Animist		4	0·08	0·3	...	6	0·2	12	0·2	6	0·09	**0·02**	0·03	...
Musalman	**91**	167	10	13	2	154	17	257	21	231	11	**8**	16	0·2
Christian	**249**	305	184	51	43	244	259	436	415	447	230	**167**	222	104
European and Anglo-Indian	**890**	928	810	428	330	894	901	959	961	998	986	**885**	924	804
Indian Christian	**138**	161	113	23	20	183	193	570	359	222	119	**43**	60	25
Jew	**528**	590	426	91	333	714	500	750	1,000	800	375	**304**	410	128
Zoroastrian	**741**	791	667	150	185	712	828	932	882	960	804	**510**	670	271

Subsidiary Table II.—Education by Age, Sex and Locality.

District and Natural Division.	Number per mille who are literate.										
	All ages.			0—10.		10—15.		15—20.		20 and over.	
	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12
CENTRAL PROVINCES AND BERAR	**33**	**62**	**3**	**4**	**1**	**69**	**6**	**109**	**8**	**87**	**3**
Nerbudda Valley Division	***54***	***100***	***6***	***7***	***1***	***110***	***11***	***165***	***15***	***139***	***6***
1. Saugor	**48**	88	6	6	1	101	16	145	18	122	7
2. Damoh	**46**	88	4	9	1	112	8	145	8	120	4
3. Jubbulpore	**60**	112	9	9	3	115	17	182	22	157	10
4. Narsinghpur	**49**	96	4	4	...	105	8	180	10	132	4
5. Hoshangabad	**56**	106	5	6	1	120	7	169	13	143	5
6. Nimar	**56**	104	4	6	1	102	8	159	10	146	5
7. Makrai	**49**	95	2	3	...	105	4	176	2	135	2
Plateau Division	***25***	***49***	***2***	***4***	***1***	***61***	***5***	***90***	***5***	***69***	***2***
8. Mandla	**21**	40	2	3	1	53	5	80	4	57	2
9. Seoni	**26**	50	3	3	1	57	6	94	6	70	3
10. Betul	**27**	53	2	4	...	59	3	84	4	77	2
11. Chhindwara	**27**	53	2	5	1	70	5	99	5	72	2
Maratha Plain Division	***39***	***74***	***3***	***5***	***1***	***78***	***6***	***128***	***8***	***101***	***3***
12. Wardha	**47**	91	2	8	...	108	5	167	5	117	3
13. Nagpur	**54**	98	8	11	3	113	14	165	19	129	9
14. Chanda	**24**	46	1	3	..	51	2	79	4	65	2
15. Bhandara	**27**	54	1	3	..	63	3	90	5	76	2
16. Balaghat	**29**	58	2	5	1	89	4	116	5	74	2
17. Amraoti	**51**	96	4	4	1	84	7	165	9	131	4
18. Akola	**43**	83	3	5	1	83	5	135	8	112	2
19. Buldana	**41**	79	3	4	...	74	5	131	6	111	3
20. Yeotmal	**27**	52	2	3	...	49	3	90	4	73	2
Chhattisgarh Plain Division	***18***	***36***	***2***	***2***	...	***43***	***4***	***70***	***5***	***50***	***2***
21. Raipur	**21**	41	2	2	1	49	6	79	7	56	2
22. Bilaspur	**19**	38	2	2	..	46	5	73	6	54	2
23. Drug	**18**	36	1	2	...	39	3	65	3	51	1
24. Bastar	**7**	13	1	1	...	14	1	27	1	19	1
25. Kanker	**13**	25	2	3	1	30	4	42	4	37	1
26. Nandgaon	**21**	42	2	2	...	69	6	100	7	53	1
27. Khairagarh	**18**	36	2	2	1	41	4	78	3	50	3
28. Chhuikhadan	**23**	45	2	1	...	75	7	126	4	56	2
29. Kawardha	**19**	37	2	2	1	68	10	80	3	48	1
30. Sakti	**21**	41	2	2	...	69	8	95	10	52	1
31. Raigarh	**17**	33	1	1	.	42	3	67	3	47	1
32. Sarangarh	**22**	42	3	1	...	40	9	90	9	60	2
Chota Nagpur Division	***6***	***11***	...	***1***	...	***10***	...	***15***	***1***	***19***	***1***
33. Chang Bhakar	**6**	12	1	...	...	16	...	9	...	20	1
34. Korea	**6**	11	...	1	...	11	...	18	...	17	...
35. Surguja	**5**	10	...	1	...	8	1	13	1	17	1
36. Udaipur	**7**	13	...	.	...	18		29	...	19	1
37. Jashpur	**7**	13	...	1	...	9	...	16	1	24	...
Cities	***164***	***260***	***50***	***41***	***18***	***244***	***83***	***362***	***105***	***327***	***53***

Subsidiary Table III.—Education by Religion, Sex and Locality.

District and Natural Division.	Number per mille who are literate.									
	Hindu.		Animist.		Musalman.		Christian.		Jain.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
CENTRAL PROVINCES AND BERAR	**64**	**2**	**4**	...	**167**	**10**	**305**	**184**	**478**	**30**
Nerbudda Valley Division	***93***	***3***	***5***	...	***174***	***12***	***640***	***429***	***474***	***38***
1. Saugor	72	3	1	...	170	9	596	538	436	49
2. Damoh	77	3	7	...	181	16	834	570	442	35
3. Jubbulpore	103	4	8	...	201	17	865	646	516	34
4. Narsinghpur	100	3	5	...	129	11	559	333	512	20
5. Hoshangabad	108	3	4	...	197	10	562	451	574	13
6. Nimar	97	3	3	...	145	9	162	98	667	22
7 Makrai	129	2	7	...	91	7	...	...	655	...
Plateau Division	***71***	***2***	***3***	...	***191***	***9***	***492***	***395***	***501***	***27***
8. Mandla	83	3	4	...	256	10	374	239	494	29
9. Seoni	70	3	5	...	147	7	690	471	521	46
10. Betul	66	1	1	...	251	21	464	355	475	10
11. Chhindwara	71	1	3	...	180	7	603	569	504	20
Maratha Plain Division	***72***	***2***	***7***	...	***148***	***8***	***678***	***504***	***451***	***18***
12. Wardha	94	2	4	...	190	7	598	426	498	32
13. Nagpur	87	4	5	...	218	17	758	518	457	26
14. Chanda	49	1	6	...	263	11	569	498	548	33
15. Bhandara	53	1	10	...	288	7	716	587	485	30
16. Balaghat	61	2	16	...	293	12	510	507	683	46
17. Amraoti	96	3	1	...	128	6	433	437	418	12
18. Akola	76	2	18	...	111	8	625	445	445	12
19. Buldana	75	2	10	...	94	4	628	544	447	10
20. Yeotmal	50	1	2	...	122	5	637	521	412	20
Chhattisgarh Plain Division	***37***	***1***	***4***	...	***270***	***17***	***311***	***241***	***667***	***46***
21. Raipur	39	1	8	...	326	26	360	269	715	81
22. Bilaspur	36	1	4	...	242	11	342	311	465	30
23. Drug	37	1	6	...	242	13	295	182	650	38
24. Bastar	31	2	2	...	254	22	71	32	423	77
25. Kanker	44	3	6	...	310	30	200	400	800	...
26. Nandgaon	41	1	5	...	276	16	446	438	709	33
27. Khairagarh	32	1	2	...	249	20	712	608	768	22
28. Chhuikhadan	45	2	2	...	144	4	500	333	606	...
29. Kawardha	41	2	3	...	185	8	333	...	833	...
30. Sakti	43	2	10	1	216	28	571	286	...	...
31. Raigarh	34	1	1	..	251	7	74	...	500	..
32. Sarangarh	42	3	...	..	173	21	111	...	...	...
Chota Nagpur Division	***17***	***1***	***2***	...	***83***	***4***	***4***	...	***667***	...
33. Chang Bhakar	20	1	4	...	189	...	...		...	...
34. Korea	25	1	2	...	80	...	333	1,000	...	...
35. Surguja	14	1	1	...	77	5	...	...	667	...
36. Udaipur	32	1	5	...	231	16	1,000	500	...	...
37 Jashpur	21	...	3	...	73	...	4	...	...	...
Cities	***211***	***26***	***24***	...	***238***	***23***	***828***	***585***	***655***	***54***

SUBSIDIARY TABLE IV.—ENGLISH EDUCATION BY AGE, SEX AND LOCALITY.

DISTRICT AND NATURAL DIVISION.	LITERATE IN ENGLISH PER 10,000.											
	1911.										1901.	
	0-10.		10-15.		15-20.		20 AND OVER.		ALL AGES.		ALL AGES.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
CENTRAL PROVINCES AND BERAR	**2**	**1**	**33**	**7**	**112**	**11**	**79**	**6**	**54**	**5**	**43**	**5**
Nerbudda Valley Division	***5***	***3***	***61***	***19***	***186***	***28***	***150***	***16***	***102***	***13***	***64***	***9***
1. Saugor	3	2	48	16	158	17	101	9	72	8	59	7
2. Damoh	1	...	32	3	87	3	73	3	48	2	27	1
3. Jubbulpore	12	9	110	50	262	71	300	37	193	32	107	20
4. Narsinghpur	1	...	37	2	149	2	67	3	50	2	31	1
5. Hoshangabad	2	...	51	9	220	19	120	14	89	10	61	9
6. Nimar	1	...	42	5	158	15	112	6	77	5	56	6
7. Makrai	...	...	76	..	74	...	41	..	35	...	12	...
Plateau Division	...	...	***23***	***1***	***79***	***3***	***50***	***3***	***34***	***2***	***21***	***1***
8. Mandla	1	1	17	1	79	3	54	3	35	2	22	1
9. Seoni	..	...	14	...	51	...	43	1	28	1	19	1
10. Betul	1	...	33	...	85	5	60	3	40	2	24	1
11. Chhindwara	...	...	27	2	97	4	44	4	32	3	19	1
Maratha Plain Division	***3***	***2***	***40***	***7***	***150***	***13***	***96***	***7***	***68***	***6***	***60***	***6***
12. Wardha	1	...	46	2	170	3	87	2	66	2	42	1
13. Nagpur	15	11	136	38	392	69	281	32	202	29	171	28
14. Chanda	1	...	26	...	89	2	54	2	38	1	19	1
15. Bhandara	1	1	12	2	58	6	43	2	29	2	16	1
16. Balaghat	...	...	26	3	85	5	51	2	36	2	15	...
17. Amraoti	2	2	37	11	178	8	105	7	77	6	81	9
18. Akola	2	...	22	...	141	4	77	3	56	2	59	3
19. Buldana	...	...	23	1	112	6	69	2	48	2	51	2
20. Yeotmal	...		10	...	53	3	38	1	25	1	24	...
Chhattisgarh Plain Division	...	...	***14***	***1***	***45***	***2***	***31***	***2***	***21***	***2***	***15***	***2***
21. Raipur	...	...	28	1	77	3	44	2	31	1		
22. Bilaspur	...	...	9	4	32	4	33	3	20	3	17	1
23. Drug	...	...	6	...	25	1	25	1	16	1		
24. Bastar	...	...	4	...	16	...	9	1	6	1	7	...
25. Kanker	...	...	4	...	25	...	12	...	8	...	3	...
26. Nandgaon	...	...	31	3	103	2	36	2	29	1	22	2
27. Khairagarh	4	4	22	5	88	8	45	12	33	9	28	10
28. Chhuikhadan	...	...	..	...	...	...	13	...	7	..	8	...
29. Kawardha	...	...	10	...	33	...	11	...	9	...	7	...
30. Sakti	...	...	...	...	8	.	27	2	14	1	9	...
31. Raigarh	...	...	5	...	18	...	13	...	8	...	4	...
32. Sarangarh	...	...	...	...	16	...	10	...	6	..	3	...
Chota Nagpur Division	...	..	***1***	...	***5***	...	***8***	...	***4***	...	***2***	...
33. Chang Bhakar	...	...	14	..	...	...	8	...	6	...	1	...
34. Korea	...	...	3	...	10	...	12	1	7	...	2	...
35. Surguja	...	...	1	...	3	...	5	...	3	...	2	...
36. Udaipur	...	...	3	...	18	...	18	1	10	...	1	...
37. Jashpur	...	...	...	...	5	...	9	...	4	...	1	...

SUBSIDIARY TABLE V.—PROGRESS OF EDUCATION SINCE 1881.

DISTRICT AND NATURAL DIVISION.	NUMBER OF LITERATE PER MILLE.															
	ALL AGES.								15—20				20 AND OVER			
	Males.				Females.				Males.		Females.		Males.		Females.	
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1911	1901	1911	1901	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
CENTRAL PROVINCES AND BERAR	62	60	46	37	3	2	1	1	109	91	8	4	87	83	3	2
Nerbudda Valley Division	*100*	*91*	*70*	*60*	*6*	*4*	*2*	*1*	*165*	*128*	*15*	*7*	*139*	*124*	*6*	*4*
1. Saugor	88	77	65	58	6	4	2	1	145	90	18	8	122	111	7	4
2. Damoh	88	74	57	48	4	3	1	..	145	108	8	4	120	100	4	3
3. Jubbulpore	112	100	69	62	9	6	3	2	182	141	22	10	157	130	10	5
4. Narsinghpur	96	94	68	51	4	3	2	..	180	139	10	8	132	129	4	3
5. Hoshangabad	106	88	74	63	5	3	2	1	169	133	13	5	143	125	5	4
6. Nimar	104	112	96	83	4	3	2	2	159	173	10	5	146	145	5	4
7. Makrai	95	55	63	..	2	..	..	..	176	85	2	..	135	81	2	..
Plateau Division	*49*	*41*	*29*	*20*	*2*	*1*	*1*	..	*90*	*61*	*5*	*2*	*69*	*57*	*2*	*1*
8. Mandla	40	37	22	12	2	1	..	..	80	56	4	2	57	51	2	1
9. Seoni	50	43	35	23	3	2	1	1	94	72	6	4	70	59	3	2
10. Betul	53	39	30	23	2	1	..	..	84	63	4	2	77	55	2	1
11. Chhindwara	53	45	29	21	2	1	..	..	99	55	5	1	72	62	2	1
Maratha Plain Division	*74*	*74*	*53*	*40*	*3*	*3*	*1*	*1*	*128*	*113*	*8*	*5*	*101*	*97*	*3*	*3*
12. Wardha	91	76	60	49	2	2	1	..	167	125	5	3	117	95	3	2
13. Nagpur	98	92	74	61	8	7	5	4	165	140	19	14	129	119	9	6
14. Chanda	46	39	29	27	1	1	..	1	79	61	4	2	65	56	2	1
15. Bhandara	54	52	32	27	1	1	..	..	90	75	5	1	76	70	2	1
16. Balaghat	58	44	27	19	2	1	..	..	116	66	5	1	74	63	2	1
17. Amraoti	96	105	72	41	4	5	2	1	165	160	9	8	131	129	4	4
18. Akola	83	85	65		3	3	1		135	129	8	7	112	106	2	3
19. Buldana	79	85	65		3	3	1		131	126	6	..	111	114	3	2
20. Yeotmal	52	58	39		2	2	1		90	86	4	3	73	76	2	1
Chhattisgarh Plain Division	*36*	*34*	*23*	*14*	*2*	*1*	*1*	*1*	*70*	*56*	*5*	*2*	*50*	*48*	*2*	*1*
21. Raipur	41	36	25	14	2	1	1	1	79	60	7	3	56	52	2	1
22. Bilaspur	38				2				73		6		54		2	
23. Drug	36				1				65		3		51		1	
24. Bastar	13	12	9	Not available	1	1	..	Not available	27	22	1	1	19	14	1	1
25. Kanker	25	17	10		2	1	..		42	32	4	1	37	22	1	1
26. Nandgaon	42	34	19		2	1	1		100	56	7	4	53	50	1	1
27. Khairagarh	36	29	17		2	2	1		78	56	3	4	50	42	3	2
28. Chhuikhadan	45	36	18		2	1	2		126	47	4	1	56	47	2	1
29. Kawardha	37	30	18		2	1	1		80	47	3	2	48	42	1	1
30. Sakti	41	37	25		2	1	1		95	56	10	1	52	55	1	1
31. Raigarh	33	33	21		1	1	..		67	55	3	..	47	50	1	1
32. Sarangarh	42	60	40		3	3	2		90	92	9	5	60	89	2	2
Chota Nagpur Division	*11*	*7*			..	..			*15*	*7*	*1*	..	*19*	*13*	*1*	*1*
33. Chang Bhakar	12	5			1	..			9		..		20		1	
34. Korea	11	4			..	1			18		..		17		..	
35. Surguja	10	5			..	..			13		1		17		1	
36. Udaipur	13	8			..	2			29		..		19		1	
37. Jashpur	13	12			..	1			16		1		24		..	

SUBSIDIARY TABLE VI.—EDUCATION BY CASTE.

CASTE.	NUMBER PER 1,000 WHO ARE LITERATE.						NUMBER PER 10,000 WHO ARE LITERATE IN ENGLISH.					
	1911.			1901.			1911.			1901.		
	Persons.	Male.	Female.	Persons.	Male.	Female.	Persons.	Male.	Female.	Persons.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Agaria	45	90	2	...	..	...	...	...	...	...	...	...
Ahir	7	14	1	5	10	...	2	5	...	1	2	..
Andh	2	3	...	1	2	...	...	...	...	...	...	...
Are	5	11	..	...	...	...	...	...	...	...	...	...
Bahna	33	55	12	3	5	...	7	13	1	...	1	...
Baiga	...	1	..	...	...	..	...	..	...	..	...	...
Bairagi	91	173	4	85	160	4	8	16	...	2	4	...
Balahi	5	10	...	3	6	...	...	1	...	...	...	...
Bania	245	456	19	232	446	11	80	153	2	49	95	1
Banjara	7	13	...	3	6	...	1	1	...	1	2	...
Barai	59	112	5	67	131	5	27	53	...	20	40	...
Barhai	45	85	2	27	53	1	13	25	...	8	17	...
Basor	1	2	...	2	4	...	...	...	...	1	2	...
Bedar	97	197	11	...	...	...	149	309	12	...	...	...
Beldar	42	82	1	...	...	...	27	54	...	...	...	...
Bharbhunja	110	263	14	...	...	...	29	75	...	...	...	...
Bharia (Bhumia)	1	3	...	...	...	...	...	1	...	...	...	...
Bhat	91	179	5	70	140	3	27	56	...	9	19	...
Bhil	1	3	...	2	3	...	...	...	...	...	...	...
Bhilala	13	25	...	10	20	1	1	3	...	4	8	...
Bhoyar	19	39	...	14	29	...	1	1	...	...	...	...
Bhulia	11	21	1	...	..	...	11	21	...	.	...	...
Bidur	192	380	8	165	334	6	187	375	2	101	209	...
Bohra	324	548	79	...	..	..	82	156	..	...	...	...
Brahman	242	431	26	202	377	11	364	675	8	196	374	3
Chadar	8	17	...	8	15	1	1	2	...	...	...	...
Chamar	2	5	...	1	4	...	...	1	...	...	1	...
Chauhan	22	45	...	...	...	...	...	...	...	...	...	...
Chhipa	107	230	3	...	...	...	9	20	...	...	...	...
Chitari	43	76	...	..	...	...	31	55	...	...	...	...
Dahayat	34	68	...	..	...	...	2	5	...	...	...	...
Dangi	43	84	1	33	64	1	...	1	...	...	..	...
Daraiha	70	149	1	48	89	4	...	...	...	...	...	...
Darji	92	177	5	59	115	3	35	69	...	22	44	...
Deswali	18	34	...	...	...	...	...	...	...	...	...	...
Dhangar	17	34	...	7	14	...	3	6	...	2	3	...
Dhimar	7	13	1	5	10	1	3	6	...	2	5	...
Dhobi	11	22	1	8	16	...	2	4	...	1	1	...
Dhuri	27	51	5	...	...	...	5	10	...	...	...	...
Dohor	1	2	...	...	...	...	...	...	...	...	...	...
Gadaria	11	20	1	8	16	1	7	14	...	4	9	...
Ganda	3	6	...	1	3	...	...	...	...	...	...	...
Gandhi	116	234	...	...	...	...	...	...	...	...	...	...
Gandli	85	174	...	...	...	...	4	9	...	...	...	...
Ghosi	18	34	1	...	...	...	4	8	...	...	...	...
Gond	3	6	..	3	6	...	...	1	...	...	...	...
Gosain	79	152	2	56	109	2	15	26	3	10	19	...
Gowari	4	7	...	..	...	...	1	3	...	...	...	...
Gujar	36	70	1	30	58	...	3	7	...	1	2	...
Gurao	183	360	8	...	...	...	149	300	...	...	...	...
Halba	15	29	1	10	21	1	1	2	...	...	...	...
Hatgar	21	43	...	...	...	...	...	...	...	...	...	...
Jat	50	97	3	41	78	2	19	34	3	8	15	...
Jingar	52	101	1	...	...	...	45	89	...	...	...	...
Jogi	27	50	1	13	23	2	...	...	...	2	5	...
Julaha	17	33	...	...	...	...	...	...	...	...	...	...
Kachera	41	80	4	...	...	.	9	18	...	...	...	...
Kachhi	12	24	1	10	20	1	2	5	...	1	2	...
Kadera	53	100	7	...	...	...	29	59	...	...	...	...
Kahar	14	29	..	23	44	2	3	7	...	16	31	...
Kalar	57	113	2	52	105	1	19	38	...	10	19	..
Karan	215	296	31	316	560	24	128	185	...	122	219	7
Kasar	155	311	5	...	...	...	61	125	...	...	...	...
Katia	14	27	1	10	21	...	5	10	...	4	8	...
Kawar	4	8	...	9	18	...	1	1	...	...	1	...

SUBSIDIARY TABLE VI.—EDUCATION BY CASTE—*concld.*

CASTE.	NUMBER PER 1,000 WHO ARE LITERATE.						NUMBER PER 10,000 WHO ARE LITERATE IN ENGLISH.					
	1911.			1901.			1911.			1901.		
	Persons.	Male.	Female.	Persons.	Male.	Female.	Persons.	Male.	Female.	Persons.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Kayasth	325	575	50	307	572	26	657	1,229	28	456	870	14
Kewat	5	9	...	6	12	...	2	4	...	...	1	...
Kharwar	12	25	1	...	...	...	3	5	...	...	...	...
Khangar	36	69	2	34	67	2	11	22	...	7	15	...
Khatik	17	33	1	...	...	...	...	...	...	...	...	...
Khatri	467	663	168	...	...	...	1,158	1,919	...	...	...	...
Kir	2	3	...	...	...	...	...	...	...	...	...	...
Kirar	29	57	1	22	43	...	2	5	...	2	4	...
Kohli	42	83	...	...	...	...	...	1	...	...	...	...
Kol	1	2	...	1	2	...	...	...	...	...	...	...
Koli	16	31	..	21	41	1	1	2	...	3	6	...
Kolta	21	42	...	40	77	3	...	...	...	1	1	...
Komti	220	418	1	...	...	...	42	79	..	...	...	...
Kori	16	30	1	15	27	2	8	16	1	3	6	...
Korku	1	2	...	1	1	...	...	...	...	...	...	...
Koshti	52	102	2	45	87	2	6	13	..	4	9	...
Koskati	104	212		...	...	...	28	56	...	...	...	...
Kumhar	14	27	1	11	21	1	2	4	...	1	2	...
Kunbi	31	61	1	25	49	1	7	14	...	6	12	...
Kundera	127	289	...	...		...	98	222	...	...	...	...
Kuramwar	...	...	...	...	...	...	...	...	...	...	...	...
Kurmi	35	70	1	27	54	1	5	11	...	4	8	...
Lakhera	132	242	21	...	...	...	...	...	...	...	...	...
Lodhi	23	45	1	18	36	1	2	4	...	2	3	...
Lohar	20	38	1	15	28	1	6	12	...	3	7	...
Lonari	4	8	...	...	...	...	...	...	...	...	...	...
Madgi	1	3	...	...	...	...	...	...	...	...	...	...
Mala	4	8	...	...	..	...	10	21	...	...	...	...
Mali	17	33	1	12	24	...	4	8	...	2	5	...
Mallah	4	9	..	...	..	...	...	...	...	...	...	...
Mana	5	11	...	5	10	...	1	1	...	...	...	...
Mang	4	7	...	1	2	...	1	3	...	...	1	...
Manihar	86	172	7	...	...	...	36	75	...	...	...	...
Maratha	75	146	5	100	200	3	59	116	1	89	180	1
Mehra	9	17	...	7	14	...	2	4	...	1	2	...
Mehtar	9	18		6	12	1	4	7	...	...	...	...
Mhali	31	59	1	...	...	...	9	17	...	...	...	...
Mochi	68	125	9	...	...	...	60	118	...	...	...	...
Nai	29	56	2	23	45	1	8	16	...	5	11	...
Oraon (Hindu and Animist)	1	1	...	...	..	...	...	...	...	...	...	...
Oraon (Christian)	2	4	...	...	...	...	2	4	...	...	...	...
Otari	17	36	...	...	...	...	4	9	...	...	...	...
Panchal	122	244	5	..	...	...	41	81	2	..	...	...
Panka	9	19	...	8	16	...	...	...	...	...	..	...
Parbhu	421	616	216	...	...	...	1,885	3,573	115	...	..	...
Pathrat	2	5	...	...	...	...	...	..	...	...	...	...
Patwa	73	140	9	...	..	...	8	16	...	..	...	...
Rajput	63	121	4	67	124	5	33	65	1	27	52	...
Rangari	129	246	5	...	...	...	23	45	...	...	...	...
Sali	89	181	...	...	...	...	6	12	...	...	...	...
Sawara	3	5	...	...	...	...	1	3	...	...	...	...
Sunar	126	245	6	109	215	4	30	58	1	21	42	...
Takari	13	24	1	...	...	...	...	...	...	...	...	...
Tamera	182	332	10	...	...	...	52	90	..	...	...	...
Teli	23	45	1	19	38	1	3	6	...	2	4	...
Waddar	..	1	...	...	...	...	...	...	...	...	...	...
Wanjari	8	15	...	...	...	...	3	6	...	...	...	...

SUBSIDIARY TABLE VII.—NUMBER OF INSTITUTIONS AND PUPILS ACCORDING TO THE RETURNS OF THE EDUCATION DEPARTMENT.

Class of Institution.	1911.		1901.		1891.	
	Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7
ARTS COLLEGES—						
English	3	514	3	262	3	212
COLLEGES FOR PROFESSIONAL TRAINING—						
Law	1	66	2	34	...	...
Science	1	18	...	...	...	...
Teaching	1	19	...	...	...	...
Total	*6*	*617*	*5*	*296*	*3*	*212*
SECONDARY SCHOOLS—						
For Boys { English	147	15,377	114	11,496	101	9,857
For Boys { Vernacular	259	35,875	150	2,263	178	18,686
For Girls { English	13	259	10	187	5	105
For Girls { Vernacular	25	1,797	12	75	2	133
Total	*444*	*53,308*	*286*	*14,021*	*286*	*28,781*
PRIMARY SCHOOLS—						
For Boys	3,094	227,132	2,907	148,600	2,628	124,536
For Girls	301	15,681	212	10,099	176	7,306
Total	*3,395*	*242,813*	*3,119*	*158,699*	*2,804*	*131,842*
SCHOOLS FOR SPECIAL INSTRUCTION	20	882	20	1,075	36	1,005
Grand Total	*3,865*	*297,620*	*3,430*	*174,091*	*3,129*	*161,840*

SUBSIDIARY TABLE VIII.—MAIN RESULTS OF THE UNIVERSITY EXAMINATIONS.

Examination.	1911		1901		1891	
	Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.
1	2	3	4	5	6	7
Matriculation and School Final	1,240	302	520	169	343	118
F. A. or Intermediate	241	93	138	50	59	39
Degrees in Arts (B.A. or M.A.)	79	25	62	22	35	15
„ Science (B. Sc.)	18	6	1	1	...	...
„ Law (LL.B. or B.L.)	87	63	25	6	6	4

SUBSIDIARY TABLE IX.—NUMBER AND CIRCULATION OF NEWSPAPERS, ETC.

Language.	Class of Newspaper (daily, weekly, etc.)	1911.	
		No.	Aggregate circulation.
1	2	3	4
English	Weekly	1	300
Do.	Monthly	1	..
Total	...	*2*	*300*
Anglo-Vernacular	Weekly	3	1,250
Total	...	*3*	*1,250*
Hindi	Weekly	2	2,400
Do.	Fortnightly	1	1,000
Do.	Monthly	5	523
Do.	Quarterly	2	1,500
Total	...	*10*	*5,423*
Marathi	Weekly	6	1,449
Do.	Monthly	1	525
Total	...	*7*	*1,974*
Marathi-Hindi	Weekly	1	355
Total	...	*1*	*355*
Urdu	Weekly	1	300
Do.	Monthly	2	400
Total	...	*3*	*700*
Gujarati	Monthly	1	625
Total	...	*1*	*625*
Grand Total	...	*27*	*10,627*

SUBSIDIARY TABLE X.—NUMBER OF BOOKS PUBLISHED IN EACH LANGUAGE.

LANGUAGE.	NUMBER OF BOOKS PUBLISHED IN										TOTAL OF DECADE.
	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	1910.	1901-1910.
1	2	3	4	5	6	7	8	9	10	11	12
English	..	4	2	...	...	5	...	11	13	24	59
Anglo-Hindi	...	1	2	...	...	...	...	3	2	2	10
Anglo-Marathi	...	1	1	...	...	...	...	..	...	4	6
Anglo-Sanskrit	...	...	...	1	...	...	..	...	...	...	1
Hindi	18	21	12	10	26	24	10	60	38	43	262
Marathi	11	9	7	25	20	14	30	48	38	44	246
Urdu	1	...	...	4	..	...	...		...	11	16
Sanskrit	...	1	...	1	.	...	6	2	5	...	15
Sanskrit-Hindi	1	1	...	1	...	1	...	..	...	...	4
Sanskrit-Marathi	...	...	...	1	1	2	...	1	1	...	8
Marwari	...	...	...	...	...	...	1	...	1	...	2
Gujarati	...	...	...	...	...		...	1	1	3	5
Oriya	...	...	7	4	2	...	...	.	...	..	13
Tamil	...	.	...	..	..	...	..	1	...	...	1
Marathi-Hindi	...	...	...	1	...	...	...	.	...	...	1
Total	*31*	*38*	*31*	*48*	*49*	*46*	*47*	*129*	*99*	*131*	*649*

CHAPTER IX.

Language.

224. The statistics of the languages returned are exhibited in Imperial Table X of the second volume of this Report. The languages are there arranged according to their linguistic affinity on the basis of Dr. Grierson's classification in his report on the Linguistic Survey of India. Appended to this chapter are given three Subsidiary Tables showing—

REFERENCE TO STATISTICS.

(1) The distribution of the total population by language.
(2) The distribution by language of the population of each district, and
(3) Comparison of caste and language Tables.

225. The instructions at this Census in respect to the entry of language were clear. The enumerator was required to enter the language which each person ordinarily used in his own home. This was fairly well understood and, as a rule, names of main languages were returned, it being explained in Census conferences that dialects were not wanted. It is, however, difficult to define to persons of the enumerator's class the differences between a language and a dialect, especially as there are no distinct words in vernacular for these terms. The difference can best be shown by illustration; but in cases of obscure languages where the enumerator is necessarily at a loss it is a distinct gain if he does not indulge in conjecture but writes down the name of the language as given to him by the speaker himself. A bewildering terminology is thus almost unavoidable: and, in spite of all explanation, more than 150 different names of languages and dialects were returned, which were finally classified under 43 main languages. Most of the names were those of castes such as Katyai (from Katia), Saontai (from Saonta), Binjhwari (from Binjhwar), Marari (from Marar), Gowari (from Gowari), Mirgani (from a sub-caste of Gandas), Baoni (from a sub-caste of Mehras). But there were some cases where true dialect names were entered in place of the name of the language; this was most noticeable in the case of Chhattisgarhi and Ponwari, the former being returned by about 1,000,000 persons and the latter by 34,000. These figures, however, do not indicate the extent to which these dialects prevail and, while in the cases of dialects whose connection with the parent language is not so generally known, such as Marwari, Halbi, Bhili, Parja, Golari, Kudaku, Nahali, etc., the figures returned may represent fairly accurately their distribution in the Province, it would not be safe, as a rule, to depend on the figures for dialects as given in Imperial Table X. An exception may be made in favour of dialects entered under Kherwari, a name invented by linguists for purposes of classification but entirely unknown to the general public, since each dialect under that head is recognised as a distinct language by the ordinary people and was duly returned as such. Dr. Grierson's Linguistic Survey of India has greatly simplified the practical classification of languages and there were few cases for which local references had to be made. The only language about which nothing whatever was known was Mahton, returned by a tribe of the same name. A note on these people, together with a brief vocabulary of their language furnished by the Deputy Commissioner of Bilaspur, showed that they were Mundas and that their language corresponded with Mundari under which it has been consequently classed. Mahton is a Chhattisgarhi term for the headman of a caste, just as the term Munda means in that language the headman of a village, and it is curious that so close a translation of their tribal name should have been made in the language spoken in the district of their adoption.

ACCURACY OF THE LANGUAGE TABLE.

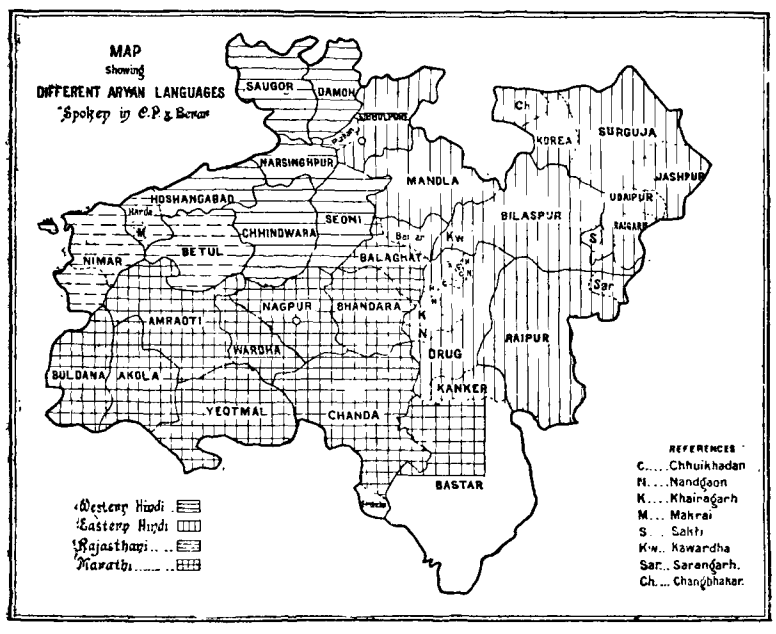
The only languages in which some confusion was caused in copying and sorting were Persian and Arabic known in vernacular as Farsi and Arabi. These terms are so similar to *Parsi* and *Arvi* that the two sets of figures were confused. When speaking to a person not belonging to his own tribe an aborigine, especially a Gond, Santal or Korku, calls his language *Parsi* and it was so recorded in some enumerators' books. The sorters mixed up these

with *Farsi* or Persian. Similarly Arvi which was confused with Arabi is another name for Tamil. The figures were, however, easily separated by reference to the religion of the speakers.

The tendency to record languages by caste names has probably resulted in some slight errors in the figures of the aboriginal languages. An enumerator who differentiates the Hindi of a Marar from that of a Bhumia by recording it as Marari or Bhumia is very likely to enter the Hindi spoken by a Gond as Gondi. Other sources of errors are the indiscriminate names given to the tribes by Hindus; for example, a Hindu ordinarily designates an Oraon as a Dhangar, a term conveying the sense of a farm-servant but the same term is often used for Mundas, Kharias and other aborigines. As the tribes themselves frequently use such terms when talking to a Hindu under the impression that he identifies them better by that terminology there may be ambiguity, where language is returned according to the tribal name. But apart from mistakes of this nature which affect a comparatively small proportion of the population there is no reason to suppose that the returns are not generally correct or that they do not fairly represent the distribution over the Provinces of the languages as now classified.

THE PRINCIPAL VERNACULAR LANGUAGES.

226. The principal vernaculars of the Province are Hindi, Marathi, and Gondi. These languages are spoken by 94 per cent. of the population, 56 per cent. speaking Hindi, 31 per cent. Marathi, and 7 per cent. Gondi. The first two are Aryan languages spoken by the Hindu and Musalman population of the Province and by a considerable portion of Animists who have either abandoned or lost their own languages by long intercourse with the Hindus. The third language is non-Aryan and at some period would seem to have been the dominant language of the Province. The Aryan ascendancy displaced it and drove it to the more inaccessible parts of the country where the tribes found refuge.

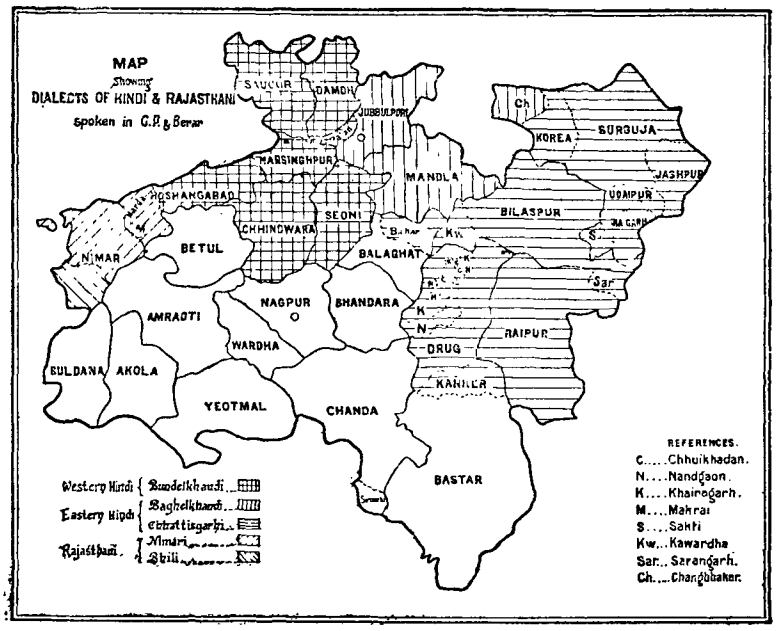


Thus though it is difficult to draw any exact geographical boundary line between the Aryan and non-Aryan languages, the contrast on a map of the Provinces between the scattered highlands and hills on the one hand and the intervening plains on the other hand would depict fairly accurately their respective habitat. Hindi and Marathi divide the province between them. Hindi, which entered the Provinces by the north from Central India and the United Provinces, occupies the northern portion and overflows towards the east till it is checked at the borders of the Oriya country, while Marathi, brought in by the Marathas of the Bombay Presidency, dominates the west and spreads southwards till it encounters Telugu on the confines of Madras and Hyderabad. Thus Hindi is spoken almost throughout the Jubbulpore and Nerbudda Divisions and the Chhattisgarh Division, including the Feudatory States, while Marathi occupies the districts of Berar and most of the Nagpur Division. The two languages meet in the Balaghat and Chhindwara districts, of which roughly speaking the southern portions are Marathi and the northern portions Hindi-speaking. Even in the Maratha districts, however, there is a larger ratio of Hindi speakers than that of Marathi speakers in Hindi

districts; and of the total increase of 2,430,718 persons in the population of the Province about 3-5th is of Hindi-speaking people.

MAIN DIVISIONS OF HINDI.

227. Hindi is divided into three main divisions, Eastern Hindi, Western Hindi, and Rajasthani, each of which has almost acquired the status of a distinct language. These classificatory terms are not generally known to the people, but the dialects are easily distinguished by their territorial names. Eastern Hindi, which is the commonest form of Hindi in these Provinces, includes Baghelkhandi and Chhattisgarhi. The former is chiefly spoken in the districts adjoining Baghelkhand, *viz.*, Jubbulpore and Mandla and in the Wainganga valley, principally by the Ponwars, a degraded tribe of Rajputs who settled long ago but have retained their original speech in a modified form. Chhattisgarhi is the language of the Chhattisgarh districts and the Feudatory States attached to that division.



Western Hindi includes the Bundelkhandi form of speech and Urdu. Bundeli or Bundelkhandi is spoken in districts adjoining Bundelkhand, *viz.*, Saugor, Damoh, Narsinghpur and Hoshangabad, together with the more distant district of Chhindwara, while Urdu the form in which Musalmans speak is not confined to any locality, its strength varying according to the number of persons of that community in a particular district.

URDU.

228. Of the 292,485 persons who returned their language as Urdu, the majority are to be found in Berar, Amraoti district heading the list with 66,365 persons. This distribution roughly corresponds to that of the Muhammadan population, there being 238,665 Muhammadans in Berar, against 213,818 Urdu-speakers. In the Central Provinces British Districts the Urdu-speakers are numerous in Nagpur and Nimar. In Nagpur they are mostly foreigners who were attracted to the capital town of the Province for trade or service; in Nimar, the city of Burhanpur, which was once the capital of the local dynasty of Muhammadan Kings, attracted a considerable community of Muhammadan settlers, and the district of Nimar contains a larger number of Muhammadans than any other district in the Central Provinces except Jubbulpore. There are several reasons why in this latter district and generally throughout the Provinces the number of Urdu-speakers falls short of the strength of the Muhammadan population. In the first place a good many of the Hindu converts retain their original language; for example, there is a large community of Bohras in Nagpur whose mother-tongue is Gujarati, while the Tadvi Bhils of Hoshangabad and Nimar still speak Bhili and the lower Muhammadan castes of Bahnas, Kunjras, etc., speak the local dialect. Again the distinction between Urdu and the other dialects of Hindi spoken by Hindus is often difficult to define and a large number of uneducated Muhammadans undoubtedly speak almost exactly the same dialect as their Hindu neighbours and would be themselves unlikely to return their language as Urdu. In connection with the controversy going on in the United Provinces in regard to Hindi and Urdu, the Moslem league of Jubbulpore made a representation that as in the northern parts of the Central Provinces Muhammadans generally speak Urdu, their language should be entered as Hindustani or Urdu; while in

respect of the Jubbulpore city it was alleged that the language of certain educated Musalmans was actually being entered as Hindi by the enumerators. This representation was received at a time when it was impossible to make any detailed enquiry into the matter; but the fact that thousands of persons were recorded as speaking Urdu in Berar and elsewhere would show that there was nothing in the instructions either to mislead the enumerators or to preclude any person returning his language as Urdu, while the language table shows that there was not a single district where Urdu was not returned. The whole question of the difference between Hindi and Urdu has been thoroughly dealt with by Dr. Grierson in his report on the Linguistic Survey of India, in which after mature consideration he has classified Urdu as merely a dialect of Western Hindi.

RAJASTHANI.

229. The third great division of Hindi is Rajasthani, which is chiefly spoken by the people of Nimar and by Marwaris and a few other castes like Bhoyars who have emigrated from the direction of Malwa. It appears to be a hybrid between Hindi and Gujarati, taking its dominant character from the language of the adjoining country. Sir G. A. Grierson is of opinion that Rajasthani is linguistically distinct from Hindi. So far as Marwari is concerned this may be quite true, but in the case of the Nimari and Malwi dialects the influence of Hindi is so great that they are popularly regarded as mere dialects of Hindi. The enumerators, at any rate, returned them as such, and as it was impossible to make a complete group of the Rajasthani languages from the census returns and the figures of Marwari were comparatively insignificant, it was deemed advisable to include them in the figures of Hindi, instead of putting them separately as a distinct group under Rajasthani. The probable extent of Rajasthani is shown in the estimate given in the next paragraph.

GEOGRAPHICAL DISTRIBUTION.

230. It has already been explained that no special efforts were made to record dialects, and those appearing in the table were given by enumerators under the impression that they were distinct languages or with a desire to show greater definiteness in their answers. The figures are evidently incomplete, and the marginal table gives an estimate of the principal dialects calculated according to their fairly well defined topographical limits.

		Percentage on total Hindi.
Total Hindi	***8,445,385***	
I. Total Western Hindi	***2,342,103***	***28***
(*a*) Bundelkhandi	1,583,591	19
(*b*) Western Hindi mixed with tribal dialects.	466,027	6
(*c*) Urdu	292,485	3
II. Total Eastern Hindi	***5,521,086***	***65***
(*a*) Baghlekhandi	964,083	11
(*b*) Ponwari	143,003	2
(*c*) Chhattisgarhi	4,414,000	52
III. Total Rajasthani	***582,196***	***7***
(*a*) Marwari	73,941	1
(*b*) Nimari	358,48	4
(*c*) Mixed Rajasthani	140,837	2

MAIN DIFFERENCES BETWEEN THE DIALECTS OF HINDI.

231. It is not necessary to note here in detail the characteristics of the various Hindi dialects, as they have been fully dealt with in the Linguistic Survey of India from which copious extracts were made in the Census Report of 1901. Eastern Hindi in the form in which it is met with in these Provinces is spoken with a somewhat broad accent and is considered a virile but rude form of speech unfit for poetry. Nevertheless Bagheli possesses a good deal of literature and its sister dialect spoken in Oudh has produced in Hindi literature a poem of unparalleled beauty—the Ramayan, which Dr. Grierson calls the "one Book of 90 millions of people." "It is in every one's hands from the court to the cottage and is read and heard and appreciated alike by every class of the Hindu community, whether high or low, rich or poor, young or old."

On the other hand Western Hindi, especially the Bundelkhandi dialect, is regarded as a feminine speech, smooth, polished and suitable for poetical work. Yet its literature is very limited and is of recent growth. Rajasthani lies midway between Eastern and Western Hindi, being neither very harsh nor very euphonious. Its speakers, except those of the Nimar District, are mostly immigrants from outside the Province.

SCRIPT.

232. All school-books in Hindi are written in the Nagari character, and this script is used in courts and in all communications by the people except in the Chota Nagpur States where Kaithi characters are used. Marwari is written in a peculiar character which is an adaptation from the Nagari script as are also the Kaithi characters. Urdu is written in Persian characters.

MARATHI.

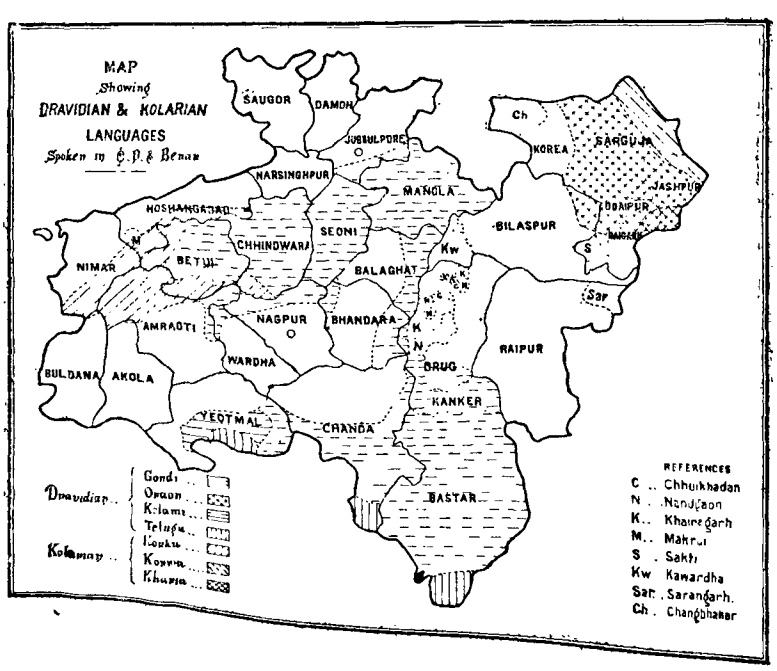
233. The number of Marathi speakers was 5,012,099 against 4,419,705 in 1901, showing an increase of 592,394, while the increase in population in Berar and the 4 districts of Nagpur Division where Marathi is chiefly spoken, *viz.*, Nagpur, Wardha, Chanda and Bhandara, was 690,168. Besides these districts, it is largely spoken in the Sausar Tahsil of the Chhindwara district, in portions of the Multai and Bhainsdehi tahsils of the Betul District, in the southern portion of the Seoni District and almost throughout the Nimar District. In the Northern Districts of Saugor and Jubbulpore, which were formerly seats of the Maratha Government from Poona, and where consequently a large number of emigrants from that quarter settled, there has been a decrease in Marathi speakers as compared with the figures of 1901. This is due not so much to old families having left the place, as to the gradual displacement of their mother tongue by Hindi which many of the Marathi families have begun to speak at home.

DIALECTS OF MARATHI.

234. The only dialects of Marathi returned at this census were Goanese and Halbi. The former was returned by 260 persons and the latter by 141,969 persons and there seems no reason why these figures should not be accepted as correct. It is unlikely that any enumerator would make a mistake regarding Halbi which though a mixed dialect had such a marked peculiarity of its own, that no layman would connect it with Marathi. While it takes its name from the Halba tribe the dialect is not confined to that tribe alone, but is spoken by all castes using an Aryan language in the Bastar State and the adjoining tracts and from this fact has now got the second name of Bastari. The dialect is really a mixture of the Hindi, Oriya and Marathi languages which surrounded Bastar and takes its local colour from the dominant language of these three. On the northern side it is akin to Chhattisgarhi, towards the Jaipur Zamindari of Madras it more nearly resembles Oriya, while on the Chanda and Bhandara side the Marathi element prodominates. The Marathi of the Nagpur Division is generally known as Nagpuri, while that of Berar as Berari, but Dr. Grierson is of opinion that there are no essential differences between the two dialects. Marathi has two scripts ; known as Balbodh and Modi. Balbodh is the same as Nagari in which all school books and papers are printed. In private communications the Modi character is much used as it is a current hand and favours rapidity of writing.

GONDI.

235. Gondi is spoken by 1,167, 015 persons, the Bastar State contributing no less than 212,605 speakers of this language, while the districts of Chhindwara, Betul and Seoni, each returned over a lakh. Mandla, Chanda, Bhandara, Yeotmal, Balaghat, Nagpur, Wardha, Drug, Amraoti, Hoshangabad, and the Kanker State also contain a large number of Gondi speakers and there is not a single district where Gonds are not found. In some districts, notably Saugor and Damoh, the language has, however, become almost extinct, while it has been much displaced by Aryan languages in Narsinghpur and Bilaspur, and to a less extent in Jubbulpore, Nimar, Raipur, and Akola. Gonds, when they settle in the plains, gradually give up their aboriginal language and



language of the locality, but even an Aryan language in the mouth of a Gond is not unfrequently put down as Gondi, and it is doubtful whether a mistake of this class has not sometimes been made by the enumerators, especially in the Chhindwara, Betul, Drug and Bhandara districts. Gondi has very few dialects, the only real variation being Parja which has been returned from Bastar. Gotte and Koya were other dialects returned from the Chanda district, but Dr. Grierson is of opinion that they are not real dialects, although Koya of Gondi, the southernmost form, is a very distinct form of speech largely influenced by Telugu. Gondi possesses no script and no literature. The few books that have been prepared through missionary efforts have been written in Nagari characters. Even in their days of ascendancy, Gonds never made any effort towards the development or perpetuation of their language; they kept few records, and allowed their Hindu ministers to write what was necessary in the language they knew. No authentic original record of any kind of the times of Gond kings has been discovered except an eulogy of the Mandla kings inscribed on a stone in Ramnagar, and composed in Sanskrit by a Brahman.

MINOR VERNACULARS—ORIYA.

236. The minor vernaculars of the province are Oriya, Telugu, Oraon, Kolami, Kherwari, Korku, Kharia, and Gadaba. By the transfer of the Sambalpur district to Bengal, a large number of Oriya speakers has disappeared, but some Zamindaris of that district containing a population partly Oriya and partly Hindustani speaking were retained, *viz.*, Chandrapur, Padampur, Malkhurda and Phuljhar. These, with the Khariar Zamindari of the Raipur district which also contains a large Oriya population, have contributed no less than 2 lakhs of Oriya speakers, while the States of Raigarh, Sarangarh and the eastern portions of Bastar, Jashpur and Udaipur, come in the same category and have returned between them a lakh of Oriya speakers. Thus, in spite of the transfer of the wholly Oriya tracts to Bengal, there are still 302,635 Oriya speakers left in the province, inhabiting areas where the two languages, Hindi and Oriya, meet.

TELUGU.

237. On the southern boundary of the Province there is yet another meeting place of two languages, *viz.*, Marathi and Telugu, and we find amidst a Marathi speaking population 140,413 persons speaking Telugu. The Sironcha tahsil of the Chanda district is indeed a part of the Telangaga country where the recognised court language is still Telugu, and it is this tract which has returned the largest number of Telugu speakers; while the southern portions of the Yeotmal district and the Bastar State together contain about a third of the total number of Telugu speakers in the Province. Of the other districts, Nagpur possesses the largest number of Telugu speakers (7,475), a consequence of the fact that for a long time Madrasi troops were stationed in Kamptee. A number of cowherds and leather workers of Telugu origin, known respectively as Golars and Holias, are found in Chanda, Bhandara, and Yeotmal, and speak dialects of Telugu called Golari and Holia. Oriya and Telugu both have their own scripts, the letters being rounded, probably owing to the fact that books and communications were formerly written on palm leaves with a stylus; a series of straight lines would have split the leaves along the grain.

OTHER VERNACULARS.

238. The other vernaculars are tribal languages, the most important being Korku spoken by 134,829 persons, almost all of whom inhabit the western part of the Province, *viz.*, the districts of Hoshangabad, Nimar, Betul, Chhindwara, the Melghat taluk of Amraoti and a small portion of the Buldana district. A dialect of this speech known as Muwasi which is spoken in the Chhindwara district does not differ much from ordinary Korku. Nahali, another dialect spoken by the Nahals who are a servile class of the Korkus, is a mixed form of speech and was returned by 469 persons chiefly of the Buldana district. Another tribal vernacular, Kurukh or Oraon, is confined to the eastern portion of the Province and spoken by 103,764 Oraons, mostly of the Jashpur and Surguja States. Kolami is spoken by a Dravidian tribe of that name in the Yeotmal and Wardha districts. The language which is not spoken anywhere outside this Province is a peculiar one agreeing in some characteristics with Telugu and in others with Kanarese and in some respects resembles the Toda dialect of the Nilgiris. Of the

Kherwari dialects Korwa is the only one of importance, and is spoken by about 15,000 persons—nearly all of the Surguja and Jashpur states. A sub-dialect of Korwa known as Kudaku and returned by 3,732 persons of the Surguja State has been treated in the Linguistic Survey as a synonym of Korwa. Kudakus are really Korwas who have come down the hills and settled in villages. Their language, which has been influenced by their Hindu surroundings and distinguishes them from the hill Korwas, might perhaps be treated as a separate dialect. My Assistant while touring in Surguja confronted some Korwas with some Kudaku prisoners, and each found some difficulty in understanding the other and there are differences even in the vocabularies, *bhat* (boiled rice) being *lite* in Korwa, while it is *jeu* in Kudaku, and belly being *donge* in one and *lach* in the other. The other Kherwari dialects are unimportant in these Provinces. Mundari is spoken by a thousand persons living in Surguja, Sarangarh, Jashpur and Sakti States and the Bilaspur district, Turi by about 1,200 persons found in the Raipur and Bilaspur districts and in the Sarangarh and Jashpur States, while Asuri, Santali and Birhor are spoken by a few persons of the Chota Nagpur States. None of these dialects can be called vernaculars of the Province, but as Korwa, which is really a vernacular of these Provinces, is included under the artificial class Kherwari, they have also had to be included under that group, in the same way as Marwari, the language of the emigrants from Marwar, has been included under Hindi. The next vernacular, Kharia, spoken by 8,238 persons of Chhattisgarh, is a dying language and is being displaced by the neighbouring Aryan languages. It is stated in the Linguistic Survey that in the Chota Nagpur tributary States some Kharias speak Kurukh and not Kharia. If this were really the case, it would afford an example of a Dravidian language displacing a Munda language, but Mr. Hira Lal's enquiries suggest that this is probably not the fact, but that the fact that specimens of Kurukh were sent under the name of Kharia, must have been due to the confusion of nomenclature referred to in para. 225. Gadaba, the last and the least important vernacular of the Province, is a curious fossil of a Munda language found embedded in a wholly Dravidian tract, *viz.*, Bastar, where apparently it is now dying out as it was returned by only 306 persons against 729 in 1901. None of the tribal vernaculars has either script or literature.

OTHER INDIAN LANGUAGES.

239. Other Indian languages which are spoken in the Central Provinces but are not vernaculars of the Province are Gujarati, Bengali, Punjabi, Tamil, Kanarese, Balochi, Pashto, Burmese and the Gypsy dialects. Gujarati is spoken by 69,401 persons, a large increase over the figures of the previous census. This is, however, due to changes in classification, Bhili being now treated as a dialect under Gujarati instead of under Hindi as on the previous occasion. Gujarati is chiefly spoken in Nimar which contains most of the Bhils of these Provinces. The Berar figures for Bhili are apparently untrustworthy and are due to a confusion between Bhili and Kolami. The specimens of the so-called Bhili dialect sent from Pusad in the Yeotmal district to Dr. Grierson turned out on examination to be almost identical with Kolami and the fact that there are less Bhils than Bhili speakers in Yeotmal, and more Kolams than Kolami speakers, renders it probable that Kolami was returned as Bhili ; at the same time it may be noted that in Yeotmal 950 persons returned themselves as speaking Naikadi which is a real sub-dialect of Bhili. Of the 2,540 persons who returned their language as Bengali, Jubbulpore and Nagpur contributed about a thousand speakers. Nearly all the Bengalis who have settled here originally came as Government or Railway servants. The Punjab, another remote Province, contributes 4,531 Punjabi speakers who nearly all belong to the Punjabi troops stationed at Saugor and Jubbulpore. The number of Tamil and Kanarese speakers is about 5,000 and 4,400 respectively. Tamils are chiefly found in Nagpur and Jubbulpore, while Kanarese muster strong in Chanda and Berar and are mostly shepherds. Other foreign languages are Pashto spoken by 2,484 persons, mostly Kabul cloth and fruit-sellers, and Cutchi by about 1,500 persons, principally traders and Railway contractors from Cutch, scattered over the Provinces, Balochi by 148 persons, a good many of whom were employed in the tunnelling work in Betul, Bihari by 119 persons, all but one from the Jashpur State which adjoins Bihar, Nepali by 109 persons of whom 83 belong to Saugorw here the

ex-prime Minister of Nepal has settled. While Sindhi, Malayalam, Kashmiri, Pahari, Assamese, Burmese and Coorgi are languages returned by a few scattered immigrants. The one inhabitant of Jubbulpore who returned his mother language as Sanskrit must find his opportunities of conversation in that tongue somewhat rare.

GYPSY DIALECTS.

240. The figures for Gypsy dialects exceed those of all the Indian languages spoken in this Province other than those which are recognised vernaculars, as many as 113,410 persons being recorded as speaking a dozen different Gypsy dialects. Of these the most important is Banjari or Labhani, spoken by 109,828 members of the tribe of nomadic pack-bullock traders who, in spite of the heavy competition of the Railway, still carry on their traditional occupation along those trade routes of the Province which have not yet been reached by rail, and are to be found in numbers in the southern portions of Berar and in Raipur and Bastar. The other Gypsy dialects are the argot of the various tribes whose names they bear, *viz.*, the Pardhis, a wandering tribe of hunters, the Kaikadis or basket makers, the Beldars or masons, the Takankars or grinding mill menders, the Nats or acrobats, the Bhamtas well-known Maratha thieves, the Ghisadis wandering blacksmiths, the Kolhatis a sub-tribe of Nats, the Bawarias a hunting and criminal tribe, the Bagris a notorious criminal tribe.

OTHER ASIATIC LANGUAGES.

241. The speakers of other Asiatic languages numbered only 569. Under Persian as many as 487 were returned all being Muhammadans, but the figures are doubtful and it is possible that the language used by Afghans or Balochis may, through the ignorance of the enumerators, have been returned as Farsi. Arabic has been returned by 69 persons, all Musalmans, and here again it is doubtful whether some of those who returned it are not mere Arabic scholars who like the Jubbulpore Sanskrit-speaking pandit evidently wished to advertise their intimacy with a learned language. There are, however, some females included in these figures showing that some at least were probably genuine Arabs.

NON-ASIATIC LANGUAGES.

242. Of the non-Asiatic languages, English is naturally the most important, being spoken by 11,307 persons against 8,221 in 1901. Jubbulpore and Nagpur and to a less extent Saugor, Hoshangabad, and Bilaspur returned large numbers of English speakers; there are European troops stationed in the first three districts and in the last two there is a large staff of Railway servants of European or Anglo-Indian extraction. The other European languages returned are French, Italian, Swedish, Greek, and Portuguese. There are French, German, Italian and Swedish Missions in the Province and the Greeks are connected with Messrs. Ralli Brothers' enterprising firm, while Portuguese is spoken by Goanese immigrants who are mostly domestic servants. Irish was returned by as many as 10 persons from Jubbulpore, probably soldiers.

THE DISPLACEMENT OF NON-ARYAN BY ARYAN LANGUAGES.

243. If we go back to a period before the Aryan colonization of these Provinces began, we must imagine the country populated entirely by a people of Dravidian and Kolarian stock speaking languages which we now speak of as aboriginal. The early Hindu immigrations must have been followed by an extensive fusion of the immigrant castes with the aboriginès who remained in the more open country in and around the new settlements, and as the more advanced race prevailed and gave its title and character to the mixed people so the more highly developed languages of Hindi and Marathi predominated so that even among the lower strata of Hindu society where there is clear evidence of mixture of blood there is practically no trace of any remains of the conflict of languages. But apart from the question of racial fusion there is abundant evidence of the decay of the aboriginal languages wherever they come into contact with the Aryan. A large number of tribes have wholly lost their language, traces of which can now only be found in some remote corner of the Provinces, if at all. Such are the Sawara, Baiga, Bhaina, Bharia Bhuinhar, Binjhwar, Dhanwar, Kawar, Kharwar, Koli, Rautia, Saonta, Bhil and Halba. It is true that sometimes the name of the language returned is the same as that of the tribe, but in these cases an examination shows that these tribal

languages are merely Aryan languages with hardly any trace of any aboriginal element in them. In some cases, the tribal names, however, have acquired such a permanency that it has become difficult to reject them and even in the Linguistic Survey such dialects as Bhili and Halbi have found recognition, though they do not represent what the terms should indicate, *viz.*, the original tribal language of Bhils and Halbas. Thus Bhili as spoken now is merely Gujarati in the mouth of a Bhil and Halbi is no more than a mixture of three Aryan languages chiefly spoken by the Halba tribe whose original language, if any, has been wholly lost. The early colonization of the Chhattisgarh plain, the home of most of these tribes, by a Hindi speaking people from the north brought the aborigines of that part of the Province into contact with a stronger and more dominant language and it is interesting to notice that, while on the one hand the language which was brought by the colonists and impressed upon so many of the aboriginal inhabitants of Chhattisgarh, though modified by local influences into the quaint and expressive dialect now known officially and linguistically as Chhattisgarhi, still retained all the principal characteristics of Hindi; the moral, social and religious influence of these immigrants on the other hand seem to have made little impression on the aborigines, who succeeded in retaining their primitive customs more consistently in Chhattisgarh than in any other part of the Provinces. Beside the general effect of the more occasional contact between the aborigines and their Hindu neighbour in the ordinary business of life, cultivation, trade, the commerce and amenities of the common markets, and the conveniences of the railway, an important factor in the displacement of the aboriginal languages is to be found in the gradual absorption of the higher ranks of the tribes into the social and religious life of Hinduism. The subject is dealt with more fully in the chapter on Religion, but it has to be remembered that an aboriginal who returns himself as a Hindu would in almost all cases return his language as either Hindi or Marathi, and viewed from this point of view the statement in the margin affords some assistance in appreciating the connection between loss of religion and loss of language.

Tribe.	Strength.	Percentage of Hindus to total strength of the tribe.	Tribe.	Strength.	Percentage of Hindus to total strength of the tribe.
1	2	3	1	2	3
Andh	52,378	100	Kol	82,598	71
Baiga	30,391	6	Kolam	24,976	27
Bhaina	17,387	97	Koli	36,146	100
Bharia-Bhumia	51,006	45	Korku	152,363	56
Bhil	27,785	89	Korwa	34,000	14
Bhuinhar	44,029	37	Nagasia	44,165	90
Binjhwar	58,733	90	Nahal	12,403	71
Dhanwar	18,637	76	Oraon	83,099	6
Gond	2,317,484	16	Rautia	12,037	100
Halba	100,211	100	Saonta	10,403	30
Kawar	229,412	88	Sawara	74,181	95
Kharwar	19,651	92	Others	36,142	35
			Total	3,569,617	34

244. Turning to those aboriginal languages which still survive we notice that Hindi and Marathi have ousted Gondi from the homes of more than half the Gond population. Out of nearly $2\frac{1}{2}$ million of Gonds less than $1\frac{1}{4}$ million speak their mother tongue. The figures of previous censuses tell the same tale, though it has to be remembered that Hindi, spoken as it is by Gonds with a peculiar intonation, is liable to be returned by the enumerator as Gondi, and that consequently the figures probably under-estimate the extent to which the tendency has gone on. The language of the Korkus has, however, not suffered to the same extent as that of the Gonds and other tribes. Unlike the Gonds the Korkus have never been dominant. They have been confined to an inaccessible corner and thus have come less in contact with the Aryans than the Gonds. Even so, out of 152,000 Korkus, no less than 18,000 have now given up their mother tongue. Even the Korwas, perhaps the wildest people of all the aborigines, have yielded to the Aryan influence as less than half of the tribe (only 15,000 out of 34,000) have retained their own language. It will be noticed on the other hand that in the case of Halbi and Oraon the figures for language exceed the tribal strength. As explained before, Halbi is no longer an aboriginal language but is a mixture spoken not only by Halbas but by several other castes in the Kanker and Bastar States and by some of the Halba Koshtis of the Maratha country. In the case of Oraons, the excess is due to the conversion of about 36,000 persons of that tribe to Christianity. The latter have now lost their tribal identity but continue to speak their tribal language, and if they be included among Oraons the strength of that tribe out-numbers the speakers of Oraon by some 17,000 persons.

REASON FOR THE SLOW DISPLACEMENT OF ABORIGINAL LANGUAGES.

245. The inaccessibility and isolation of their habitation is the main reason for the preservation of their languages by the tribes or parts of tribes who still retain them. Up till quite recent times the barriers of mountain and forest have cut off portions of the aborigines from practically all contact with outside. In the later nineties when an European Administrator of Bastar visited a tract called Abujmad in that State, he reported that the Marias (a tribe of Gonds) of that place regarded his wife as a strange animal and it took some time for them to believe that she was a human being. Cases are known where these people within the last 15 years fled to the jungles at the sight of a horse which they had never seen before, though they never feared to surround a tiger and spear him. Some Baigas, a decade ago, begged exemption from the visit of a famine officer to their village on the ground that within their memory they had never yet seen a Government officer there. But these seclusions are fast yielding before the on-push of road and railway construction, and the next decade may well see a more rapid rate of progress in the inevitable decadence of the primitive languages. Missionary effort has produced useful grammars and vocabularies of some of these tribal tongues, and in some cases the gospels have been translated and printed: but in the absence of any tribal literature or of any feeling of interest in their language by the speakers either from patriotic, sentimental or material motives there is little hope that these primitive tongues will long survive the influences which are undermining them.

SURVIVALS OF PRIMITIVE LANGUAGES IN LOCAL TOPONYMY.

246. But, even where, as in many parts of the provinces, the primitive languages have almost ceased to exist as means of speech, traces are still to be found that the local toponymy was derived from aboriginal sources. In districts where Gondi has practically disappeared (*e.g.*, Saugor, Damoh and Jubbulpore) we find such villages as Rengajhari from Gondi Renga ber tree; Mahka a Gondi word for the Bel tree; Kohka (now known as Sleemanabad) from the Gondi *Kohka*, the Bhilawan tree; Amia Gondi word for the Dhawa tree; Ganyari from Ghanari, Kush grass; Murukuru from Muru, the Saj tree; Tumripar from Tumri, the Tendu tree; Surekha from Sareka, the Achar tree, Karkoi from Karka the Myrobalan, and so on. In the same tracts may be traced names of mountains and rivers derived from the Gondi language; for instance the hills of Kaimur, Bhander and Kenjua may be derived, the first from Kaima, a Gondi name for Mundi grain (*sphaeranthus Indicus*) which the aboriginal Gonds probably grew on its slopes; Bhander from Bhandi, the cowherd's grain which is given daily to him in lieu of his services and was probably produced in larger quantities there than on other hills. The name Kenjua may be derived from the Gondi verb *kenj*, to hear, and denote the hill from whose top the voice could be heard in the neighbouring village. In the case of rivers the names of the Nibar, the Kulhar, the Sunar, the Umrar, the Bhamrar, the Simrar, the Paphrar, the Arpa, the Arna, etc., appear to be of Gondi origin, the prefix or suffix "ar" being perhaps the same as er or yer which means water in Gondi. It sometimes occurs in the form of er also as in the case of the Labher, Saner, or Sanedh, etc. Similar instances of Kolarian remains could doubtless be traced in the north-eastern and western corners of the Provinces.

MUTUAL INTELLIGIBILITY OF DIALECTS AND THEIR SOCIAL DISTRIBUTION.

247. The distinctive characteristics of the various dialects have been given in the Linguistic Survey in great detail. While in practice they are easily distinguishable to any one with a knowledge of the standard vernacular who has studied the subject, the dialects are not, as a rule, so different as to be unintelligible. The Bundeli and Bagheli speakers of the north of the Province can always understand standard Hindi and can frequently talk it, and, though Chhattisgarhi has a considerable number of local words and expressions of its own, an outsider soon drops into the way of the dialect and has little difficulty in making himself understood. The spread of school education among the lower classes no doubt tends to obliterate dialectic distinctions as the standard language is taught in all the schools. Owing to the backwardness of female education and their greater seclusion women are less able to free themselves from their particular dialect, which they conserve and are even apt to

exaggerate, and an educated man who usually converses in the standard language will often speak a dialect in his family. I can, however, find no traces of any really distinct type of dialect spoken by women. Mixed dialects like Halbi and Bhili vary considerably according to the locality in which they are spoken, the main language of the surrounding people tending to predominate. I found when travelling through the Maria country of the Chanda district that my Telugu servants were easily able to converse with the Marias, who spoke Gondi with a considerable admixture of Telugu words, whereas they had much more difficulty in the northern parts of the district where Marathi prevails. The mutual influence upon one another of neighbouring languages is no doubt retarded by the isolation of different groups due to the caste system. Thus the Ponwars and the Bhoyars who speak Hindi and Rajasthani respectively and have settled in the Maratha country and mix freely in everyday life with Marathi speakers have still retained their own language, while many of the Koshtis of the Nagpur country still speak their old Halbi language. I can, however, find no evidence in the Central Provinces to support the converse theory of M. Jules Bloch that linguistic differentiation is in any way bound up with the caste system. In every society the higher grades usually speak the purer form of language partly because they are of purer blood and partly because they are better educated, while in the lower ranks speech is more careless and is more apt to show the influence of neighbouring languages and dialects. Where, as in Indian society, the different grades from top to bottom are roughly identifiable with different castes or groups of castes, the varying extent of linguistic purity may, in a very general way, be illustrated by reference to such caste groups; but, except where other reasons of origin or race account for the peculiarity, I do not believe there exist any caste dialects in the sense in which M. Jules Bloch meant them or that individual castes could usually be identified by their peculiarity of speech.

LITERARY ACTIVITY IN DIFFERENT LANGUAGES.

248. There is little literary activity even in the Hindi language, the *lingua franca* of this Province. During the last decade 262 books or an average of 26 a year were published, but most of these were of little or no literary merit, and were mostly catechisms, synopses and books designed for school children. 246 books were published in Marathi and almost all belonged to the same class as those in Hindi. Fifty-nine books were published in English. A number of bilingual books, *e.g.*, Anglo-Hindi (10), Anglo-Marathi (6), Anglo-Sanskrit (1), Sanskrit-Hindi (4), Sanskrit-Marathi (8), and Marathi-Hindi (1) were issued chiefly of a religious or scholastic type; and of other living languages, Urdu contributed 16 books, Gujarati 5, Marwari 2, and Tamil 1. In Sanskrit as many as 15 publications appeared, but there was practically no original work in them. Some 27 newspapers and periodicals were issued in this Province mostly either monthly or weekly. Of these 10 are written in Hindi, 7 in Marathi, 1 in Marathi and Hindi, 3 in Urdu, 1 in Gujarati, 2 in English and 3 in mixed English and vernacular. They are all of a local character and of very inferior quality except perhaps the "Hitkarni," an educational monthly issued from Jubbulpore. Unfortunately figures for previous decade are not available for comparison, but there has undoubtedly been considerable increase both in the number of books published and of papers issued.

SUBSIDIARY TABLE I.—DISTRIBUTION OF THE TOTAL POPULATION BY LANGUAGE.

LANGUAGE.	Total No. of speakers. (000's omitted.)		Number per mille of population of Province.	Where chiefly spoken.
	1911.	1901.	1911.	
1	2	3	4	
Hindi	8,906	7,465	555	Jubbulpore and Nerbudda divisions except the Sausar Tahsil of the Chhindwara district: the Chhattisgarh division including the Feudatory States and the adjoining district of Balaghat.
Marathi	5,012	4,420	313	Berar, Nagpur, Wardha, Chanda and Bhandara districts and Sausar Tahsil of Chhindwara district, south of the Tapti in the Betul district, in the southern portion of the Seoni Tahsil and almost throughout the Nimar district.
Oriya	303	299	19	Chandrapur, Padampur, Malkhurda, Phuljhar and Khariar Zamindaris in the Raipur district, Raigarh, Sarangarh and the eastern portions of Bastar, Jashpur and Udaipur States.
Gondi	1,167	969	73	Bastar State, Chhindwara, Betul, Seoni, Mandla, Chanda, Bhandara, Yeotmal, Balaghat, Nagpur, Wardha, Drug, Amraoti, Hoshangabad districts and Kanker State.
Kurukh (Oraon)	104	65	6	Jashpur and Surguja States.
Telugu	141	123	9	Sironcha Tahsil of Chanda district: the southern portions of Yeotmal district and Bastar State.
Korku	135	87	8	Hoshangabad, Nimar, Betul, Chhindwara and Amraoti districts.
Banjari	110	78	7	Yeotmal, Akola and Nimar districts.
English	11	8	1	Jubbulpore and Nagpur cities.
Minor languages	144	89	9	
TOTAL	*16,033*	*13,603*	*1,000*	

SUBSIDIARY TABLE II.—DISTRIBUTION BY LANGUAGE OF THE POPULATION OF EACH DISTRICT.

DISTRICT AND NATURAL DIVISION.	NUMBER PER 10,000 OF POPULATION SPEAKING									
	Hindi.	Marathi.	Oriya.	Gondi.	Kurukh.	Telugu.	Korku.	Banjari.	English.	Other languages.
1	2	3	4	5	6	7	8	9	10	11
CENTRAL PROVINCES AND BERAR	**5,555**	**3,126**	**189**	**728**	**65**	**88**	**84**	**68**	**7**	**90**
Nerbudda Valley Division	*9,291*	*219*	*1*	*124*	...	*5*	*151*	*47*	*21*	*141*
1. Saugor	9,925	25	...	1	...	2	...	...	9	38
2. Damoh	9.975	11	...	...	...	...	...	...	2	12
3. Jubbulpore	9,767	19	3	91	...	11	...	...	62	47
4. Narsinghpur	9,959	15	...	15	...	1	...	...	2	8
5. Hoshangabad	9,180	74	...	447	...	2	256	...	12	29
6. Nimar	6,566	1,389	...	148	...	11	716	340	5	825
7. Makrai	7,493	31	...	644	...	...	1,829	...	...	3
Plateau Division	*5,745*	*1,275*	...	*2,631*	...	*9*	*294*	*21*	*2*	*23*
8. Mandla	7,594	16	...	2,357	...	2	...	19	3	9
9 Seoni	6,589	752	1	2.587	...	23	...	37	1	10
10 Betul	3,893	2,301	1	2,848	...	7	897	7	2	44
11. Chhindwara	5,049	1,887	...	2,714	...	6	292	21	1	30
Maratha Plain Division	*1,449*	*7,394*	*1*	*646*	...	*195*	*68*	*126*	*7*	*114*
12. Wardha	1,007	7,898	...	944	...	43	...	33	1	74
13. Nagpur	1,326	7,861	1	582	...	92	...	23	41	74
14. Chanda	399	7,177	3	1,370	...	960	...	16	1	74
15. Bhandara	1,595	7,415	1	913	...	64	...	...	2	10
16. Balaghat	5,845	2,548	1	1,539	...	34	3	8	2	20
17. Amraoti	1,469	7,665	...	237	...	34	474	19	4	98
18. Akola	1,265	8,332	...	29	...	50	1	207	1	115
19. Buldana	1,174	8,536	...	11	...	48	8	67	1	165
20. Yeotmal	762	6,926	...	837	...	404	...	698	1	372
Chhattisgarh Plain Division	*8,249*	*377*	*636*	*620*	*22*	*38*	...	*33*	*2*	*23*
21. Raipur	8,417	104	1,364	31	8	10	..	51	1	14
22. Bilaspur	9,735	32	162	6	17	4	...	15	4	25
23. Drug	9,464	127	2	400	...	1	...	...	...	6
24 Bastar	614	3,084	909	4,907	..	348	...	118	...	20
25. Kanker	7,118	221	7	2,613	...	3	...	32	...	6
26. Nandgaon	9,579	308	1	90	...	7	...	...	2	13
27. Khairagarh	9.684	201	1	86	...	6	...	...	12	10
28. Chhuikhadan	9,945	50	...	...	...	...	...	...	...	5
29. Kawardha	9,970	26	...	2	.	...	...	...	..	2
30. Sakti	9,788	5	30	...	115	2	1	...	2	57
31. Raigarh	8,144	22	1,399	3	266	2	...	29	...	135
32. Sarangarh	7,497	43	2,217	12	89	2	...	30	...	110
Chota Nagpur Division	*8,360*	*1*	*127*	*1*	*1,242*	...	...	*2*	...	*267*
33. Chang Bhakar	10,000	...	...	...	...	...	...	...	...	...
34. Korea	9,917	...	...	7	62	...	...	...	1	13
35. Surguja	9,085	1	5	1	639	...	...	...	...	269
36. Udaipur	8,661	5	343	...	929	...	...	12	1	49
37. Jashpur	5,684	1	412	1	3,434	...	...	3	...	465

SUBSIDIARY TABLE III.—COMPARISON OF CASTE AND LANGUAGE TABLES.

Tribe.	Strength of tribe (Table XIII).	No. speaking tribal language (Table X).	REMARKS.
1	2	3	4
Asur	129	105	
Bhil	27,785	23,263	
Birhor	153	55	
Gadaba	658	306	
Gond	24,69,583(*a*)	1,167,015	(*a*) Include 135,690 persons of Pardhan, Nagarchi, Dholi, Bhimma and Ojha tribes who also speak the Gondi language.
Halba	100,211	141,969	
Kharia	9,180	8,238	
Kolam	24,976	24,074	
Korku	152,363	134,360(*b*)	(*b*) Figures of Nahali are not included. They are shown against Nahals.
Korwa	34,000	15,232	
Munda	2,872	1,029	
Nahal	12,403	469	
Kurukh (Oraon)	83,099	103,764	
Santal	29	26	
Turi	4,053	1,202	

CHAPTER X.

Infirmities.

249. Information regarding four infirmities was asked for in the Census schedule, *viz.*, insanity, deaf-mutism, blindness, and leprosy, these being the same infirmities as were recorded at the last four censuses. The statistics have been set forth in two Imperial Tables. Table XII, which is divided into two parts, shows the distribution of afflicted persons in the first part by age, and in the second part by locality; Table XII-A shows infirmities by selected castes, tribes and races.

REFERENCE TO STATISTICS.

Appended to this chapter are four subsidiary Tables which give the chief proportionate and comparative figures as follows:—

Table I shows the number afflicted per 10,000 of the population at each of the last four censuses.

Table II shows the distribution of the infirm by age per 10,000 of each sex.

Table III shows the number afflicted per 100,000 persons of each age period, and the number of females afflicted per 1,000 males.

Table IV shows the number afflicted per 100,000 persons and the number of females afflicted per 1,000 males in certain castes, tribes and races.

250. Statistics regarding infirmities were recorded in column 16 of the schedule. The instruction for filling up these columns was, "If any person be blind of both eyes, or insane, or suffering from corrosive leprosy or deaf and dumb from birth, enter the name of the infirmity in this column. Do not enter those who are blind of one eye only, or who are suffering from white leprosy only, or who have become deaf and dumb after birth." These instructions do not differ materially from those of last census, except that it was made clear that only congenital deaf-mutes were to be entered. The character of the entries in the books, which were transferred on to separate slips, suggested that, as a rule, the enumerators had fairly understood what was wanted, though there were a certain number of wrong or doubtful entries which had to be disregarded, such as one-eyed, deaf only, while some enumerators entered infirmities which were not asked for, *e.g.*, lame or bald. Special care was taken to ensure accuracy in the transfer of the entries of infirmities from the books to the slips, which was done by a special gang of men in each office to whom special instructions were issued. The record of infirmities, however, must always be less trustworthy than the other census statistics owing to the difficulty of diagnosis and, especially in the case of leprosy, to some extent to wilful concealment.

THE ACCURACY OF THE RECORD.

251. The marginal statement sets forth the number of persons suffering from each infirmity per million of the population at each of the last four enumerations. There has been a steady decline in the total number of persons afflicted up to 1901. This has been ascribed partly to a progressive improvement in the accuracy of the diagnosis, partly to an improvement in the material condition of the people, better sanitation, and (especially in the case of blindness) cures effected with the aid of modern medical and surgical science. In the decade ending 1901, the

Infirmity.	1911.	1901.	1891.	1881.	1872.
Insanity . .	154	129	161	231	159
Deaf-mutism .	467	435	442	618	440
Blindness. .	2,066	1,750	1,788	2,533	1,324
Leprosy . .	476	545	652	717	271

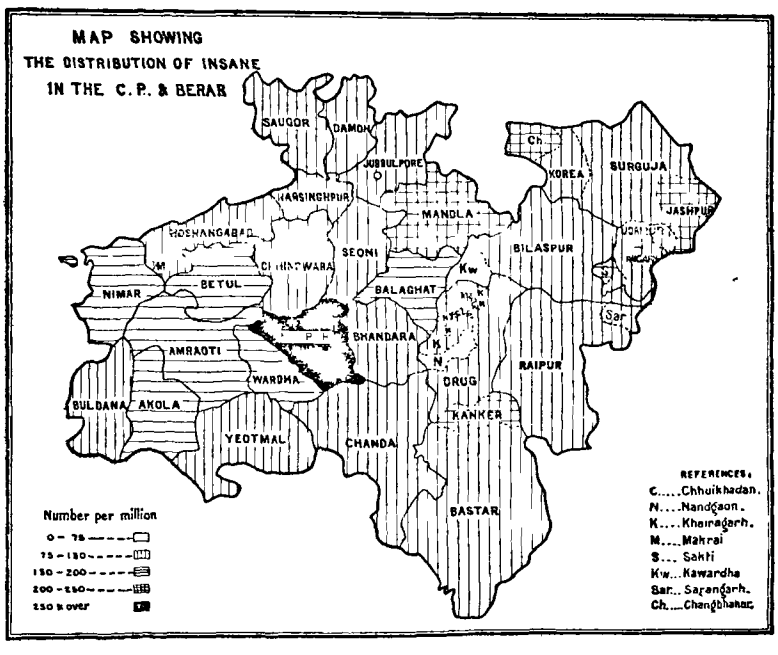
SUMMARY OF STATISTICS.

relatively high mortality of the afflicted must have been a considerable factor in the decline at that census; and this is indicated by the general increase in the number of afflicted during the last decade, when, with the return of prosperity, the conditions of life were easier for the infirm, and the springs of charity, upon which this class of afflicted persons so largely depends, welled with a less uncertain flow. In the figures of the present census the decrease in the number of lepers and the increase in the number of blind is noticeable. There seems some reason to suppose that the isolation of lepers in asylums and homes is having a beneficial effect in checking the spread of the disease, especially since the passing of the Act of 1898 which strengthened the hands of magistrates in respect of vagrant lepers. Part of the increase in the number of the blind may be due to better enumeration, and part must certainly be due to the larger proportion of the aged among whom blindness is most common. Of the total number of the afflicted at the present census the blind amount to about two-thirds, deaf-mutes and lepers are each rather less than one-sixth and the insane are about one-twentieth.

Insanity.

252. The number of persons who were returned as insane at the present census is 154 per million of the population, as against a proportion of 129 per million in 1901. The marginal statement gives for comparison the proportionate figures of some of the other Provinces and of some countries in Europe. Even allowing for greater inaccuracies in enumeration in an eastern country, and for the hopeless ambiguity of the term "insane," which includes congenital idiots and raving lunatics or anyone whom the enumerator accepts as being describable as mad, the great difference in the number of the insane between European and eastern countries is remarkable, and is generally ascribed to the intemperate habits of the labouring classes in the west and to the greater mental and nervous strain and anxiety of modern civilised life.

• Distribution and Variation.



Provinces.	Number of insane per million of population.
Bengal	431
United Provinces	173
Bombay	291
Madras	201
Central Provinces and Berar	154
Hungary	1,612
England and Wales	3,357
United States	3,223

The Central Provinces and Berar contain a smaller proportion of insane persons than any of the larger provinces of India—a fact largely due to the backward character of the majority of their inhabitants. The figures themselves are too small to admit of any but the most general inferences being drawn from them, and it is useless, on so small a statistical basis, to attempt any of the more interesting correlations which might have been possible with fuller numbers. Little help can be obtained from the Lunatic Asylum Reports, in which it is repeatedly asserted that the information as to the causation of insanity among the inmates is very defective. Ganja smoking, epilepsy and

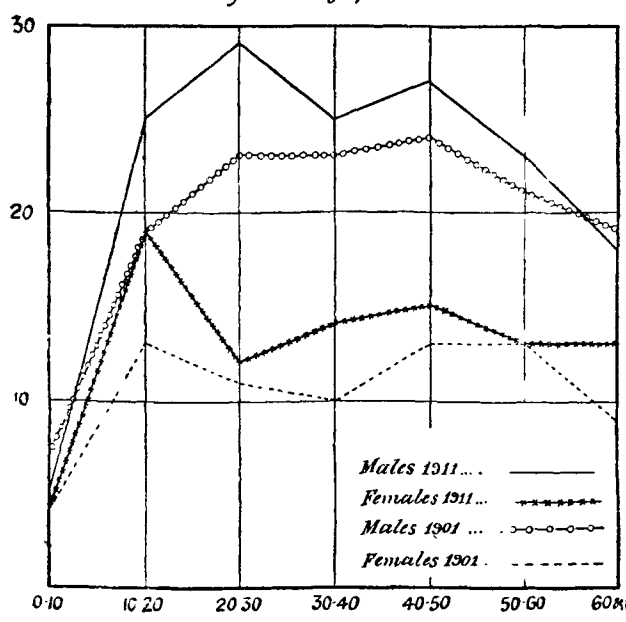
secret vice are some of the principal physical causes mentioned, but moral causes account for more than a quarter of the total cases. The connection between malaria and insanity is mentioned by Major Kenrick in his report on Malaria in the Provinces, the medium being chiefly alcoholism or drug-taking, but there is no confirmation of this correlation in the district statistics, which are probably determined by other more important considerations.

The number of insane shows a considerable increase over that of last census. Part of this is probably due to the improvement in enumeration and diagnosis, owing to the rise in the average intelligence of the enumerating staff, and this may especially be the case in the Mandla District and the Chhattisgarh Division, where large increases have occurred. A considerable increase in the number in Berar has brought the District proportions in more or less correspondence with those of 1891. The closing of the Lunatic Asylum at Jubbulpore and the transfer of the lunatics to Nagpur has disturbed the figures of those districts. The highest proportion of insane is in the Maratha Plain Division where, on the whole, life is more advanced than elsewhere, while the proportion in the Nerbudda Division now stands lower than anywhere except in the Chota Nagpur States.

SEX AND AGE.

253. As is everywhere the case, insanity is more prevalent among men than among women, the proportions being about two to one. The difference is usually explained with reference to the greater metabolism of the male physical and mental constitution. There would, however, be more likelihood of concealment in the case of women than of men, and this would be especially the case as insanity is most prevalent among the higher castes, in whose case the enumerators would usually have to rely entirely upon the information vouchsafed by the male members of the family for his entry regarding the females. Insanity is not common in infancy. It is not easily detected in its incipient stages, and if detected is likely to be concealed. It usually appears in men between the age of fifteen and thirty and seems to be most common among women in the early child-bearing ages; but the age-returns are too small to be of any great value, though, as pointed out in last year's report for the Central Provinces, the fact that the proportion of insane is small in old age indicates a higher mortality amongst those afflicted.

Diagram showing the number of insane per 100,000 persons of each age period.

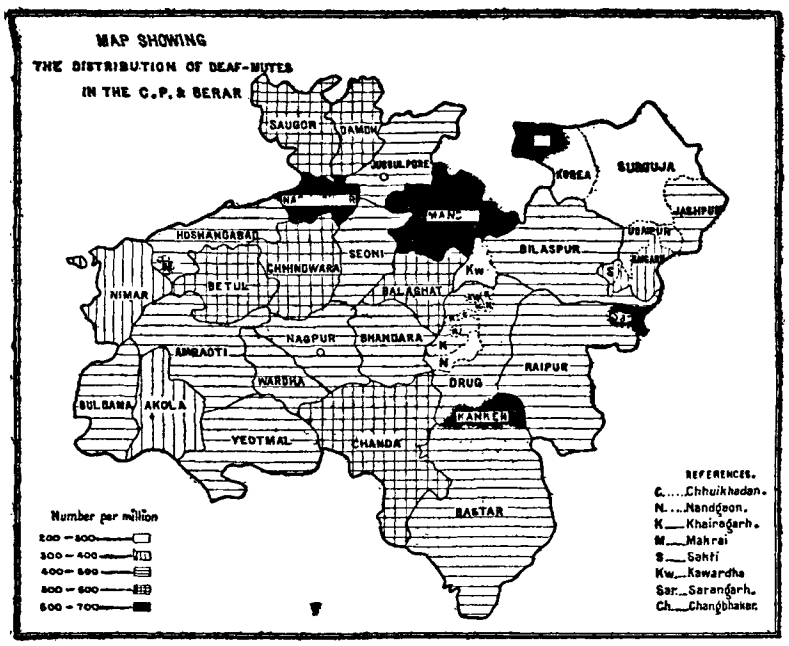


CASTES AND RACES.

254. As might be expected, insanity is most common among the higher and more advanced castes, and among those who usually live in towns. Thus the proportion is high among Brahmans, Banias, Kayasths, Muhammadans and Indian Christians, as also among Bairagis, whose profession of religious ecstasy no doubt attracts the insane, while it stimulates the tendency to insanity. The proportion is also high among Sunars, Kalars, Nais and Barais, all of whose professions bring them in touch with the more exciting life of towns; it is usually low among the cultivating castes and the aboriginal and lower castes.

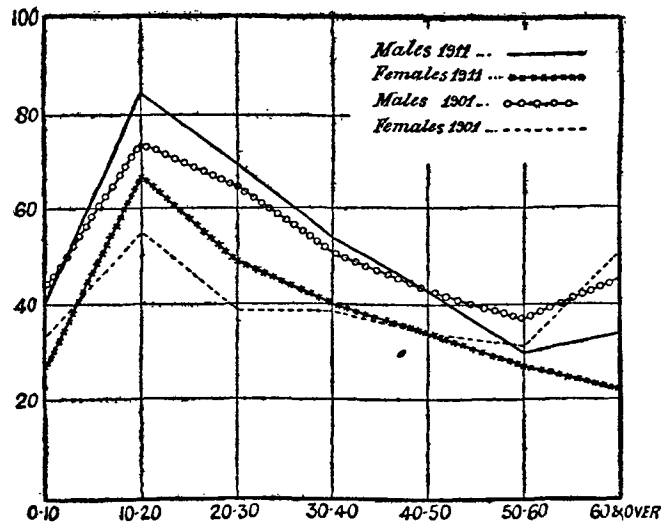
Deaf-Mutism.

255. The number of deaf-mutes in the Provinces is 7,502, or 467 persons per million as against 5,913 or 435 persons per million in 1901. Deaf-mutism is less common in the Central Provinces and Berar than in most other Provinces of India. It appears to be commonest in the North of India, *e.g.*, Kashmere (where it is four times as prevalent as in these Provinces), the North-Western Frontier Province, the Punjab and Assam. There are 489 deaf-mutes per million of population in England and Wales and 1,292 in Austria. The increase in these Provinces since 1901 has followed closely the increase in the population. A large rise in the Chhattisgarh Division is almost balanced by a decrease in Berar. Other excessive increases are in Bastar, Mandla, Narsinghpur, Chhindwara, Saugor and Wardha. Judging from its present distribution and that of previous censuses, deaf-mutism is most prevalent in the Nerbudda Valley and the hilly and jungly portions of the Provinces: but in the Chota Nagpur States perhaps owing to defective enumeration little is reported except from Chang Bhakar. A large number of the deaf-mutes are probably beggars who doubtless congregate at the ghats and fairs along the Nerbudda River.



256. The age distribution shows that as compared with the population at various age-periods, the largest proportion of deaf-mutes occurs in the early period of life. Deaf-mutism is usually congenital and only cases of deaf-mutism from birth were asked for. Though it is probable that a certain number of cases of the infirmity acquired during life-time have been returned, the curve which descends with the curve of population shows that the bulk of the entries are congenital cases; the fact that the record begins somewhat later than the period of infancy being due to the non-return of the infirmity in the case of their children by parents who still hope that it is not incurable. As is everywhere the case, deaf-mutism is more prevalent among males than among females, the number of women per 1,000 men suffering with the infirmity being 725.

Diagram showing the number of deaf-mutes per 100,000 persons of each age period.



AGE AND SEX.

CASTE AND RACE.

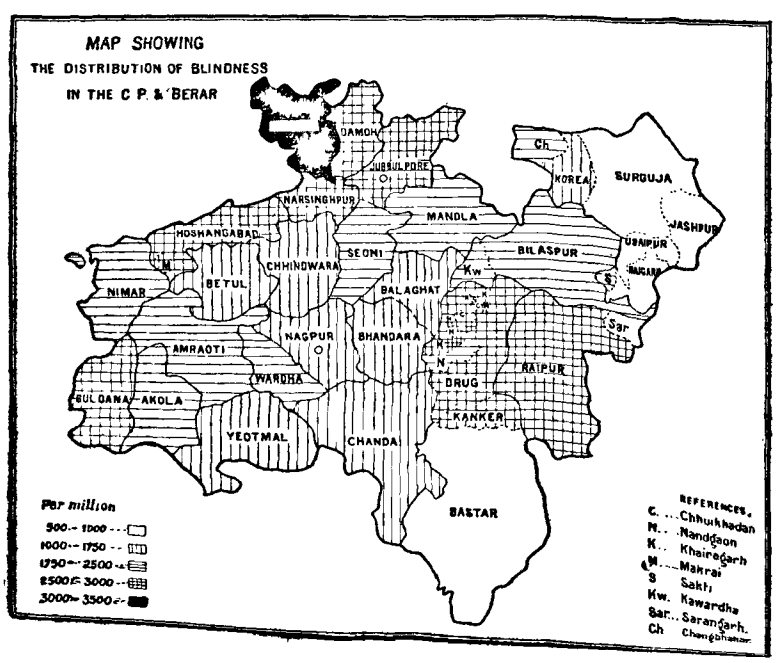
257. In the case of Indian Christians the proportion of women sufferers exceeds that of men in this and the other recorded infirmities. The reason is probably to be found in the fact that defective girls are more readily made over to the Mission orphanages than defective boys. Of the beggars who exploit their infirmities for gain the larger numbers are males. Of castes, the Bhoyars, a cultivating caste of the north of the Provinces, have the largest proportion of deaf-mutes; next come the Barhais, Sunars and Nais, other castes which have a high proportion being the Kirars, Kurmis, Kalars, Dhimars, Banias and Chadars. It is therefore more prevalent in the higher groups than the lower and is less common among the tribes who live in the more remote portions of the hills than among the cultivating and professional population, who are probably comparatively recent immigrants into these provinces and live in the villages and towns.

The connection of deaf-mutism with cretinism is well-known. Unfortunately there are no statistical means of testing this connection here, as cases of dual infirmities were rarely recorded and were not abstracted, and it is impossible in a record of this kind to distinguish cretinism from other forms of insanity. In a pamphlet on the marriage of first cousins by Miss Ethel Elderton, a co-worker with Professor Karl Pearson at the Galton Laboratory for National "Eugenics" at the London University, the author states on the basis of statistical enquiries that the offspring of cousin marriages appear to be particularly liable to be deaf-mutes. "There seems little doubt that if there is any deaf-mutism in a stock, a cousin marriage, even when both parties are free from the disease, is most dangerous to the offspring." There is nothing in the statistics of the Central Provinces to confirm this view. Of the castes among whom deaf-mutism is most common the Banias, Bhoyars, Chadars and Kirars avoid cousin marriage and it is not common among the Sunars. Again, cousin marriage is common among Muhammadans and aborigines who have a low proportion of deaf-mutes, and less common generally in the north where deaf-mutism is most prevalent, than in the south. A more profitable line of correlation would probably be between deaf-mutism and endemic malaria. The local distribution of deaf-mutism corresponds fairly closely with the hyper-endemic areas determined by Major Kenrick I.M.S.'s recent investigations. Unfortunately the scanty figures do not admit of any detailed topographical analysis.

Blindness.

DISTRIBUTION AND VARIATION.

258. The record of blindness is probably fairly accurate as there is little room for mistake. There were a few entries of the word *kana* meaning one-eyed which were disregarded in abstraction. Blindness is more common in the Central Provinces and Berar than in most other Provinces. The marginal statement gives comparative figures for some other Provinces and countries. The infirmity is most prevalent in the north of the Provinces, in the Vindhyan Hills and the open stretches of wheat country in the Nerbudda Valley, and in the arid and treeless tracts of the



Chhattisgarh rice country. It is least common in hilly and wooded country. There had been a considerable increase in the blind since 1901, when along with those of other infirmities the figures showed a great decline, and the proportion per million of the population has risen from 1,750 to 2,066. The ratio of increase in the Nagpur District is ten times that of the increase in the general population; in Saugor and Chhattisgarh it is five times and in Bhandara and Chhindwara four times; in Kanker State as much as sixteen times.

Number per million of the population.	
Bengal	707
Punjab	2,543
United Provinces	553
Madras	811
Bombay	1,442
England and Wales	806
Norway	1,287
Central Provinces and Berar	2,066

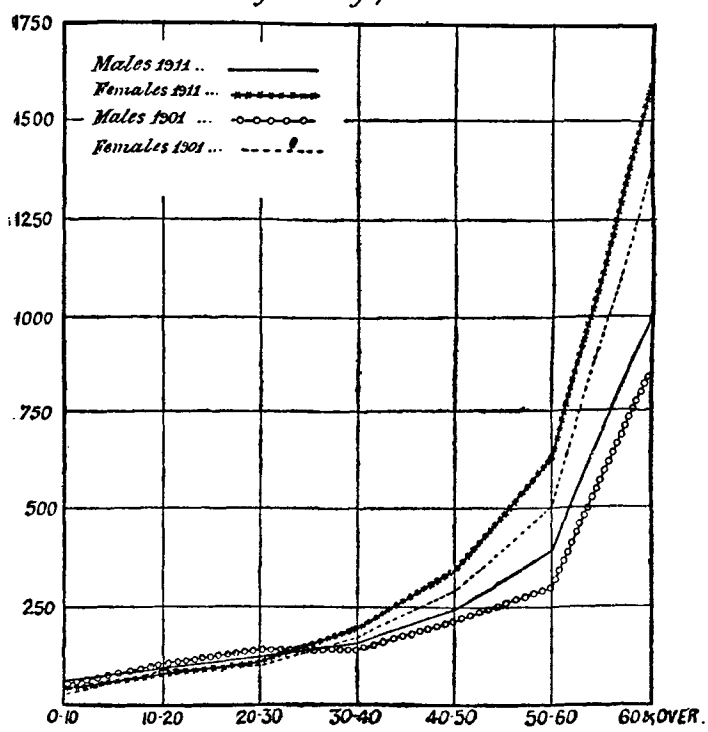
259. In western countries small-pox has been held to be an important factor in the prevalence of blindness, but it was fairly clearly established at last census that there is little correlation between the prevalence of small-pox and of blindness in India, and that more important factors are ophthalmia and cataract, brought on by constant exposure to glare and to the smoky atmosphere of ill-ventilated houses. The number of operations for cataract in the Provinces rises year by year, and amounts in the decade ending 1911 to 7,900 as against 6,815 in the preceding decade. While there is probably the maximum amount of glare and dust in the arid tracts of Raipur and Drug, there is, in the north of the Provinces, added to the fierce sun of the hot weather, the longer and severer spells of cold during the winter months, when the houses are heated with smoky fires over which the people huddle for warmth.

CAUSES OF BLINDNESS.

260. Unlike insanity and deaf-mutism, blindness is a disease of the later period of life. Congenital blindness seems to be rare and the proportion of the infirm increases with age of the population, so that more than half of the blind males are above 40 and more than half of blind females above 50. This distribution accords with the conclusion that small-pox which usually occurs before middle age is in India a comparatively slight factor in determining the extent of blindness. Among the blind there are nearly 1,400 women to every thousand men. Congenital blindness is more prevalent in males than in females but after the age of 20 the proportion of females continues to increase, till at the age period "60 and over" the proportion of blind females is almost twice that of blind males. Various causes are adduced to account for the excess prevalence of blindness among women, among others that they may be less able to bear the glare and dust, or that they resort less to hospitals or that in the smoky and ill-ventilated houses where they cook and spend their time they are exposed to even greater risk of injury to their eyes than are men in the dust and glare out of doors.

AGE AND SEX.

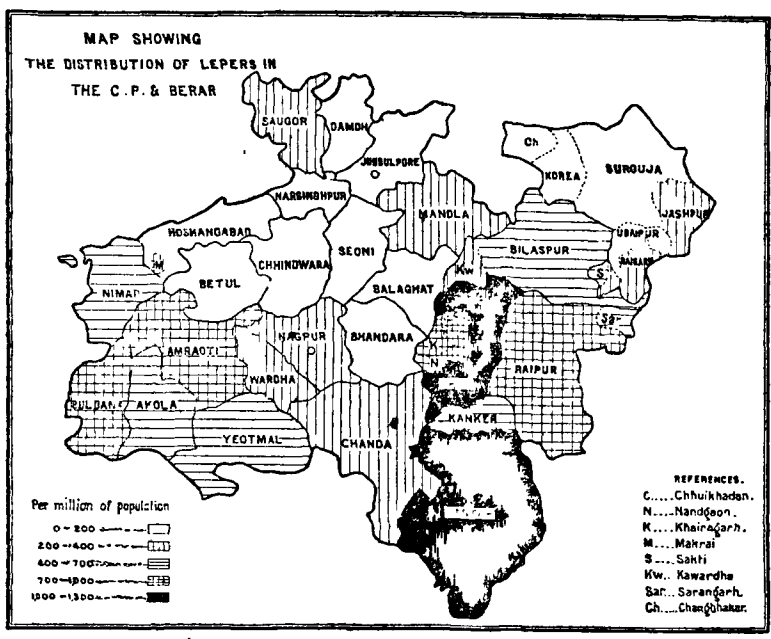
Diagram showing the number of blind per 100,000 persons of each age period.



261. The examination of the prevalence of blindness among different castes throws some light on the causes of that infirmity. Its commonness among Bairagis is easily understood as they are professional beggars. In this case it is naturally more common among the men than the women. Its prevalence among Brahmans and Banias may be due to their literary occupation, and here again the proportion of women to men afflicted is less than in most other castes. Again in the case of the Kacheras (glass-workers), Sunars (goldsmiths) and Barhais (carpenters), their occupation is responsible for the high number of the afflicted, who are mostly males. Another caste who risk their eyesight in their occupation are the Nais (barbers) among whom blindness is very common. An interesting contrast is that between the Ahirs and the Gadarias. The former, who graze cattle chiefly in the well, shaded jungles, have a very small proportion of blind; the latter, who are exposed to the glare of the open fields, where their sheep graze, have an exceptionally large number of afflicted. Among cultivating castes the Kachhis Kurmis, Marathas and Chadars seem to suffer most, while among the Chamars of the Chhattisgarh Plain the risk to which they are already exposed in the heat glare and dust of that country is no doubt enhanced by their naturally insanitary habits.

CASTE AND RACE.

Leprosy.



262. The number of lepers returned in the Central Provinces and Berar is 7,30 or 46 per 100,000 o the population. A will be seen from th marginal statement these Provinces con tain a larger propor tion of lepers tha most Provinces. Al lowing for the effec on the distribution o lepers of the locatio of leper asylums leprosy is speciall common in th Chhattisgarh Plain Division (including Bastar) and in th Maratha Plain Division, owing probably to th dirty and insanitary habits of the lower classes who inhabit these tracts. It is much less prevalent in the Northern portion of the Provinces, the Nerbudda Valley and the Plateau Districts. Leprosy is sometimes confused with leucoderma and syphilis, but I have no reason to doubt the general accuracy of the figures. The number of lepers at this Census is somewhat less than in 1901, but while the males have decreased the females have increased and the balance amounts to a decline of 110 persons.

VARIATION AND DISTRIBUTION.

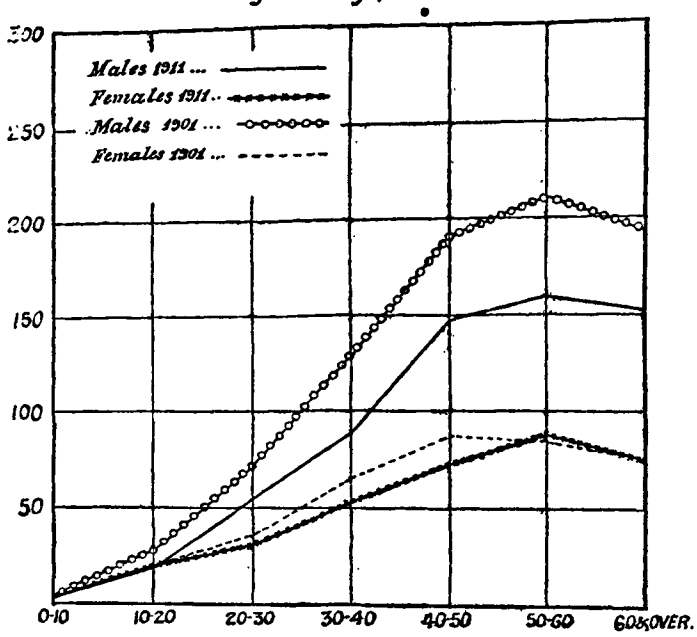
Number of Lepers per 100,000 in certain Provinces of India.

	Males.	Females.
Assam	90	32
Bengal	56	19
Bombay	52	23
Madras	62	20
United Provinces	46	11
Central Provinces	49	33
Berar	95	34

263. The infirmity is prevalent between the 20th and 45th year of life and is chiefly a disease of middle age. It seems to attack women at an earlier age than men, there

AGE AND SEX.

Diagram showing the number of lepers per 100,000 persons of each age period.



being 4 females to 3 males between the ages of 5 to 15. Of the whole number afflicted, however, the males considerably outnumber the females, the proportion being about 7 to 4. Part of the difference is, no doubt, due to the concealment of the disease in the case of women. It may also be due to a greater mortality among leprous women, who will not so readily solicit charity as men by displaying the disease in public.

CASTE AND RACE.

264. The disease, which is usually of the tubercular form, appears to be contagious but not transmissible directly by heredity. It attacks all classes but is largely confined to the lower castes whose circumstances of life, the absence of sanitation and the general squalor and dirt of their surroundings, favour the disease. Telis have a large proportion of lepers, as also have Dhobis, Chamars and Ahirs. These castes are numerous in Chhattisgarh and the Maratha Country, where the disease is most common. The high proportion of lepers among Indian Christians is, of course, due to the fact that the asylums are under the care of Christian Missionary bodies. Leprosy is held in peculiar horror by all classes of Indians. A leper usually has to live outside the village and, if poor, is dependent on any charity he may get. Few people will attend the funeral of a leper and the corpse is usually buried, as it is a common idea that the smoke of the pyre on which a leper is burnt is infected and may transmit the disease to the by-standers, especially at the moment when the ceremony of *Kapal Kriya*, or breaking the skull of the dead man, is performed by his son.

LEPER ASYLUMS.

265. There were six leper asylums open at the beginning of the decade. The largest was a private asylum at Chandkhuri in the Drug district which is managed by the German Evangelical Mission, and had 412 lepers in 1901. Other asylums in the Chhattisgarh Division are at Dhamtari, Pendridih and Mungeli, all being private institutions in connection with Missions. The Kothari Asylum in the Amraoti District held 121 lepers in 1901 and is managed by the Central India Hill Mission. Small private asylums in the Wardha and Hoshangabad Districts had a few lepers each but were closed during the decade, the inmates of the latter being transferred to the Dhar Asylum of Central India. In 1903 a Government asylum was opened at Nagpur but was closed a few years later, the inmates being transferred to the large asylum at Chandkhuri which was in 1908 notified under the Lepers Act of 1898. To this institution, which receives building grants and capitation fees from Government, are now sent any lepers who are placed under detention by magisterial order. There are now six leper asylums open of which five are in Chhattisgarh and one in Berar, and in all these institutions lepers are freely admitted on their own application or that of their friends or guardians. The number of inmates of these asylums in 1911 was 756. Government has contributed considerable sums during the decade in aid of these asylums, and capitation fees amounting to Rs. 79,950 have been paid, at the rate of Rs. 1-8-0 per mensem for each leper in the asylums. In addition to this a fixed annual grant for the pay of part of the establishment has been given to the Chandkhuri Asylum, and building grants amounting to Rs. 9,327

have been paid to this Asylum and to the Asylums at Wardha and Pendridih in Bilaspur. In all these institutions there are separate wards for men and women respectively and for tainted and untainted children. So far as the lepers themselves are concerned the treatment is chiefly alleviative. At Chandkhuri *chaulmugra* oil administered internally is largely used and with some benefit in the cases of leprosy in children. In 1910 the treatment was begun of a few adult lepers with Dr. Deycke's Nastin, but sufficient period has not yet elapsed to determine the effects of this treatment. Leprosy seems on the whole to be on the decline.

CHAPTER X.

SUBSIDIARY TABLE I.—NUMBER AFFLICTED PER 100,000 OF THE POPULATION AT EACH OF THE LAST FOUR CENSUSES.

District and Natural Division.	INSANE.								DEAF-MUTE.								BLIND.								LEPER.								District and Natural Division.
	MALE.				FEMALE.				MALE.				FEMALE.				MALE.				FEMALE.				MALE.				FEMALE.				
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
C. P. and Berar	*19*	*18*	*20*	*29*	*11*	*9*	*12*	*17*	*54*	*54*	*51*	*70*	*39*	*40*	*37*	*53*	*173*	*155*	*166*	*220*	*239*	*201*	*192*	*288*	*58*	*78*	*91*	*103*	*33*	*38*	*39*	*39*	
Nerbudda Valley Division	*15*	*25*	*29*	*40*	*11*	*10*	*14*	*20*	*62*	*61*	*63*	*81*	*38*	*47*	*41*	*65*	*228*	*195*	*233*	*393*	*331*	*287*	*295*	*473*	*25*	*22*	*33*	*58*	*10*	*11*	*15*	*25*	**Nerbudda Valley Division.**
Saugor	15	15	18	39	11	6	14	20	62	51	55	90	39	42	30	64	236	165	222	310	385	228	316	446	34	18	34	42	12	7	17	16	Saugor.
Damoh	15	14	16	17	11	3	9	9	61	65	53	70	47	43	41	47	242	192	208	244	338	307	249	375	7	18	11	29	6	8	3	12	Damoh.
Jubbulpore	13	52	50	51	12	21	15	25	64	65	52	69	35	49	33	56	236	226	241	338	336	314	291	497	12	11	20	43	6	10	7	25	Jubbulpore.
Narsinghpur	13	14	26	38	11	3	22	18	74	68	71	83	53	57	59	95	219	179	263	375	354	317	355	542	23	21	33	56	5	15	17	26	Narsinghpur.
Hoshangabad	13	14	22	39	10	8	12	14	63	62	87	93	36	52	57	56	224	204	261	336	293	305	302	496	21	17	50	81	9	7	27	39	Hoshangabad.
Nimar	19	18	26	47	13	10	13	31	49	61	49	85	26	34	22	70	208	183	171	308	269	253	216	441	58	60	56	136	26	21	20	35	Nimar.
Makrai	13	..	21	..	...	..	11	..	40	31	128	..	80	46	109	..	106	123	214	..	240	46	206	..	27	..	43	..	27	..	11	..	Makrai
Plateau Division	*20*	*15*	*23*	*33*	*14*	*15*	*16*	*18*	*62*	*56*	*64*	*69*	*47*	*43*	*50*	*58*	*137*	*110*	*138*	*177*	*214*	*148*	*168*	*243*	*18*	*27*	*33*	*49*	*10*	*8*	*15*	*17*	**Plateau Division.**
Mandla	30	18	25	23	19	19	10	10	84	59	57	82	55	39	53	47	155	121	118	152	247	190	146	198	38	30	20	44	22	11	12	9	Mandla.
Seoni	19	9	20	25	8	10	18	19	52	55	75	60	31	43	52	45	134	124	180	222	255	161	217	329	10	13	22	30	7	5	10	13	Seoni.
Betul	18	15	24	44	17	23	18	32	50	51	65	102	50	52	50	86	124	109	127	170	189	128	158	229	12	19	33	55	3	6	17	19	Betul.
Chhindwara	14	17	24	39	12	10	19	14	63	60	59	62	50	41	44	55	136	90	128	165	177	117	151	212	12	41	55	66	7	11	20	23	Chhindwara.
Maratha Plain Division	*24*	*16*	*20*	*36*	*13*	*9*	*14*	*22*	*51*	*48*	*42*	*93*	*40*	*37*	*34*	*70*	*168*	*152*	*181*	*266*	*203*	*168*	*197*	*326*	*63*	*116*	*152*	*171*	*23*	*50*	*51*	*37*	**Maratha Plain Division.**
Wardha	22	11	17	35	13	8	17	23	53	48	54	88	43	39	44	69	194	161	220	292	239	151	238	333	47	123	190	191	17	54	67	67	Wardha.
Nagpur	68	38	40	55	24	15	19	25	51	48	56	82	37	31	52	63	144	111	153	227	185	122	170	288	33	108	150	173	14	37	53	67	Nagpur.
Chanda	14	11	11	25	11	8	10	19	56	58	75	85	45	43	60	57	114	108	107	167	183	150	139	235	35	108	83	108	20	43	38	51	Chanda.
Bhandara	14	12	13	21	7	6	8	10	47	52	61	60	40	41	52	45	111	87	103	131	140	86	111	152	19	78	86	89	8	32	41	43	Bhandara.
Balaghat	17	13	15	41	14	5	13	20	62	46	66	110	43	33	42	78	99	99	120	191	124	121	159	334	16	23	39	64	8	11	27	35	Balaghat.
Amraoti	19	16	22	43	13	14	16	31	57	45	25	116	42	42	19	96	199	183	239	308	216	194	225	359	112	165	229	230	37	75	63	55	Amraoti.
Akola	23	16	20	36	14	10	14	21	40	44	24	87	36	30	15	67	223	216	233	327	241	243	245	415	84	124	172	206	27	47	51	58	Akola.
Buldana	17	15	18	36	9	11	12	27	48	43	16	105	36	35	11	74	245	226	253	403	295	257	287	439	119	182	240	273	47	97	76	81	Buldana.
Yeotmal	14	7	13	24	8	3	14	24	52	44	17	112	38	38	14	87	157	138	166	216	186	151	203	403	64	70	114	126	26	32	37	43	Yeotmal.
Chhattisgarh Plain Division	*16*	*12*	*13*	*21*	*9*	*6*	*8*	*12*	*54*	*45*	*55*	*56*	*38*	*30*	*37*	*36*	*178*	*146*	*193*	*178*	*267*	*218*	*147*	*228*	*95*	*70*	*72*	*101*	*72*	*47*	*47*	*53*	**Chhattisgarh Plain Division.**
Raipur	16	12	12	21	9	6	7	10	57	44	49	50	37	30	33	36	192	192	128	184	324	301	158	241	89	83	82	129	63	52	54	67	Raipur.
Bilaspur	21	13	14	22	8	7	7	14	55	55	59	63	42	33	41	37	175	137	141	169	260	201	169	210	78	77	68	61	53	56	42	34	Bilaspur.
Drug	13	..	..	..	11	..	..	..	50	..	..	..	31	..	..	..	215	..	..	..	370	..	..	..	172	..	..	..	126	..	..	..	Drug.
Bastar	18	13	16	..	10	5	9	..	54	24	61	..	45	21	42	..	81	64	75	..	85	78	64	..	104	65	110	..	107	52	81	..	Bastar.
Kanker	32	14	24	..	12	2	25	..	83	27	33	..	48	13	35	..	206	50	92	..	309	81	52	..	49	12	78	..	64	6	62	..	Kanker.
Nandgaon	11	10	8	..	1	..	8	..	34	40	38	..	16	12	21	..	156	110	78	..	277	142	107	..	92	57	52	..	51	21	38	..	Nandgaon.
Khairagarh	9	12	12	..	19	..	2	..	43	44	54	..	48	38	23	..	395	154	135	..	176	225	164	..	59	65	54	..	102	25	24	..	Khairagarh.
Chhuikhadan	...	8	17	..	..	7	5	..	46	16	28	..	44	36	27	..	192	103	113	..	306	145	91	..	26	..	11	..	56	15	11	..	Chhuikhadan.
Kawardha	5	4	17	..	2	3	17	..	24	25	78	..	25	20	66	..	181	232	195	..	289	298	262	..	43	57	30	..	25	24	31	..	Kawardha.
Sakti	24	9	8	..	17	9	23	..	41	73	95	..	34	70	63	..	166	55	87	..	215	114	102	..	89	9	16	..	17	18	16	..	Sakti.
Raigarh	13	15	14	..	3	2	13	..	41	43	65	..	35	35	47	..	70	65	80	..	54	51	76	..	35	32	44	..	20	24	17	..	Raigarh.
Sarangarh	16	8	24	..	13	7	17	..	84	80	97	..	54	51	40	..	76	90	95	..	90	87	114	..	54	26	34	..	38	24	47	..	Sarangarh.
Chota Nagpur Division	*14*	*17*	..	..	*11*	*10*	..	..	*41*	*32*	..	..	*29*	*30*	..	..	*67*	*119*	..	..	*84*	*119*	..	..	*15*	*38*	..	..	*6*	*17*	..	..	**Chota Nagpur Division.**
Chang Bhakar	8	..	..	..	42	31	..	..	88	40	..	..	50	52	..	..	160	150	..	..	201	94	..	..	8	20	..	..	..	..	..	..	Chang Bhakar.
Korea	16	11	..	..	10	..	..	..	22	45	..	..	28	..	..	..	104	84	..	..	139	117	..	..	13	6	..	..	..	6	..	..	Korea.
Surguja	12	12	..	..	7	6	..	..	36	21	..	..	21	25	..	..	53	96	..	..	58	107	..	..	6	27	..	..	4	14	..	..	Surguja.
Udaipur	12	30	..	..	9	9	..	..	58	39	..	..	37	22	..	..	79	190	..	..	62	162	..	..	24	48	..	..	6	18	..	..	Udaipur.
Jashpur	22	28	..	..	19	21	..	..	48	54	..	..	42	47	..	..	73	125	..	..	121	149	..	..	39	74	..	..	15	29	..	..	Jashpur.

In the Central Provinces and Berar, there is only one Lunatic Asylum situated at Nagpur. The number of inmates born outside the District of Nagpur is males 242, females 90. The corrected proportion for the Nagpur District for Insane for 1911 is males 59, females 22. There are five Leper Asylums in the province situated at Kothara (Amraoti), Mungeli (Bilaspur), Champa (Bilaspur), Chandkhuri (Drug), and Dhamtari (Raipur). The number of the inmates born outside the Districts in which these Asylums are situated is—

Amraoti.		Bilaspur.		Drug.		Raipur.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
493	156	416.	297.	542.	385.	507.	405.

The corrected proportion of Lepers for the following districts for 1911 is as follows :—

Amraoti.		Bilaspur.		Drug.		Raipur.	
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
110	86.	74.	51.	145.	96.	88.	59.

Subsidiary Table II.—Distribution of the Infirm by Age per 10,000 of each Sex.

Age.	Insane.								Deaf-mute.							
	Male.				Female.				Male.				Female.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0—5	110	100	114	120	142	200	135	289	455	353	371	310	488	392	499	352
5—10	593	892	588	564	809	860	684	803	1,713	1,727	1,460	1,085	1,510	1,782	1,421	955
10—15	1,077	1,351	935	1,034	1,147	1,290	1,357	1,074	1,516	1,754	1,329	951	1,455	1,520	1,210	872
15—20	1,096	934	802	789	1,400	1,260	1,121	1,002	1,127	1,145	869	656	1,106	1,096	758	577
20—25	1,180	892	962	..	1,148	1,091	1,031	..	1,161	1,033	917	..	1,316	973	907	..
25—30	1,393	1,318	1,222	2,363	940	1,137	908	1,868	1,056	1,017	856	1,625	1,062	868	845	1,497
30—35	1,244	1,234	1,556	..	1,016	968	1,368	..	971	905	976	..	1,062	904	900	..
35—40	761	817	942	2,303	765	507	740	1,706	580	563	598	1,394	441	523	470	1,386
40—45	883	826	1,109	..	885	968	930	..	524	547	775	..	539	566	699	..
45—50	554	551	494	1,474	404	384	426	1,507	287	251	350	1,270	282	269	295	1,216
50—55	503	442	628	..	557	783	572	..	244	312	577	..	317	385	579	..
55—60	193	259	134	719	109	76	168	785	83	87	128	1,017	95	87	160	1,054
60 and over	413	384	514	634	678	476	560	966	283	306	794	1,692	327	635	1,257	2,091

Age.	Blind.								Leper.							
	Male.				Female.				Male.				Female.			
	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.	1911.	1901.	1891.	1881.
18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
0—5	478	340	486	443	239	168	304	233	41	25	32	40	64	57	88	77
5—10	610	655	733	765	291	313	419	402	48	93	96	102	168	174	211	178
10—15	494	872	712	668	240	458	454	380	214	320	236	227	411	443	530	463
15—20	411	562	541	527	266	355	355	337	345	406	316	384	475	557	474	533
20—25	575	678	603	..	383	457	441	..	583	624	592	..	774	803	698	..
25—30	643	839	708	1,234	534	565	571	895	993	961	821	1,406	954	921	810	1,784
30—35	792	847	814	..	679	703	750	..	1,278	1,405	1,262	..	1,208	1,322	1,365	..
35—40	612	626	534	1,225	523	556	498	1,066	1,109	1,169	1,047	2,480	1,047	1,095	933	2,081
40—45	895	886	890	..	816	925	884	..	1,543	1,659	1,734	..	1,238	1,549	1,463	..
45—50	520	536	453	1,164	544	547	429	1,207	1,029	827	888	2,412	785	746	709	2,019
50—55	963	890	883	..	1,117	1,166	1,007	..	1,213	1,306	1,376	..	1,167	1,144	1,025	..
55—60	388	256	263	1,156	441	385	318	1,438	406	290	325	1,718	381	216	284	1,510
60 and over	2,619	2,013	2,380	2,818	3,927	3,402	3,570	4,042	1,198	915	1,275	1,231	1,328	973	1,410	1,355

Subsidiary Table III.—Number afflicted per 100,000 persons of each age period and number of Females afflicted per 1,000 Males.

Age.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mute.		Blind.		Leper.		Insane.	Deaf-Mute.	Blind.	Leper.
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.				
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5	1	1	16	12	53	35	2	1	735	778	696	895
5—10	8	7	68	43	77	51	2	4	804	639	665	2,045
10—15	21	16	82	68	85	69	12	16	629	697	677	1,111
15—20	31	24	90	65	104	96	29	24	753	712	900	794
20—25	30	14	82	55	130	98	44	27	574	822	928	767
25—30	28	11	60	43	117	131	61	32	398	730	1,157	554
30—35	26	13	57	47	147	182	79	45	482	794	1,193	546
35—40	23	15	49	30	166	220	101	61	593	552	1,189	545
40—45	26	16	43	34	234	311	135	65	591	746	1,269	463
45—50	30	14	44	35	255	409	168	82	430	712	1,454	440
50—55	22	14	30	28	374	595	158	86	654	943	1,614	555
55—60	26	9	32	26	471	747	165	90	333	833	1,580	542
60 and over	18	13	34	22	995	1,605	152	75	969	867	2,087	640
Total	*19*	*11*	*54*	*39*	*173*	*239*	*58*	*33*	*590*	*725*	*1,392*	*577*

SUBSIDIARY TABLE IV.—NUMBER AFFLICTED PER 100,000 PERSONS AND NUMBER OF FEMALES AFFLICTED PER 1,000 MALES FOR DIFFERENT CASTES.

GROUP NO.	CASTE.	NUMBER AFFLICTED PER 100,000 PERSONS.								NUMBER OF FEMALES AFFLICTED PER 1,000 MALES.			
		INSANE.		DEAF-MUTE.		BLIND.		LEPER.					
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mute	Blind.	Leper.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Group IA.	**The Twice-Born**	***33***	***10***	***63***	***41***	***187***	***221***	***34***	***13***	***293***	***600***	***1,087***	***355***
	Bania (Hindu)	25	6	69	41	192	205	35	5	235	553	992	125
	Bania (Jain)	40	12	77	52	295	296	52	6	286	630	942	111
	Brahman	43	14	55	39	199	244	26	13	291	618	1,076	452
	Kayasth	40	*Nil.*	63	31	171	162	6	*Nil.*	*Nil.*	455	867	*Nil.*
	Rajput	22	8	67	41	159	195	41	17	360	604	1,197	402
Group IIA.	**Higher Cultivators**	***18***	***10***	***54***	***36***	***191***	***257***	***67***	***31***	***564***	***672***	***1,346***	***457***
	Ahir	17	9	46	33	147	261	47	43	508	729	1,791	908
	Gujar	10	11	45	29	210	305	38	15	1,000	615	1,383	364
	Kirar	17	4	79	46	170	240	33	8	250	579	1,390	250
	Kachhi	17	13	63	39	247	354	23	19	800	605	1,409	786
	Kunbi	19	11	50	36	199	228	80	25	569	701	1,129	305
	Kurmi	20	7	81	43	234	367	81	41	367	511	1,593	521
	Lodhi	19	11	64	41	188	279	29	12	586	650	1,502	422
	Mali	16	12	55	33	189	230	95	42	717	614	1,228	447
	Maratha	32	15	34	49	220	233	56	23	467	1,438	1,068	423
Group IIIA.	**Lower Cultivators**	***13***	***10***	***81***	***68***	***165***	***258***	***39***	***16***	***778***	***870***	***1,618***	***423***
	Bhoyar	17	10	107	101	128	202	14	3	600	968	1,622	250
	Chadar	21	14	72	42	315	508	14	14	667	600	1,636	1,000
	Mana	4	8	55	44	122	183	84	32	2,000	846	1,586	400
Group IIB.	**Devotees**	***25***	***5***	***41***	***11***	***310***	***272***	***46***	***38***	***200***	***250***	***820***	***778***
	Bairagi	25	5	41	11	310	272	46	38	200	250	820	778
Group IIB	**Higher Artisans**	***31***	***17***	***88***	***58***	***204***	***222***	***55***	***23***	***543***	***636***	***1,056***	***415***
	Barai	34	34	77	64	161	216	141	34	1,000	826	1,333	238
	Barhai	21	11	96	59	215	261	32	25	500	574	1,132	722
	Sunar	38	14	86	54	215	194	34	17	375	618	890	500
Group IIIB	**Lower Artisans and Traders**	***18***	***13***	***61***	***46***	***183***	***268***	***81***	***48***	***708***	***769***	***1,489***	***603***
	Darji	8	16	46	24	188	254	27	8	2,000	500	1,306	286
	Dhanagar	23	17	51	36	256	267	78	34	727	680	1,016	421
	Gadaria	15	10	69	40	207	401	30	15	667	571	1,905	500
	Kalar	28	11	78	63	168	232	52	36	407	827	1,420	720
	Koshti	12	9	56	27	130	188	46	21	778	488	1,440	457
	Kachera	...	...	...	...	220	67	...	135	...	...	333	...
	Lohar	20	10	70	65	157	209	52	38	500	922	1,322	723
	Teli	17	14	59	45	192	297	107	63	824	793	1,603	606
Group IIC	**Serving Castes**	***23***	***10***	***72***	***54***	***196***	***291***	***71***	***45***	***426***	***763***	***1,528***	***651***
	Dhimar	18	8	74	67	169	259	49	25	462	913	1,555	522
	Kewat	15	8	58	35	162	278	114	87	583	660	1,848	817
	Nai	40	13	86	51	286	368	67	35	333	594	1,297	520
Group IV	**Dravidian Tribes**	***15***	***10***	***50***	***36***	***133***	***223***	***42***	***26***	***681***	***754***	***1,760***	***663***
	Bhil	...	14	51	50	196	350	22	14	...	1,000	1,815	667
	Gond	16	10	51	38	138	240	42	27	687	778	1,822	676
	Halba	14	8	59	31	125	183	76	62	571	552	1,541	865
	Kawar	14	9	50	37	110	141	42	41	625	774	1,304	563
	Korku	11	7	32	20	87	135	45	22	625	625	1,576	500
	Kol	15	12	51	7	196	302	17	10	833	143	1,575	571
	Oraon	17	7	38	44	41	70	17	5	429	1,125	1,706	286
Group V	**Untouchables**	***15***	***10***	***45***	***33***	***183***	***272***	***57***	***29***	***700***	***757***	***1,533***	***527***
	Balahi	12	8	50	15	205	370	50	11	667	308	1,849	231
	Basor	11	34	42	41	172	272	54	15	3,000	1,000	1,622	286
	Chamar	10	11	39	23	234	370	61	28	1,111	607	1,641	478
	Dhobi	11	5	63	39	143	242	90	46	444	647	1,759	534
	Ganda	11	3	54	41	114	161	27	34	250	800	1,471	1,300
	Kumhar	8	2	65	56	142	226	45	26	200	846	1,553	556
	Kori	54	10	59	52	216	354	5	16	182	833	1,545	3,000
	Mehra	18	11	43	37	158	215	56	29	619	883	1,393	529
	Panka	17	9	41	27	199	262	62	32	556	698	1,401	538
Group VI	**Miscellaneous**	***35***	***22***	***48***	***44***	***158***	***191***	***45***	***16***	***579***	***855***	***1,134***	***333***
	Musalman	35	22	48	44	158	191	45	16	579	855	1,134	333
	Indian Christian	81	64	41	56	154	175	770	927	1,833	1,188	1,017	1,050
	Others	19	12	55	41	166	178	38	26	612	741	1,077	702

CHAPTER XI.

Caste.

STATISTICS.

266. The statistical information of the numbers and distribution of the castes, tribes and races of these Provinces is contained in Imperial Table XIII, which gives by districts and States the numerical strength of the principal groups under which the population can be divided. Subsidiary Table I, appended to this Chapter, classifies these groups according to the occupations with which they are traditionally associated, and Subsidiary Table II compares the figures of the principal groups with the corresponding figures of the previous census.

SCOPE OF THE CHAPTER.

267. An enormous amount of information regarding the castes of the Central Provinces and Berar has been collected within the last few years, chiefly in response to the efforts of Mr. R. V. Russell, I.C.S., who, as Superintendent of Census Operations in 1901, initiated the ethnographic survey of these Provinces and has obtained during the last decade, partly by his own researches and partly in the shape of monographs and notes compiled by officers who had caught his enthusiasm, a vast mass of interesting and valuable knowledge regarding the peoples of the Provinces. Much of the information thus acquired has been compiled by Mr. Russell in articles on various castes which have been issued with a restricted circulation and in a provisional form, and some of it has been embodied in the recent issues of the district Gazetteers.

Compared to what is thus available, any additional information that I may have been able to acquire is entirely insignificant, and, as I do not propose, even if it were possible, to anticipate the results of Mr. Russell's researches in the Ethnographic field, I have made this chapter chiefly statistical, merely embodying such information on the various castes, chiefly based on notes compiled by Rai Bahadur Hiralal, as shall serve to set forth their general origin and their present character and distribution.

268. Mr. Russell remarks in paragraph 185 of his Report of 1901 that "the population of the Central Provinces is of a very diverse ethnical constitution having been recruited by immigration from the countries surrounding it on all sides," and he proceeds to divide the population into seven main divisions differing in ethnical formation. I give in the margin the proportion occupied by each of his divisions as stated in paragraph 193. The important territorial changes during the decade have considerably disturbed these proportions. Thus, the addition of Berar has enormously increased the Maratha population in the west; on the east the exchange of territory with Bengal has increased the proportion of the tribes at the expense of the Oriya population, while the loss of the lower taluks of Sironcha to Madras has decimated the scanty band of Telugu immigrants. The great inter-mixture of the population and the erroneous character of language as a guide to race, as Mr. Russell points out, renders any calculation of this sort of dubious value, and I doubt whether it is worth while re-estimating in the form of percentages the strength of the different elements. It may suffice to indicate, while referring to Mr Russell's more detailed analysis, that besides the aboriginal population which forms perhaps a quarter of the total, the mass of the population of the north of the Province consists of immigrants who have come at various times from northern and central India and from Khandesh, the population of Chhattisgarh is formed by an admixture of the indigenous peoples with some of the earliest immigrants from the north who reached these Provinces in the seventh or eighth centuries, and the people of the south and west of the Provinces are largely of Maratha origin. Interspersed with these are some Oriyas on the east and some Telugus to the south, while Europeans and Anglo-Indians form a small fractional portion of the whole and

	Percentage.
The tribes	24
Immigrants from north and north-west	20
Ditto Central India and Khandesh.	4
Maratha Immigrants	18
Telugu do.	1
Chhattisgarhis	23
Oriya immigrants	10
Europeans and other foreign races	0·04

are scattered over the whole area. The tribes and the Hindu castes form so large a proportion of the population that the chapter will be almost entirely devoted to a statistical analysis of their numbers and character. The Christian population which includes the European and Anglo-Indian sections and the Jains, Parsis, Jews and other small groups have been already dealt with in the chapter on Religion, but some notice will be found in the various occupational groups of Jain and Musalman castes and, under the last group, of the chief Muhammadan races.

ACCURACY OF THE RETURN OF CASTE.

269. In view of the mass of information already available, it was hoped that a more accurate return could be secured of the true castes and tribes into which the majority of the people of the Provinces are divided, and a more scientific classification of the names returned could be made than heretofore. With this idea, under the instructions of the Census Commissioner, lists of the true castes usually found in the Province was drawn up distinguishing the titular, occupational and territorial names which various castes adopt designedly or otherwise. The list was divided into two parts, one of which contained 312 names of true castes with a short note of the principal locality of the caste and its traditional occupation, and the other part 85 indefinite and ambiguous names which were chiefly collected from caste returns of previous censuses and were to be avoided as giving no clue to the actual caste or group of the persons so described. These lists, which Mr. Russell was kind enough to go through, correct and enlarge, were issued in print to district officers, who were unanimous in the opinion that they greatly assisted in securing a full and intelligent check of the information entered by the enumerators in column 8 of the schedule.

The instructions to enumerators as to the entries of caste printed at the cover of the enumeration book were as follows: "Enter the caste or tribe of Hindus, Musalmans, Jains, Sikhs, Aryas, Brahmos and aboriginal tribes, and the race of Christians, Buddhists and Parsis, etc." The sub-caste or smallest endogamous group was not, therefore, here asked for but supplementary instructions issued required the enumerator to record the sub-caste of Rajputs and Banias. It was necessary in the case of these two large and loosely-knitted groups to obtain the sub-caste both for the general interest of the information and to ensure the accuracy of the return. It was not considered necessary to call for a return of sub-castes generally in view of the ethnographic and statistical information collected in the census of 1901 and in the ethnographic survey. It would seem, therefore, that everything was in favour of obtaining a more accurate and intelligent return of caste. In spite of all precautions, however, over 2,000 different names occurred in the schedules and had to be sifted out and classified under the groups to which they properly belonged.

UNINTENTIONAL ERRORS.

270. There are various ways in which errors may occur. A certain number of intentionally false returns arise owing to the desire to disguise the true caste or to return a caste group higher in the social scale. Cases of this sort will be dealt with in considering individual castes. Other errors are due to the want of intelligence in the enumerator who accepts and records some vague general word or misrecords some word with which he is not familiar. Some of these cases find place in the list of unclassified words appended to this chapter. Another source of error arises in the course of the transference in the census offices of the entries in column 8 of the schedule to the slips. The slip-writers, who were paid according to their outturn, had only one object, namely, to copy as fast as possible, and in spite of the closest checking a certain number of mistakes occurred owing to unintelligent, careless or sometimes malicious misinterpretations, some of which are almost grotesque in the way in which they caricature the original entry. A few examples of this type of mistake may be of interest. A *Suryavanshi* Rajput was transformed into a *Supnakha* Rajput. *Supnakha* was a demoness whom Rama conquered and mutilated, and the slip-writer probably thought that there was nothing absurd in putting down that name as her descendants would naturally call themselves after her. *Dang-charha* is a Chhattisgarhi name for a Nat; the slip-writer who transformed

it into *Duck Chiriya* was possibly of a sporting turn of mind. A family of *Gadhvania* Rajputs was split up into *Rajput gadha* (ass), and *Bania gadha*. A *Krishnapakshi*, which is another name for a Bidur (a Brahman bastard), became *Kusum baksis* (a present of flowers). *Bhangi* became *Bhauji* (elder brother's wife), *Mirza mughal* became *Mirjafar*, and there were many other similar transformations. A frequent source of confusion was the tendency of the enumerator to enter the caste of a female in the feminine gender, and sometimes these names are so irregularly formed that they defy all attempts at identification. In the Jubbulpore district a *Chhipa* female is called *Chhiptin* which looks quite a distinct caste name. In Chhattisgarh a female Chero was recorded as *Chervania* which easily got transformed into a *Cher Bania* and narrowly escaped classification as Bania under a new sub-caste *Cher*. An interesting example of a quite new caste which defied all efforts at identification was *Putku*. No such name was traceable in any caste lists nor had such a caste ever been returned at previous censuses. It was eventually discovered to be the result of the labour-saving ingenuity of a slip-writer. The caste of Kunbi being very numerous, the Amraoti Abstraction Office was ordered to use the abbreviation "*ku*" for Kunbi. The Bedar caste had obtained a warrant from the present representative of the Sankaracharya entitling them to describe themselves as *Put Kunbi* or purified Kunbi. Wherever, therefore, the slip-writers found this word written they recorded the first part as it stood but abbreviated the second part to "ku," which resulted in the appearance in the compilation registers of the mystic word "Putku." The greatest danger arises when the corrupted name assumes a familiar form, which does not suggest any doubt of its accuracy. For instance, *Kolita* was copied as *Kotil* which is a sub-caste of the Bhils. Had it not been known that there were no Bhils in the locality to which the entry belonged, there would have been no occasion to refer to the original record to find the correct name and a misclassification would have resulted.

Confusion is also sometimes caused by a similarity of names. Instances are Agaria (aboriginal iron-smelters) and Agharia (Oriya cultivators); Mhali (Maratha barber) and Mahli (Oriya blacksmith); Mali (gardener), Mala (Telugu Dhed) and Mal (Chota Nagpur aboriginal caste); Dumal (Oriya cultivators) and Dumar (sweepers); Barai (betel growers) and Bari (domestic servants); Chhipa (painter) and Chhipi (tailor); Gond (aborigines) and Ganda (drummers); Kachhi (vegetable growers) and Cutchi (traders); Kawar (aborigines), Kaonra (cultivator), Kamar (blacksmiths) and Kamad (jugglers); Koli (aborigines) and Kori (weavers); Mana (cultivators), Manne (aborigines) and Mannepu (Telugu Dheds); Rawat (graziers) and Rautia (aborigines); Brahman (priests) and Babhan (cultivators); Dhanagar (shepherds) and Dhangar (Oraons); Kadera (gunpowder makers) and Kandra (basket makers), and many others. Such were the principal types of errors which arose from ignorance and carelessness. Owing to the special care taken in classification, the voluminous knowledge brought to bear on the subject by Rai Bahadur Hiralal and the constant references to the books in cases of doubt and even to the districts where the entry in the books was not clear, I am confident that the final record contains a minimum of misclassification due to such errors.

ERRORS DUE TO INTENTIONAL MISREPRESENTATION.

271. The other class of errors which are intentional affect the statistics far more seriously. They arise by the adoption of new names by certain castes or by their description of themselves as belonging to some higher caste than their own or by their returning the old *varna* name, such as *Vaishya* or *Kshatriya*, instead of their true caste name. Before the census was taken some castes actually applied for the recognition of a change in their caste name. The Bedars wished to record their caste as Kunbi, and, as already mentioned, were permitted to record themselves as Put Kunbi, so that there might be no difficulty in distinguishing them from Kunbis proper. The Gandas of the Phuljhar Zamindari in Raipur asked to be allowed to change their caste-name to *Binjhal* on the ground that their *Guru* was of that caste. Their petition was rejected. Certain Koshtis wished to be recorded as *Devanga* and the Panchal Sunars of Chanda claimed to be Vishwa Brahmans, but neither of

these were altogether new claims. The *Rathor* Telis of Mandla asked to be recorded as *Rathor* Rajputs, and a compromise was effected by the Deputy Commissioner who had them recorded as *Rathors*. This has slightly affected the numbers of Rajputs under the sept Rathor, but statistics of this kind of spurious Rajputs, who returned themselves by a sept name without venturing actually to call themselves Rajputs, have been separately collected and will be discussed hereafter. The richer section of the Kawars have changed their name to *Tanwar* or *Tuar*, a sept of Rajputs. The Dhusar Banias have assumed the name of *Bhargava* Brahmans and some Lohars of Saugor claimed that they could demonstrate that they were Brahmans. Such cases are, however, the natural incidents of the caste system and indicate transitional stages in the movement of caste. They show the process by which lower castes have gradually gained access to higher groups. The prestige of the Rajput or Kshatriya group always attracts a large number of spurious entries. A polite way of asking the caste of a person is to enquire "what Thakur he is" (*Kaun Thakur ho*). Any one who is dissatisfied with his own caste or, as in the case of a bastard, doubtful what to call himself at once claims to be a Thakur. The Rajput chiefs have always been notoriously indiscriminate in their matrimonial alliances and the offspring of mixed marriages usually claimed Rajput race and rank. The Kalachuri princes, who for a long time held sway over these Provinces, married Huna princesses and did not omit to mention the fact in their inscriptions, showing that they valued such a connection. Thus the Rajput or Kshatriya group has drawn to itself a heterogeneous class of people. But with their exception, it is believed that there have been few errors of an intentional nature which have not been corrected and that the figures for all castes can be accepted as a fairly correct record of their numerical strength.

INCREASE IN THE NUMBER OF CASTES.

272. There are 384 castes entered in Table XIII as against 223 in 1901. The increase in the number is due to several reasons. In the first place the area of the Province has been increased, so that some new castes peculiar to Berar and the Chota Nagpur States have been included. Secondly, a number of castes which were amalgamated under one head in 1901 have been treated as distinct groups at this census; such, for instance, are Pardhan, Nagarchi, Ojha and others. The Provinces have been described as an "Ethnographic Watershed," and they contain castes belonging to three or four distinct ethnic formations; an endeavour was therefore made to separate occupational groups in accordance with their race and origin, *e.g.*, to distinguish the Doms of Chota Nagpur from the up-country Bhangis, though both may belong to the scavenging caste, and in the case of barbers the up-country Nai, the Oriya Bhandari and Maratha Mhali. In many castes a distinction of this sort was maintained in previous censuses, for instance, at the last census, the Maratha Kunbis, the Hindustani Kurmis, the Oriya Koltas and the Telugu Kapewars were separately returned, though occupationally they are identical castes. So, Gadarias, Dhanagars and Kurumwars, who are all shepherds, were shown separately. Among weaving castes, although the Salis were amalgamated with the Koshtis, of which they are an offshoot, the Pankas, Gandas, Koris, Koshtis, Balahis, Mahars, Chadars, Bhulias, Julahas, Katias and Tantis were separately shown. It was thus in a few cases only that a new distinction in the castes having identical occupations but different origins had to be made.

CLASSIFICATION OF CASTES.

273. At the census of 1901 castes were classified according to their social precedence. For various reasons, it was decided on this occasion to revert to the basis of classification adopted in 1891, and castes have accordingly been classified in this chapter according to their traditional occupations. A Subsidiary Table has been prepared in which various castes have been classified under 37 main occupational groups. It will be found that there are four groups, each of which possesses a strength of more than a million population, sixteen groups ranging between a hundred thousand and a million, and below these there are again seventeen groups with a population varying from a thousand to a hundred thousand including a group of small castes classed under the general name of "Others."

The largest group is that of the forest and hill tribes numbering 3,689,000 persons or 23 per cent. of the total population. There are altogether 43 tribes included in this group, of whom the most numerous are Gonds who alone form 63 per cent. of the tribal strength. The next group, that of cultivating castes, contributes over three million persons or 19 per cent. of the total population. In this group Kunbis are the most numerous and form 44 per cent. of the total cultivators. The third group in point of numerical strength is that of weavers, carders and dyers with nearly two million persons. The most important caste in this group is that of the Mahars who number 60 per cent. of the group total.

The fourth group, that of graziers and dairymen, numbers 1,135,000 persons, of whom 65 per cent. are Ahirs. The fifth group contains 923,000 persons belonging to the leather-working class. Almost all of these, *viz.*, 98 per cent., are Chamars. The sixth group is comprised of oil pressers with 872,000 persons, of whom practically the whole number is made up of Telis. Priests and devotees form the seventh group with 586,000 persons, of whom three-fourths are Brahmans. The landholders come eighth in point of strength, there being 535,000 persons, of whom 441,000 are Rajputs. Below the landholders stand fishermen, boatmen and palki-bearers with a force of 483,000. In this group Dhimars and Kewats predominate. Next is a group of traders and pedlars contributing 226,000 persons, of whom 88 per cent. are Banias. In the eleventh group come blacksmiths with 201,000 persons, of whom 91 per cent. are Lohars. Distillers and toddy drawers stand twelfth with a strength of 200,000 persons, of whom 97 per cent. belong to the Kalar caste. These are followed by barbers numbering 186,000, of whom 149,000 are Nais of Hindustani extraction and 37,000 Mhalis of Maratha origin. The fourteenth group is that of the carriers by pack animals consisting of 174,000 persons, of whom 136,000 are Banjaras. The fifteenth group is that of washermen or Dhobis with a strength of 165,000 persons. After these come the labouring castes with 131,000 persons, the most numerous being Ghasias who contribute 43,000 persons. Goldsmiths follow with 127,000 persons, all of whom belong to the Sunar caste. Potters or Kumhars contribute 119,000 persons and carpenters or Barhais 109,000. Musicians, singers, dancers, mimes and jugglers number 106,000, of whom 84,000 are Mangs. Theirs is the twentieth group in point of numerical strength and the last which exceeds a hundred thousand of population. Then follow smaller groups containing village menials, basket makers and artisans of various kinds, writers and genealogists, sweepers and domestic servants, hunters, butchers and quarry workers and nondescript persons who are more or less unclassable and amount under the heading of "Others" to nearly 600,000 persons.

The above sketch gives a general view of the different groups arranged according to their numerical strength. I will now proceed to examine in some further detail the castes included in each group in the order in which they are classed in Subsidiary Table No. I appended to this chapter.

274. The principal landholding caste is that of the Rajputs who number 441,000, a figure, which however, cannot be considered absolutely accurate in view of the tendency for lower castes to pass themselves off as Kshatriyas. Thust he majority of the Rathor Telis in Mandla have been included, as they recorded themselves as Rathors. Again, the Tanwars of Bilaspur are merely wealthy Kawar aborigines and one of them went so far as to produce a fabricated copper plate inscription* recording the advent of his first ancestor from Delhi, the home of the Tuar Rajputs. Here, however, he overreached himself, as though anti-dating the inscription to the year 749 A.D., a date when the Haihaya rulers had not yet established themselves in Ratanpur, the forger represented the Delhi adventurer as taking service under one of the later kings of that dynasty. Certain Bhoyars, again, recorded themselves as Jagdeo Rajputs and some Lads of the Ramtek tahsil, not satisfied with their position as Banias, tried to pass themselves off as Rajputs. There are other lower castes whose names

GROUP No. I.
LANDHOLDERS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Rajput . .	441,231	+ 16
Maratha . .	93,901	+ 54
Khandait .	18	− 96

* *See* Epigraphia Indica, Volume IX, page 293.

are identical with those of Rajput septs and who may have had some Rajput blood in the beginning, but have now degenerated into distinctly lower and in some cases even disreputable castes. Such are the Raghubansis of Hoshangabad, Betul, Chhindwara and Nagpur, the Ponwars of Bhandara and Balaghat, the Jadams of Hoshangabad and Nimar, the Baksarias of Chhattisgarh, the Bagris of Seoni and Jubbulpore and the Dhakars of Bastar who together number about 178,000 persons. A good many of these groups did not even enter the word Rajput after their caste name, and, deducting the number of these doubtful aspirants to Rajput rank, we are left with about 263,000 persons actually belonging to the Kshatriya or military caste. Seventy-eight Rajput septs were returned and a list of the more important is given on the margin. A few true Ponwars are found in the northern districts of Saugor, Hoshangabad and Nimar which formed part of Malwa, once ruled by the illustrious kings of this sept. The Jubbulpore district has the largest number of real Raghubansis and true Jadams are scarce in this province. The Bais are scattered all over the Province. The Chauhans, Rathors, Bagris, Baksarias and Dhakars are all, like the Ponwars of the Wainganga Valley, debased endogamous groups. The Suryavansis are mostly found in Betul and Chhindwara. The term is a wide one and means 'belonging to the solar race," one of the two primary divisions in which all Kshatriyas are included, according to their traditional origin from the sun or noon. In the two districts named above many Kalars belong to that sept. Gaurs and Gaorayes are mostly resident of the Narsinghpur and Hoshangabad districts; the latter group is considered inferior as they are said in some cases to be the descendants of kept women and permit widow marriage which the Gaurs and other Rajputs abjure. Parihars belong to the Jubbulpore division, where they once held sway. The Solankis are identical with the old Chalukkyas who played an important part in the history of India. The Kanaujias would appear to be immigrants from the historic Kanauj in the United Provinces, from which some 50 sub-divisions of different castes from Brahman to Chamar derive their name. But in the United Provinces itself no such Rajput sept is known and almost the whole number of Kanaujia Rajputs are concentrated in the Jubbulpore district. Rai Bahadur Hiralal thinks that they may derive their name from the Kanoja tract in the Jubbulpore district and not the remote Kanauj of North India. Kanoja was one of the 52 garhs (or forts) of the Gond King Sangram Shah and was more or less debateable ground between the Chandels, Parihars and other Rajputs. A new sept may have been formed of persons who were recruited locally for military service or who joined in the military operations. Tomars or Tuars were once the rulers of Delhi. In the Imperial Table, Tomars and Tanwars are separately classified, but they were often confused in the schedule. The Tanwars of the Nerbudda Division are Tomars, while all the Tomars of Chhattisgarh must be taken to be Tanwars and really belong to the Kawar tribe. The Baghels and Chandels are scattered throughout the Province.

List of the Important Septs of Rajputs.

No.	Name of Sept.	Strength.	No.	Name of Sept.	Strength.
1	Ponwar	151,208	13	Solanki	4,357
2	Raghubansi	24,746	14	Kanaujia	4,189
3	Jadam	22,263	15	Baksaria	4,185
4	Bais	16,196	16	Tomar	3,978
5	Chauhan	13,322	17	Baghel	3,657
6	Rathor	10,909	18	Sohner	3,302
7	Suryavansi	8,081	19	Rana	3,139
8	Bagri	7,416	20	Chandel	2,979
9	Dhakar	6,116	21	Kachhwaha	2,776
10	Gaur	5,916	22	Bundela	2,138
11	Gaoraye	5,835	23	Sisodia	1,882
12	Parihar	4,762		Total	312,992

275. It is interesting to note that the Province contains remnants of some historical Rajput tribes now rarely found. Such are the Hunas, descendants of the Huns, who overran Europe in the 5th century A.D.; the Chhindas or Sindas who were once dominant in Bastar and in Hyderabad; the Kalachuris who once ruled at Tewar near Jubbulpore and were the only dynasty of the Central Provinces that had its own era; the Haihayas to whose lineage the Kalachuris belonged; the Khapres who are apparently the ancient Kharpars or Kharparikas referred to in the Batiagarh inscription in the Damoh district, and in the Allahabad pillar record inscribed by the great Emperor Samudra Gupta.

276. The only other important caste in this group is that of the Marathas who are probably Kunbis in origin, but have also recently set up a claim to

Rajput rank. The cream of the Marathas is known as the *Satgharanas*, the seven families to which the Bhonslas of Nagpur belong. These families marry among themselves. The Marathas are mostly found in the Nagpur Division and Berar. Their number has largely increased, chiefly owing to the tendency of the Deshmukh and other higher groups of Kunbis to call themselves Marathas. The word is also sometimes used by low groups like Mahars to conceal their true caste.

277. In this group the most important caste is that of the Kunbis, the principal cultivators of the Maratha districts. In Berar they form a quarter and in the Nagpur Division 15 per cent. of the population. A prolific people, their low rate of increase is explained above in connection with the Maratha caste. The corresponding Hindustani caste is that of the Kurmis who are mostly resident in the Jubbulpore and Chhattisgarh Divisions and in the Hoshangabad district of the Nerbudda Valley Division. Their total strength is, however, a little less than a quarter of that of the Kunbis, and in point of strength they stand fourth among the cultivating castes, being exceeded by Malis and Lodhis. The latter are probably allied to the Kurmis and stand in a somewhat similar position to them as do the Marathas in respect of the Kunbis, the Lodhis like the Marathas having a military swagger, while the Kurmis and Kunbis are proverbially meek and unassuming. Resembling the Lodhis in temper, occupation and origin is the caste of Dangis found in Saugor and Damoh. These people are the descendants of Rajput alliances with women of other caste and they still retain their connection with the Rajputs, inasmuch as the latter practise hypergamy with the three highest sub-divisions of the Dangis.*

GROUP No. II.
CULTIVATORS (INCLUDING GROWERS OF SPECIAL PRODUCTS).

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Kunbi	1,356,734	+ 6
Mali	563,528	+ 15
Lodhi	313,900	+ 13
Kurmi	202,588	+ 9
Kachhi	119,573	+ 13
Barai	59,161	+ 5
Bhoyar	58,648	+ 26
Mana	49,037	+ 23
Kirar	47,793	+ 14
Kol a	30,295	...
Asaria	27,057	+ 82
Kohli	25,629	+ 23
Dangi	24,583	+ 6
Kapewar	18,489	+ 85
Bhila a	15,437	+ 17
Kaonra	15,339	+ 4
Jat	9,959	+ 15
Pahia	9,316	...
Deswali	7,761	+ 20
Kir	6,711	+ 6
Rajbhar	4,503	+ 55
Daraiha	2,740	+ 17
Are	2,289	— 16
Dangri	1,762	+ 58
Bahja	1,183	— 87
Bisnoi	1,094	+ 24

278. Of the other cultivating castes of upper Indian extraction the Bhoyars and Kirars are the most important, the former chiefly found in Betul, Chhindwara and Wardha, and the latter in Narsinghpur, Hoshangabad, Betul, Chhindwara and Nagpur. Their original home was in Rajputana and they still continue to speak the Malwi dialect, modified to some extent by local influences. Both of them trace their origin to Rajputs. The Deswalis settled in Hoshangabad and Nimar are from the same country, where they are better known by the name of Mina or Maina, notorious there as a tribe of robbers. The Kaonras, an offshoot of Ahirs found in the Narsinghpur district, now claim descent from the classical Kauravas, but they have nothing to do with the Kawars of Chhattisgarh who trace their origin to the same source.† In Jubbulpore, Mandla, Seoni and Chhindwara also there are a number of Kaonras, as also in Saugor and Damoh where they are known as Kamarias, but there they have not yet separated themselves from the main tribe and continue to call themselves a sub-caste of Ahirs. The Bhilalas of Nimar are cultivators of Rajput and Bhil origin and the Rajbhars in Jubbulpore and Mandla are Hinduised Bhars who settled down to cultivation when they ceased to be a ruling race. The Bisnois are a sectarian caste from Rajputana. The Daharias and Daraihas are offshoots from the Rajput tribe who have now crystallised into distinct castes. A number of Jats from the Punjab have settled in the Hoshangabad district.

279. The Maratha cultivating groups akin to the Kunbis are the Kohli, Mana, Are, Shegar and Akramasa castes. The Akramasas are avowedly illegitimates of Kunbis. The Shegars, also known as Gaodis, were originally herdsmen and pack bullock traders, but are now good cultivators. They interdine with Kunbis, but do not intermarry. The Ares are Kunbi emigrants settled in Telugu country, and are found only in Chanda. The origin of the Manas is obscure. They are found in the Nagpur Division and in the Yeotmal district

* Saugor District Gazetteer, page 60.
† Narsinghpur District Gazetteer, page 64.

of Berar, and appear to be a mixed caste of aborigines and Marathas. Like the Manas, the origin of the Kohlis found in the Bhandara and Chanda district is also not clear. They have traditions of having come from Benares, but their manners, customs and septs resemble those of the Marathas, and Mr. Russell thinks they may be an offshoot of the Kolis of Bombay.* They are good irrigationists and the largest tanks in the two districts in which they are found are the outcome of their engineering skill.

280. As the Kundis in the Maratha country and the Kurmis in Hindustan, so the Koltas are the principal cultivators of Orissa and the Kapewars of Telingana. In spite of the transfer of the Oriya tracts from the Province there still remain 36,000 Koltas in the Raipur and Bilaspur districts and in the Raigarh and Sarangarh States. Other Oriya cultivators are the Agharias, Pabias, Suds, Dumals and Chasas; only the first-named being of any numerical importance. The number of Kapewars (18,000) has greatly increased in spite of the fact that the portion of Chanda where they chiefly live has been transferred to Madras. This can only be due to other lower Madrasi castes returning themselves under this respectable cultivating caste-name, and it appears that no less than 3,787 persons of the Bastar State, who were classified as Balijas at last census, have now returned themselves as Kapewars.

281. The above are the principal growers of grain crops. Under "Cultivators" are also included growers of special products such as flowers, vegetables, betel and the like. The Malis who are specially but not exclusively flower-growers number 563,000 persons and occupy the second place in the list of cultivators, being exceeded by Kunbis alone. They, however, include the Marars of the southern country who correspond to the Kachhis of the north, in that their occupation is principally that of growing vegetables and condiments. There is in fact a curious similarity in the origin of their names. The Marars derive their name from *mala* and the Kachhis from *kachh*, both roots denoting land on the bank of a stream. It is probable that both these castes may be offshoots of the Malis, but the Kachhis have long since crystallised into a distinct caste while the Marars are in a stage of transition. The Kachhis are all residents in the northern districts. They number 120,000, showing an increase of 13 per cent. The Barais, known as Baris in the Maratha country, number 59,000. They are *pan* growers and are also known as Tambolis and Pansaris, terms which are sometimes restricted to sellers of *pan*, Barai being applied to the growers. The Kirs found in Hoshangabad are melon growers, who come from Rajputana. In the Maratha country the same occupation is followed by the Dangris, an offshoot of the Kunbis who have taken to growing *dangras* or melons. They seem to have developed by accretion during the decade as they show an increase of 58 per cent.

GROUP No. III. LABOURERS.

282. Labour as an occupation is largely associated with the forest and hill tribes who are placed in a distinct class. In this group are included chiefly those tribes who have become Hinduised, but have not taken to any specific occupation characteristic of a particular caste. Most of these castes are field labourers by occupation. The Ghasias, who head the list, are, as their name implies, grass cutters, this being the original form of labour which they first took up when they formed themselves into a distinct caste. The Ghasias now do stable work and in some places remove the night-soil. They mostly inhabit the Chhattisgarh Division, and in the Chota Nagpur States some of them have taken to tailoring and are likely to be transformed into Darjis in course of time. The Rajwars, also known as Mowars in the Bilaspur and Raipur districts, claim to be fallen Kshatriyas, and are no doubt a mixture of aboriginal and Hindu castes. They are mostly labourers, but many have now settled as cultivators. They are numerous in the Surguja and Korea States, the former containing 22,000 and the latter 5,000 of them. Majhwars are also labourers of aboriginal origin, chiefly found in the Bilaspur district and the Surguja State and were in 1901 classed with the Kewats with whom they are allied. The Malas are of

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Ghasia . .	43,142	+ 34
Rajwar . .	30,003	+ 24
Majhwar . .	14,210	...
Mala . .	13,698	+ 88
Saonta . .	10,403	...
Rajjhar . .	7,554	+ 18
Dhanuk . .	6,601	+ 52
Bedar . .	3,829	— 20

* Central Provinces Ethnographic Survey Article "Kolli."

Telugu origin and are found in the southern portionsof Chanda, Yeotmal and Bastar. The Sontas are evidently an offshoot of the Santals, but have forgotten their original tongue and have become so Hinduised that it is difficult to identify them with the parent stock. They live in the Surguja and Udaipur States and the adjoining tracts of the Bilaspur district. Rajjhars, known in Berar as Lajjhars, are chiefly found in the Nerbudda Division and Berar and are sometimes confounded with Rajbhars. They are of mixed origin and there is little doubt that some Bhar blood runs in their veins. The Bedars of Berar have hitherto held a low position in the eyes of the general public, but they now call themselves Put Kunbis. The real Bedars are of Telugu origin, but in Berar have mixed with the Marathas. In Madras these people are said to make *Basavis* or prostitutes of the eldest daughter in a family in which no sons are born. Gosangis numbering 211 are really a sub-division of the Bedars but successfully evaded giving their true caste-name, which is despised in Berar. A new caste, that of Khadia, has been returned from Chhindwara, their occupation being labour. Enquiry has not at present established any connection with them and the aboriginal Kharias found in the Chhattisgarh States. The case is probably similar to that of the Saontas and Santals, and if further enquiries eventually establish a connection between the Khadias and Kharias, the group would form an interesting instance of a Kolarian tribe who may have emigrated along with the Korwas and Kols who settled in the western part of the Province under the names of Korkus and Kolis. The small labouring groups include a few Paraiyans of Madras, some Abdals, also called Doklas, who castrate bullocks, and three Gurandas, relics of the Thug fraternity which General Sleeman annihilated.

GROUP No. IV. FOREST AND HILL TRIBES.

283. This is perhaps the most important group in the Province, including as it does 43 tribes and possessing a larger population than any other group. The aboriginal tribes are exceedingly prolific and show a high proportion of increase since 1901. The comparative figures are, however, not always trustworthy as, owing to territorial changes, they are frequently based on proportions which cannot be accurate. The largest and most important of these tribes is the Gond tribe, which forms 63 per cent. of the whole tribal strength and contributes fourteen and a half per cent. to the provincial population. The Gonds were once a dominant race and gave the name of Gondwana to this province. It is believed that before the advent of the Aryans almost the whole of the Province was inhabited by these people, and there is not a single district where they are not even now found in large numbers. They muster strong in the Plateau and Chhattisgarh Divisions and in the Chanda district of the Nagpur Division, while in Mandla and the Bastar State they form the major portion of the population. Numerous sub-tribes have branched off them, many of which have attained the status of independent tribes. Such are the Agarias, Bhimmas, Dholis, Gowaris, Kolams, Mannes, Nagarchis, Ojhas, Pardhans, Sonjharas, all of whom have been treated as distinct groups at this census. In the south of the Province the Murias, Marias, Bhatras, Parjas and Koyas are also in a state of development and are almost as distinct as the groups mentioned before, but correct figures could not be obtained for them, as they were not invariably returned by the sub-tribal name by which they are usually known. The Agarias are Gond iron smelters who have, for a long time, been recognised as a distinct tribe. The Bhimmas are dancers and singers and sometimes act as Gond priests. To the same class belong the Pardhans and Ojhas who are looked upon as inferior to the Gonds. The Pardhans of the towns disclaim all connection with

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Gond	2,333,893	+ 23
Kawar	229,412	+ 29
Korku	152,363	+ 27
Pardhan	118,630	+ 25
Halba	100,211	+ 11
Kol	82,598	+ 30
Oraon	83,099	− 3
Sawara or Saonr	74,181	+ 28
Binjhwar	58,733	+100
Andh	52,378	+ 30
Bharia or Bhumia.	51,006	+ 50
Nagasia	44,165	+159
Koli	36,146	+ 29
Korwa	34,000	+ 31
Baiga	30,391	+ 23
Bhil	27,785	− 3
Bhuinhar	27,620	+ 37
Kolam	24,976	+ 58
Kharwar	19,651	− 7
Dhanwar	18,637	+ 67
Bhaina	17,387	+ 68
Nahal or Nihal	12,403	+ 30
Rautia	12,037	− 7
Kandh or Khond.	9,587	+ 34
Kharia	9,180	+ 38
Kamar	7,498	− 33
Bhunjia	6,921	+124
Munda	2,872	− 79
Naikar	2,192	...
Arakh	1,999	...
Mal	1,761	+154
Kalanga	1,754	+ 41
Mannewar	1,601	+115
Balda	658	...
Gadaba	658	− 10
Binjhia	594	− 76
Bind	380	
Chero	220	− 96
Birhor	153	...
Hirna	61	...
Bhar	44	...
Santal	29	...
Chenchuwar	3	− 67
TOTAL	3,689,807	+ 23

Gonds, and call themselves Hindus pure and simple. Dholis are Gonds who make baskets for holding grain called *dholis*. Gowaris are a mixed tribe of Gond and Maratha graziers. Kolams have long been recognised as a distinct tribe though their connection with the Gonds was not unknown. The Kolams appear to have been confused at previous censuses with the Bhils, which explains the variation in the numbers of both, the Kolams having increased by 58 per cent. The Mannes or Mannewars derive their name from a Telugu word which means a forest. They are the lowest class of the Koyas from whom they have split off. Nagarchi is an occupational name from *nagara*, a drum, and the Sonjharas are Gonds whose occupation is gold-washing and include other tribes following the same profession.

284. The Kawars inhabit the Bilaspur district, where eight of the Zamindars belong to this tribe. They are also found in large numbers in the Chota Nagpur States recently transferred from Bengal. The Kawar Zamindars have now changed their name to Tanwar which is a sept of Rajputs, but the community of Tanwars is at present very limited. The Korkus inhabit the hilly tracts of the Nimar, Hoshangabad, Betul, Chhindwara and Amraoti districts in the western corner of the Province. They speak a Kolarian language and are believed to be the same as the Korwas of Chota Nagpur, from whom they separated long ago and settled down where they are now found.* The Halbas have become much Hinduised chiefly by intermarriage with the Rawats or Ahirs of Chhattisgarh and other Hinduised castes. They are chiefly found in the Bastar and Kanker States and in the Drug and Bhandara districts, but are spread over most of the Marathi-speaking districts, where they have been merged in the Koshti caste, having taken up weaving as an occupation.† The Kols are chiefly found in the Jubbulpore district, other districts where their number is large being Mandla and Bilaspur. Among the states Chang Bhakar possesses a large number of them. There may be some affinity between the Kols, Kolis (of Berar), Korkus and Korwas ; but the Kols and Kolis have lost their aboriginal language and may have been earlier immigrants than the Korkus, who have retained theirs, which is evidently in affinity with that of the Korwas. The Korwas are a wild forest people, living in isolated huts built on the tops of mountains, and are chiefly found in the Surguja and Jashpur States. Those Korwas who come down the hills are called Kudakus and speak a dialect of their own. The Oraons, or Dhangars as they are sometimes called, are found in the Surguja, Jashpur, Udaipur and Raigarh States. In their own language they call themselves kludkham and their language Kurukh. They are mostly farm servants and are hence called Dhangars by the Hindus. They also work as labourers or cultivators and are sometimes known as Kuda, a digger, or Kisan, a cultivator. During the last decade some 36,000 persons of this tribe have become converts to Christianity, and this accounts for the decrease in their tribal numbers. Sawara or Saonr is a tribe found in Saugor and Damoh and the Raipur and Bilaspur districts and the Raigarh and Sarangarh States. In the northern districts the Sawaras sometimes call themselves by the honorific title of "Rawats." The Andhs are only found in Berar on the borders of the Hyderabad State. They appear to be the relics of the tribe known as Andhras who dominated the country round the Godavari from sea to sea in the third century A.D. They still remember that they were once a ruling race and on that ground once objected to being taxed like other ryots. Andhs chiefly inhabit the Akola and Yeotmal districts, but there are some in the Buldana district. Bharias have often been confounded with Gonds, and it appears from the increase in their number by 50 per cent. that this was the case in 1901. They are, however, a remnant of a tribe known as Bhar which was once dominant in the United Provinces.‡ A section of them are still known as Rajbhar and claim superiority over the Bhars and Bharias just as Raj Gonds do over ordinary Gonds.

285 The Binjhwars are really a branch of the great Baiga tribe chiefly found in Mandla and Balaghat districts. A large section of the Binjhwars has become Hinduised and disclaims connection with the Baigas, in districts other than where Baigas are found, *viz.*, in Bilaspur, Raipur, Bhandara and the

* Central Provinces Ethnographic Survey Article "Korku."
† Ethnographic Survey Article "Halba."
‡ Central Provinces Ethnographic Survey Article "Bharia."

Surguja and Sarangarh States. In the Oriya-speaking tracts they are known as Binjhwars and some of them have attained the status of Zamindars. In Bhandara the tribe is known as Injhwars by a softening of the labial sound frequent in the Marathi language. The Injhwars have taken to cultivation, and as they also practice the occupation of boatmen are well on the way to being absorbed into the fishermen caste. At the last census they were separately shown, but at this census they have been included with Binjhwars, and hence the Bhandara and Balaghat figures look much larger than they actually are. The Nagasias are found in the Chota Nagpur States chiefly in Jashpur and Surguja. They say that their alternative name is Nagbasia and means the original settlers (*basia*) in *Nag* (Chota Nagpur). They are also called Kisan, a term sometimes used for Oraons and Mundas. Nagasias have considerably increased, but how far this is due to confusion owing to the use of ambiguous terms cannot be ascertained. It is noticeable that in the census of 1901, Surguja and Jashpur contained 16,125 persons of this tribe, whereas at this census the number is more than double (38,144), suggesting that in 1901 some of them must have returned themselves under a name which is applicable both to them and to other tribes. Baigas are found in the eastern Satpura hills in the Mandla, Balaghat and Bilaspur districts. Like Gonds they are a tribe special to this Province and are not found elsewhere. In Balaghat and Mandla the Binjhwar sub-tribe is still recognised as the most civilised sub-division of the Baigas. Baigas, being the original inhabitants, act as priests of the local deities and their name has in many localities become synonymous with priests and applicable to any tribal priest. Their number has increased by 23 per cent. during the past decade. The Bhils are found in Nimar. The Musalmans recruited them in their armies and a number of them changed their religion but not their superstitions. In their manners and customs the converts resemble other Bhils, but they do not marry outside their own community. There are about 3,000 Musalman Bhils, generally called Tadvis to distinguish them from their Animistic brethren. The Bhuinhars or Bhuiyas are found in the Chota Nagpur States. Their cultivation is usually indifferent, being confined to the slopes of mountains, but those settled down to regular agriculture seem to have split off and aspire to an entry into the highest caste of the Hindus. They call themselves Bhuinhar Brahmans or Babhans, but their social status is much lower than other Brahmans. Bhuinhars number 27,620 against 20,092 in 1901, showing an increase of 37 per cent. Kharwars or Kherwars have decreased from 21,079 to 19,651. They inhabit Surguja and are considered respectable cultivators. The Khairwars or Khairuars, who are found in the Jubbulpore and Bilaspur districts, are apparently an offshoot of the Kharwar tribe, but have taken to the manufacture of catechu (*khair*) which is considered a low occupation. The higher families of the Kherwar tribe, who include the Rajas of Ramgarh and Jashpur, aspire to Rajput rank. The Dhanwars show the large increase of 67 per cent., about 4,500 having been returned from the Chota Nagpur States, where none were enumerated in 1901. They are found in Bilaspur, Surguja and Raigarh. Their name means "bowmen" and until recently they were accustomed to obtain their livelihood by hunting with bows and arrows. They do not appear to have been an independent tribe and are apparently a mixture of Gonds and Kawars who took a functional name on being refused admission to either of the parent tribes.* The Bhainas are another tribe of the same class originating from a mixture of Baiga and Kawar blood. They inhabit the Bilaspur district where Kawars also abound, and in certain parts of Chhattisgarh there are traditions of a Bhaina rule which seems to have been displaced by that of the Gonds. The Nahals, or Nihals as they are called in the Maratha districts, are a mixture of Bhils and Korkus and are found in the western part of the Provinces alongside these two tribes. At the last census they were treated as a sub-tribe of Korkus, but they possess a sufficient independent position to be regarded as a distinct tribe. They muster 12,403 strong, occupying parts of the Hoshangabad, Nimar, Betul, Amraoti and Buldana districts. Formerly hill robbers like the Bhils, they now occupy themselves with the collection of the oil of the marking nut tree, a dangerous trade as the oil causes swellings on the body besides staining the skin and leaving a peculiar odour.†

* Central Provinces Ethnographic Survey Article "Dhanwar."
† *Ibid*, Article "Nihal."

The Rautias are met with chiefly in Jashpur. In the Bilaspur district, the Kawars have a sub-caste known as Rautia and it may be this sub-caste which has become a distinct tribe in the remote Jashpur State. The Rautias have decreased by 7 per cent., but they are often confused with the Rawats or Ahirs.

286. The remaining 20 tribes contribute less than 10,000 persons each. The Kandhs or Khonds, once so notorious for their human sacrifices, are found on the eastern borders of the Province, in Raipur, Bilaspur, Raigarh and Sarangarh, and are, as it were, the out-posts of the main body concentrated in Orissa. The Kharias are scattered over Raigarh, Jashpur and Udaipur States and have no well defined tract of their own. The Kamars of Raipur and Kanker, where alone they are found, are not the same as the Kamars of Chota Nagpur who are Lohars. The Kamars are a very primitive tribe who claim to have once ruled in the Bindra-Nawagarh tract of Raipur and to have been ousted by the Bhunjias. The latter, another tribe found in the same locality, have a peculiarly strict idea of their purity.* They would not allow their huts to be touched by any other caste, and the Census enumerators had to fix pegs in front of their habitations on which to show the numbers. Bhunjias are, Mr. Russell thinks, a mixed tribe formed from Binjhwars, Gonds and Halbas. They and the Kamars are almost equal in numerical strength. The Mundas, the great Kolarian tribe of the Chota Nagpur Division, are found scattered in small numbers in the five States transferred from Bengal, as are the Mals who, as the late Sir Herbert Risley thought, are probably an isolated branch of the large and widely diffused Sawara tribe. Naikars and Arakhs hail from the Maratha districts, the former being an offshoot of the Bhils. The Kalangas found in Phuljhar Zamindari of Raipur district appear to be a branch of the great Kalinga tribe of Madras much intermixed with local Kawars. A peculiar caste called Balda or Baland has been this time returned from the Korea and Chang Bhakar States. Their endogamous group names, *viz.*, Kol, Bania, Cherwa, Ahir, Majhi and Dulbasia, indicate that they are a curious mixture of several tribes. They speak the Baghelkhandi dialect, practise *dahia* cultivation and will not grow hemp. Another new tribe are the Harnas, or Hirnas, of whom only 61 persons have been returned, all but four from the Bilaspur district. They claim to be an independent caste, but are really hybrids of the Gonds and Kawar tribes. The Gadabas are a Kolarian tribe embedded like a fossil among the Dravidian Gonds of Bastar. The Binjhias are an offshoot of the Binjhwars; Bind is a well-known tribe of Bihar from whence a few people have migrated to these Provinces. The number of Cheros has declined from 6,036 to 220 and apparently a large number of these has been included among Kawars who have a sub-tribe named Cherwa. The Birhors (or woodmen) are a small tribe who eke out a miserable living by snaring hares and monkeys and are apparently the same as the Bandarwas, referred to by Sir Charles Grant in his Central Provinces Gazetteer of 1870, as living in the jungles of Bilaspur but not now traceable. The Birhors claim connection with the Khairwars or catechu preparers. The well known tribes of the Bahars and Santals have a few stragglers in this Province. The Chenchuwars are identical with the Chenchu tribe of Madras.

287. In spite of disintegration which has led to the formation of distinct groups like Gowaris, Ghosis and others, the Ahirs, known in the Maratha country as Gaolis, are one of the most numerous castes in the Provinces, being exceeded only by Gonds, Kunbis and Chamars. The Central Provinces with their large stretches of unculturable land are pre-eminently suited for pasturage, and even now herds of cattle from outside are annually brought for grazing. There are traditions of an Ahir or Gaoli kingdom showing that once the tribe was powerful as well as numerous. Ahirs, who have increased by 16 pe cent., are found all over the Province, Chhattisgar containing the largest number. In that Divisio they are known as Rawats and engage in domesti service like Dhimars elsewhere. In the trac adjoining the Oriya country they are called Gahira or Gours. The Gowaris wei

GROUP No. V.
GRAZIERS AND DAIRYMEN.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Ahir	738,102	+ 16
Gowari	157,580	+ 55
Dhanagar	96,283	+ 2
Gujat	55,798	+ 12
Gadaria	40,207	+ 21
Golar	16,710	+100
Hatwar	14,425	+103
Ghosi	9,739	+ 20
Kuramwar	3,792	+ 20
Bharud	2,136	...
Gadia	39	...
Rewari	38	...
Sadgop	6	...

* Central Provinces Ethnographic Survey Article "Bhunjia."

treated as a sub-caste of Ahirs in 1901, but have now been dealt with as a distinct caste. Of Maratha extraction they have intermixed with the Gonds, but are distinguished by the true Gowari being called Dudh or milk Gowari and the others by the name of Gond Gowaris. Gowaris chiefly inhabit the Nagpur Division where three-fourths of the total number are found. They show an increase of 55 per cent., but a part of this is fictitious as they were combined with the Gaolis in the Berar statements of 1901 and their numbers there cannot be isolated. The Ghosis are another offshoot of the Ahirs. In Upper India they are almost all Muhammadans, but here the Muhammadan Ghosis are known as Gadias. They are found only in the northern districts, specially Saugor, Damoh and Narsinghpur, and many of them have taken to cultivation, while in Saugor they make a speciality of breeding buffaloes. The Gujars are another pastoral caste, who have come to this Province from Central India and inhabit the districts of Hoshangabad and Nimar. The Bharuds are cattle breeders found in Nimar where they have migrated from the neighbouring State of Bhopal which is their home. The Sadgops are Bengali Ahirs who have taken to agriculture. The Golars are cattle graziers of Telugu origin whose social status is much lower than that of other pastoral castes.

288. Besides graziers of cattle proper there are other grazing castes who deal only with sheep, goats and camels. Sheep and goats are usually herded together and are tended by the Dhanagar and Hatgar castes in the Maratha districts, by Gadarias in the northern districts and by Kuramwars in Telingana. The Dhanagars and Hatgars are almost identical and were amalgamated in 1901, but in Berar, where they are chiefly found, the Hatgars claim superiority over the Dhanagars and aspire to be a distinct caste. In the "Ain-i-Âkbari" they are referred to as follows:—"About Basim is an indigenous race, for the most part proud and refractory, called Hatkars. The force consists of 1,000 cavalry and 5,000 infantry." Thus they once served as military soldiers and probably for that reason now claim superiority over their civilian brethren. In Berar a nice distinction is made between Hatkar and Hatgar, the former being shepherds by occupation, while the latter are weavers. Shepherds, as a rule, are blanket weavers and the Hatgars have evidently taken to cloth weaving and, with a slight change in their name, have associated themselves with the Koshti caste. Separate figures for Dhanagars and Hatgars in 1901 are not available and the rates of increase entered against them are fictitious. The Gadarias are most numerous in the Jubbulpore Division, but are scattered over other Hindi-speaking districts. Kuramwars are found only in Chanda. The Rewaris are the caste of camel graziers. They come from the North of India with their camels and are usually engaged to carry the tents of touring officers.

GROUP No. VI.
FISHERMEN, BOATMEN AND PALKI-BEARERS.

289. A Dhimar follows several occupations. Traditionally a fisherman, he performs all occupations connected with water; he is therefore boatman, water nut and melon grower and water bearer, in the last capacity being brought into domestic service, where he will clean pots and utensils and carry palkis and litters. For purposes of convenience a Dhimar is considered pure enough to take water from, though this rule does not apply to Southern India where a Brahman will take water only from another Brahman and nobody else. In the north a Brahman may refuse to take water from another Brahman, but he will not scruple to take it from a Dhimar. Dhimars are found all over the Province. Kewats are also fishermen and engage in personal service. Their classical name is Kaiwart, but in Bengal the Kaiwart regard themselves as a distinct and superior caste to the Kewats. Sir Herbert Risley in this connection remarked that of two groups originally formed from the same caste who stand or affect to stand in a different social level, the group bearing a Sanskritised name usually arrogates to itself some sort of undefined superiority. Kewats are chiefly found in the Chhattisgarh Division and the States attached to it, where they also parch grain and sell it,

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Dhimar	2[illegible]884	+ 14
Kewat	169,395	+ 21
Kahar	23,357	+ 26
Mallah	4,651	+ 25
Besta	7·9	— 65
Tiyar	700	+161
Naora	698	+320
Kaiwart	3	— 99

lai and *phutana* being much used by Chhattisgarhis and Oriyas at their first meal. The Kahars are really palki-bearers, but also do domestic service. They reside chiefly in the Nerbubba Division. The Mallahs are boatmen of Upper India as are the Naoras of the Nimar district. The Bestas are fishermen of Madras origin and the Tiyars come from Bengal. A large number of the Bestas belonged to the portion of Chanda district recently transferred to Madras. The Tiyars again are a Sambalpur caste and the comparative figures of them were based on proportions and are evidently inaccurate. A number of persons from Ratanpur in Bilaspur gave their caste-name as Bengali and on enquiry were all found to be Dhimars. It is possible that they may have been originally Tiyars, a name which they had forgotten though the tradition of their migration from Bengal had remained. It is also possible that the name Tiyar was designedly suppressed, in order to secure their identity with the local Dhimars, who would otherwise refuse to intermarry with them.

GROUP No. VII.
HUNTERS AND FOWLERS.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Pardhi	19,891	+28
Bahelia	2,205	—6
Sansia	1,106	—57
Boya	1,065	..
Mutrasi	482	...
Meo	32	.

291. The Pardhis, who include the Moghias, are hunters and fowlers of the Maratha districts. The Bahelias inhabit the northern and eastern districts and the Sansias the Chhattisgarh Division. The Boyas and Mutrasis are Telugus and are found in Chanda, while the few Meos enumerated in the Nerbudda Division hail from Rajputana. Almost all of these castes are wandering vagrants of a criminal tendency. They are very mixed and the admission of other castes is still allowed.

GROUP No. VIII.
PRIESTS AND DEVOTEES.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Brahmin	445,744	+ 5
Gosain	42,272	+ 11
Bairagi	38,059	+ 19
Jogi	15,402	+ 40
Fakir	9,095	+101
Garpagari	9,018	+ 3
Ojha	5,458	...
Madhao	3,951	+ 18
Jangam	3,601	+ 25
Gondhali	3,577	+ 5
Basdewa	2,458	+ 49
Bairagi	2,252	+ 26
Pangul	1,854	— 5
Chitrakathi	1,457	— 12
Sarani	905	+ 55
Bhimma	429	...
Tirmali	365	— 46
Nanakshahi	309	+ 18
Bhopa	89	...
Waghya	71	+ 238
Dhami	53	+ 4
Kutubshahi	28	...

291. The Brahmans, who by virtue of their traditional occupation, belong to this class, are in point of numerical strength exceeded only by four other castes in the Provinces. Brahmans belong according to their origin either to the Panch Gaur or the Panch Dravida class. The Brahmans of the northern districts are mostly Gaurs, and those of the Maratha districts Dravidas. Among the Panch Gaurs the largest group is that of the Kanaujias, originally immigrants from Kanauj. They have formed numerous endogamous divisions, of which the principal ones found in this Province are the Jijhotias who belong to Jijhauti, the old name of Bundelkhand, of which the capital was at Eran in the Saugor district, the Sanadhyas and the Sarwarias. Among the Panch Dravidas the Maharashtras predominate, the most numerous section being that of the Deshasthas or local Marathas. Gujarati Brahmans, who are known as Khedawals and Nagars, are scattered over the Provinces, being in demand as cooks and water bearers. There are also a number of miscellaneous Brahmans, such as the Naramdeos, who take their name from the Narmada (Nerbudda) river and are chiefly found in Nimar; the Bhargavas who were previously known as Dhusar Banias; the Ahibasis; the Golapurabs and others. These groups are most in a transitional stage, some having attained the full status of Brahman, while others are in the way of doing it. The Brahmans are an intelligent and well-educated class and engage in almost all vocations which are not considered degrading. Most of the posts in Government service are held by them and many are religious mendicants, an occupation to which they have a special claim, begging to a Brahman conveying none of the degradation which it does in many other castes of a lower social position. The Brahmans, especially in the north, are not prolific, their number having risen by 5 per cent. only. Bairagis, Gosains and Jogis are devotees and priests, the first being worshippers of Vishnu and the two last priests of Mahadeo. The Jogis have a lower status than either of the others and practise such occupations as jugglery, snake charming, etc. These were originally celebate groups, but most of them have now married and many have settled

as cultivators or taken to some other lucrative profession, some Bairagi families in this Province having attained the status of Feudatory Chiefs. Fakirs are Musalman mendicants and have doubled in number during the decade which has doubtless been favourable to all parasitic groups. The Manbhaos were originally a sect, but have now crystallised into a caste. They live in the Maratha districts only and have increased by 18 per cent. The Jangams are the priests of the Lingayats and carry the phallic sign of Mahadeo always upon them, as the twice-born always wear their sacred thread. The gondhalis are *devi* worshippers and dancers. The Basdewas, known also as Harbolas, recite the name of their deity inthe morning and beg from door to door before sunrise. The Basdewas of the northern districts also now ply a profitable trade in buffaloes which they usually take to Chhattisgarh to sell; they have not, however, given up their original avocation. Bharadis are devotees of Bhairam or Bhairon; like Gosains they wear ochre-coloured cloth on their head and play on a rattle or *damru*. Garpagaris avert hail-storms, but have rather passed out of fashion nowadays. Chitrakathis show pictures of gods and goddesses and tell religious stories. Waghyas are worshippers of Khandoba, and children of any caste offered to the god obtain that title, but females are generally known by the name of *murlis*. Similarly children offered to the goddess Amba are known as *bhopi* and *bhaktin* and those offered to Bhairon as *akya*; all lapse into prostitution, but are still regarded with some measure of reverence owing to the religious character they bear. Satanis, Tirmalis and Panguls are mendicants of Telugu origin, while Ojhas, Bhimmas and Bhopas officiate as priests among aboriginal tribes. The Dhamis revere Prannath, whose shrine is at Patna. The Nanakshahis and Kutubshahis are beggars.

GROUP NO. IX. TEMPLE SERVANTS.

292. This group is so much connected with the preceding one that it is difficult to draw a clear line of distinction. There are only two castes of temple servants proper in this Province, *viz.*, the Guraos, servants of the temples of Mahadeo in the Maratha country and the Gandhmalis or Tahnapatis in the Oriya tracts. Sewaks and Bhojaks are recent immigrants, both being servants in Jain temples. Bhojaks claim to have been originally Brahmans who were degraded for serving in Jain temples; it appears that at one time Jains were despised by the Hindus, and an injunction lays down that a Hindu should not take shelter in a Jain temple even though he meet a mad elephant in front of it.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Gurao	14,172	+ 2
Gandhmali	693	+ 14
Sewak	110	...
Bhojak	2	...

GROUPS NOS. X AND XI. GENEOLOGISTS, BARDS AND ASTROLOGERS.

293. The Bhats or Raos are known in Berar as Thakurs. Many castes have their own Bhats Every caste-Bhat eats at the hands of the caste of which he is the geneologist, but the caste will not take food from his hands. Bhats are also bards and are doubtless the repositories of a good deal of oral tradition and folklore. The Joshi derives his name from *Jyotish* or astrology; but Joshis now mostly make a living by the acceptance of gifts for the propitiation of the evil planet Saturn. The Joshi goes about begging on Saturdays and gets a present of a little oil and anything of a dark (or evil) colour. When a *tuladan* is performed, that is, when a person makes an offering of grain and metal equal to his own weight, it is the Joshi who receives it. On such occasions he purifies himself by drinking oil, and being thus immune he takes upon himself the evil attached to the person of the individual who has made the offering. The Joshi occupies almost the same low position as a Maha-Brahman who takes gifts at death. It is doubtful whether the census figures for Joshis are correct, as in Berar a village priest is usually designated as Joshi, but is really a Brahman, and it is probable that some of these so-called Brahman Joshis have been included in the Joshi caste, especially in the Yeotmal district which contains a quarter of the whole Joshi population.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Bhat	29,112	+ 13
Joshi	5,906	+ 37

GROUP No. XII.
WRITERS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Kayasth	33,584	+13
Bidur	20,987	+12
Parbhu	1,419	+58
Karan	963	−3

294. The Kayasth is the writer *par excellence*, the corresponding caste in the Maratha districts being that of the Parbhus, who are usually known by the title of Chitnavis, and in the Oriya country the Karans. Bidurs are illegitimate descendants of Brahmans of the Maratha country, and have also taken to clerical occupations.

GROUP No XIII.
MUSICIANS, SINGERS, DANCERS, MIMES AND JUGGLERS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Mang	83,575	+23
Nat	11,385	+154
Nagarchi	6,239	...
Kasbi	2,552	+25
Jasondhi	860	+40
Bahurupi	483	+38
Bhand	346	...
Dhadi	296	...
Daphali	97	...
Mirasi	25	..
Kathak	25	...
Sargara	15	...
Kamad	4	...

295. The Mangs are a low impure group found in the Maratha districts who act as village musicians and also castrate bullocks, their women serving as midwives. The Mangs are also sometimes known as Vajantri or musicians. The Nagarchis play on *nagaras* or drums and are an offshoot of the Gonds. Kasbis are singers and dancers, as well as prostitutes as their name (town-women) connotes. Jasondhis sing *jas*, or hymns in praise of Rajas and Chiefs, and in some places are regarded as a branch of the Bhats. The Bahurupis and Bhands are mimes. Nats are jugglers and gymnasts and are a group under which many vagrants record themselves. The remaining castes are of no importance, and are mostly named after some particular form of amusement or display from which they derive their livelihood.

GROUP No. XIV.
TRADERS AND PEDLARS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Bania	199,336	+9
Komti	10,766	+7
Bohra	4,985	+101
Khatri	4,971	−14
Cutchi	2,079	+297
Kunjra	1,555	+512
Kanadi	1,127	−20
Khoja	675	+137
Johari	315	...
Londhari	35	...
Arora	26	...
Marori	6	...

296. The Bania or trading class is really made up of several castes, and an attempt was made to secure a return of the groups belonging to it. About 134 different names were returned, of which 50, which have a fair number of representations, have been entered in the Imperial Tables. The most important are noted in the margin. The Parwars, who are the most numerous of all the sub-castes and inhabit the Saugor, Damoh and Jubbulpore districts, are mostly Jains by religion, but 747 persons returned themselves as Hindus. The Agarwals are usually Hindus, but 1,248 returned themselves as Jains. They are spread over the whole of the Province and the Jain and Hindu Agarwals intermarry. The Maheshris and Oswals are found in large numbers in Berar and count amongst them a number of Jains. The Lingayats are Shivites and are found in the Maratha districts only. The Saitwals are Jains chiefly found in Berar. They also have a small section of Hindus. The Gahois were numerous in the Saugor, Damoh, Jubbulpore and Narsinghpur districts. The Kasarwanis and Kasondhas are chiefly found in Chhattisgarh. The Golapurabs are mostly Jains found in Saugor, Damoh, Narsinghpur and Hoshangabad. Lads reside in Nimar, Nagpur and the Berar districts. Their position is equivocal, and in some places, especially in Berar, they are not included among the Banias and are considered a distinct lower caste. They do not wear the sacred thread and have only recently stopped widow marriage to gain a higher status. The Lads derive their name from the Lat, or Gujarat, country whence they have come. They seem to be a conglomeration of adventurers of different castes who emigrated towards Berar and being cut off from the parental stock formed a caste of their own. Lad is somewhat like Marwadi, a general name under which emigrants of doubtful origin from Rajputana have screened themselves. Marwadi has not yet metamorphosed into a distinct sub-caste. The Nemas, chiefly of Narsinghpur, derive their name from Niyam or "rules of worship" which they punctiliously observe. The Asathis are found in Damoh and Jubbulpore and the Charnagars who are mostly Jains inhabit

PRINCIPAL CASTES OF BANIAS.

	Strength.
Parwar	28,977
Agarwal	25,147
Maheshri	14,107
Oswal	9,612
Lingayat	7,793
Saitwal	7,017
Gahoi	6,775
Kasarwani	6,579
Golapurab	5,801
Kasoudha	5,567
Lad	5,383
Marwadi	4,169
Nema	3,707
Asathi	2,568
Charnagar	2,521

Saugor, Jubbulpore and Chhindwara. Among the Jains there is a sub-caste known as Binaikaya to which all bastards and outcastes are relegated. Among the Hindu Banias the Dhakar sub-caste is of similar constitution. Among the minor sub-castes the Gangradas and Khandayats of Nimar, the Mithkars (salt preparers) of Chanda, Nagpur and Wardha, the Panchams of Chhindwara, the Rauniars, or Nauniars, of Surguja and the Umres of Damoh and Bhandara are noticeable. They are apparently occupational accretions from other castes of a comparatively recent date, the Gangradas being connected with Dasoras, a degraded sub-caste claiming descent from Brahmans; the Khandayats are apparently from a caste of that name, the Mithkars from workers in salt from the Lonar lake, the Panchams from outcastes of the lowest order, the Rauniars or Nauniars from a tribe trading in salt and the Umres from Kalars. Some interesting entries were the Bhargavas, the Biahuts, the Benbansi, the Khatri, the Kalwar, the Sihore, the Kandu, and the Kambojh sub-castes. The Dhusar Banias are now abandoning their original name and calling themselves Bhargava Brahmans. The persons who returned themselves as Bhargava Banias seem to have adopted the new name but not the new caste. The Biahuts, Sihores and Kalwars are all Kalars and the Kandus are Bharbhunjas, or grain parchers. The Benbansis are really Basors, who have probably restricted themselves to the selling only of bamboo work and have raised themselves to the status of Bania traders. A few persons of the Kambojh sub-caste were returned from the Pusad taluk of the Yeotmal district. They appear to be a relic of the Persian tribe of that name, which apparently took to trade and was absorbed into the Bania caste. Komtis are Telugu traders found in Chanda and Yeotmal. Khatris are really Rajputs, but being excellent traders are on that account sometimes regarded as Banias. It has already been noticed that a Khatri sub-caste of Banias was returned. The Bohras are Gujarati Hindus who have been converted to Islam. They are found chiefly in the Nimar district, Burhanpur being their principal seat. Cutchis and Khojas are similar Musalman converts from Cutch who periodically visit these Provinces for trade. Bohras, Cutchis and Khojas flocked in large numbers to the Province during the decade to take advantage of the boom in trade. The Kunjras are a low Musalman caste of vegetable sellers in the northern districts. A great many of them were evidently recorded as Musalmans at the last census. The Kanadis are Kanarese immigrants found in Berar and are grocers and betel leaf sellers. Some of them seem to have gone back to their homes during the decade. The Johris are pedlars who sell jewellery and pearls. The Aroras are Kirana sellers from the Punjab. The Maroris are a degraded caste of Rajputs engaged in trade. Their number has much declined owing probably to many having returned themselves as Rajputs. The Londharis of Berar are all Musalmans and form an endogamous division. They trade in cotton, mixing with it salt to make it heavy, from which practice it is said they derive their name. The local saying is that a Londhari transforms 5 seers of cotton into 7 when selling and *vice versâ* when buying. The Londharis of the Central Provinces are, however, a cultivating caste of Hindus.

GROUP No. XV.
CARRIERS BY PACK ANIMALS.

297. The Banjaras, the well-known pack bullock carriers, are mainly Hindus, but there are Musalmans and Animists among them. They are numerous in Berar but are also found in fairly large numbers in the Nimar and Raipur districts. The increase in their numbers is most conspicuous in Berar. Many of the Banjaras have taken to agriculture, and the earlier of these have now split off into a distinct caste known as Wanjari and disclaim connection with the parent caste. The Perkis of Chanda and Yeotmal are an offshoot of the Telugu cultivating caste of Balija and derive their name from *pereke*, or panniers, in which they carried salt and grain on bullocks and donkeys. Bilwars (from *bail* a bullock) say they are an offshoot of the Sanadhya Brahmans who employed bullocks as pack animals and were hence looked down upon.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Banjara .	135,791	+ 28
Wanjari .	33,714	+ 21
Perki . .	3,968	— 2
Bilwar . .	35	...

298. Barbers have increased by 13 per cent. The Barber caste goes by the names of Nai or Nau, which are chiefly used for barbers of Hindustani extraction. The variant in Marathi is Nhavi, but another and more usual synonym is Mhali. At this census an effort was made to separate the barbers of Hindustani from those of Maratha origin, and the figures in the margin represent the result. They can hardly, however, be accepted as correct in view of the fact that in the Maratha country Nhavi and Mhali are used indifferently. In the Oriya tract barbers are known as Bhandari and in Telugu as Mangala. Some Nais hid their identity under less current words such as Samari or Khawas.

GROUP No. XVI.
BARBERS.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Nai . .	148,750	+ 14
Mhali . .	37,489	+ 9

299. Dhobis are known by different titles such as Baretha, Parit, Dhoba and Ujir. In rural areas Dhobis are employed more for ceremonial than for ordinary washing, but in towns the employment of professional washermen is spreading among the more advanced classes and their charges are rising with the increase in the demand for them.

GROUP No. XVII.
WASHERMEN.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Dhobi . .	165,427	+ 16

300. There are 21 castes in this group, of which 16 follow the occupation of weaving, and of these all but three are cotton weavers. The most numerous caste is that of the Mahars (contemptuously called Dhers) of the Maratha country. The caste appears to be getting self-conscious as many of its members attempted to hide their identity under sub-caste names such as Baya, Dakhni, Somsi, Mirgan, Garhewal, Martha, Bawanya, Bakharia, Ladwan and Dharmik. Some of these have given up their traditional occupation and practice and claim distinction from the ordinary Mehras. Thus, the Mirgans of Bastar have taken to grain and salt selling and consider themselves superior to other Mehras; the Bayas have given up beef eating and therefore regard themselves as distinct from the main caste. The Bakharias, who have obtained their fame from *Bakhri* a mansion, have become a separate group of syces. These distinctions, however, are not noticed by the outsider who regards them all as untouchable. Mehras are found all over the Province, but they are most numerous in the Maratha districts. They are prolific and have increased by 21 per cent. The Pankas are a weaving caste of the Chhattisgarh Division. They are mostly Kabirpanthis and are closely related to the Gandas who also inhabit the same tract. The Koshtis or Koshtas are found in very large numbers in the Nagpur Division and enjoy a more respectable position than other weaving castes, except the Koskatis and Salis who, from working in a superior material like silk, hold a still higher status and aspire to wear the sacred thread allowed only to persons of high caste. Koskatis and Salis were treated as a sub-caste of Koshtis in 1901, but they have been separated at this census since most of them are of Telugu origin, while the Koshtis are Marathas. Koskatis show a decrease of 61 per cent. and Salis an increase of 116 per cent. and it appears as if the former are merging into the higher group of Salis. Balahis are weavers of Hoshangabad and Nimar. They are also village watchmen and their name seems to mean one who calls, *i.e.*, a messenger. The Katias of the Nerbudda Division, as their name connotes, were originally spinners but with the decline in the spinning industry have now become weavers. The Koris are weavers of Northern India and are numerous in Saugor, Damoh, Jubbulpore, and Narsinghpur districts. Bhulias are weavers of the Oriya tract and their name which means "forgetful" indicates the character given to the weaving caste by others. The weaver is the proverbial butt of Hindu ridicule as the tailor is in England. The Julahas are Musalman weavers settled in Jubbulpore, Nagpur and the Surguja State, but

GROUP No. XVIII.
WEAVERS, CARDERS AND DYERS.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Mehra (Mahar.)	1,165,177	+ 21
Panka . .	214,894	+ 28
Koshti .	153,388	+ 14
Ganda . .	151,787	+ 22
Balahi . .	52,314	+ 18
Bahna .. .	48,407	+ 129
Katia . .	41,311	+ 28
Kori . .	39,628	+ 14
Rangari .	16,846	— 15
Sali . .	14,289	+ 116
Chhipa . .	8,709	+ 79
Patwa . .	7,073	+ 10
Bhulia . .	4,837	— 8
Julaha .	4,198	+ 263
Kumrawat .	1,716	...
Chitari . .	1,227	+ 178
Koskati .	1 211	— 61
Bhanni . .	234	...
Kaicha .	206	...
Devangan .	56	...
Tanti . .	3	— 84

their number is not large, the total population being a little over 4,000. The Bhamis, Kaichas, Devangans and Tantis complete the list of cloth weavers. The Devangans are really a sub-caste of Koshtas, but they now repudiate this and aspire to be known by the Sanskrit name meaning "limb of God." The other three castes are immigrants from neighbouring territory, the Kaichas and Bhamis from Central India and the Tantis from Bengal. The Kumrawats, Dangurs or Patbinas are weavers of sacking. The Bahna or Pinjara is a cotton carder. According to popular notion he is half Hindu and half Musalman as he practises some Hindu and some Musalman customs. The extraordinary increase of 129 per cent. among these people can only be attributed to a larger number recording their true caste names, instead of returning themselves under the general term Musalman. Rangaris and Chhipas are dyers. The former are found in the Maratha country and are generally Hindus. Rangaris formerly used to dye *lugdas* or skirts, the dyeing of *pagris* being entrusted to the Musalman Ataris, but this distinction is no longer maintained and the Rangari now does every kind of dyeing work. The Chhipas are found in the Northern districts. Some are Hindus and some are Musalman, but a Musalman Chhipa is usually called a Rangrez, and Rangrez and Rangari are often confused. Patwas are dyers of small ornamental articles made of *pat* or silk, or even of cotton, such as the strings worn round the waist by boys and men, bands used by women for tying their hair, and *rakhis* or silk bands tied by Brahmans round the wrists of their clients on the Rakshabandhan day. Chitaris are painters who make pictures of gods and clay images for worship and also toys for children. They are principally found in the Maratha districts. In the north they are known as Chitera and usually combine book-binding, etc., with their other work. In the Oriya tract they are called Maharana. Chamars and Mochis who have started painting on leather now often call themselves Chiteras and this probably accounts for the large increase.

GROUP No. XIX.
TAILORS.

301. The number of tailors is small for the provincial population, there being one for 313 persons. But in the first place a large proportion of people, notably the aborigines, require no tailors, and secondly, this occupation not being derogatory is taken up by any caste for purposes of profit. Some Kayasths have been absorbed into the tailor caste and in the Chota Nagpur States some Ghasias who have taken to tailoring generally style themselves Darjis if they emigrate to distant places and will sooner or later get themselves identified with the Darji caste which holds a much higher position than their own. During the decade there does not, however, appear to have been any accretion of this kind as Darjis have increased by 6 per cent. only.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Darji . .	51,301	+ 6

GROUP No. XX.
CARPENTERS.

302. Barhais or carpenters sometimes combine their work with that of the Lohars or blacksmiths and the latter reciprocate. There are, however, more Lohars than Barhais. The turners call themselves Kunderas, but are really an offshoot of Barhais. So are the Kakeras who confine themselves to making wooden combs called *kakais* and *kakwas* after which they are named.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Barhai . .	108,834	+ 11
Kundera .	120	+ 85
Kakera .	64	...

GROUP No. XXI.
MASONS.

303. This group is a small one owing to the fact that the masons combine earth-work with their own occupation. Thus, some Beldars who call themselves Raj are masons, but the majority being earth-workers they have been shown under group XXXIII. The Takaris or Takankars are really grinding-stone menders but occasionally work as masons. The Pathrats, as their name denotes, are workers in stone. Both Takaris and Pathrats are small in number. Takaris are a criminal tribe and, while mending the grindstones, often take a general look round at the house with a view of committing theft in it at night.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Takari . .	7,002	+22
Pathrat . .	1,051	+9

304. The social status of the Kumhar varies according to his local customs. If he rears pigs and uses donkeys as beasts of burden he is untouchable. If he uses bullocks and has nothing to do with pigs, the higher caste Hindus may take water from his hands. The Kumhar not only makes pots but prepares bricks and tiles and is called in to put the latter on the house and turn them before the rains set in.

GROUP No. XXII.
POTTERS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Kumhar . .	118,520	+16

305. Lakheras are makers of lac bangles which are in demand in the month of Shravan, when every woman changes her glass bangles for lac ones and at other ceremonial occasions, such as marriages, when lac bangles are used. Their trade is probably falling off, but their great decrease is not explicable. The Kacheras are makers and the Manihars sellers of glass bangles; the former are mostly Hindus and the latter Musalmans. The Musalman Kacheras call themselves Sisgars or Turkaris. Local glass bangles are now giving place to imported ones which are more elegant and durable than those made by the Kacheras. A great quantity of *khar* used annually to be taken out from the salt lake of Lonar in Berar for the manufacture of glass for bangles, but little is now required. At the 1901 census few Hindu Kacheras were returned and the increase in number may be due to better enumeration.

GROUP No. XXIII.
GLASS AND LAC WORKERS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Lakhera . .	2,857	−13
Kachera . .	2,844	+72
Manihar . .	688	−2

306. The Lohars or Blacksmiths have increased by 22 per cent. They include the wandering Ghisadis who go from village to village especially in Berar and mend agricultural implements. The term Panchal originally denoted a guild of 5 artisans, but the term is now used to describe Lohars in the Maratha districts of this Province. Lohars enjoy a varying degree of social position. In some places they claim to be Brahmans and elsewhere higher castes will not take water from their hands. The Sikligars are a branch of Lohars who confine themselves to cleaning swords, brass, etc. Agarias, Mahlis and Asurs are offshoots of Dravidian tribes who have taken to iron smelting and smith's work. There is a fairly large number of Agarias in Bilaspur and the Chota Nagpur States. These various allied occupational groups record themselves sometimes under general and sometimes under particular names so that the comparative figures are not of great accuracy.

GROUP No. XXIV.
BLACKSMITHS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Lohar . .	181,590	+22
Agaria . .	9,500	+90
Panchal . .	8,712	+223
Sikligar . .	451	+124
Mahli . .	276	−57
Asur . .	129	+47

307. The Sunars, as a rule, work in gold and silver, but there is a sub-caste known as Audhia who make brass and copper ornaments. In Bastar a small caste is found called Malyar, who are goldsmiths, but there seems little doubt that they are the same as the Malars or brass and copper workers of Chota Nagpur. Thus, while in one case goldsmiths have degraded themselves by working in baser metals, in the other case, brass workers have raised themselves to the position of Sunars by working in a more precious metal.

GROUP No. XXV.
GOLD AND SILVER SMITHS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Sunar . .	126,878	+4
Malyar . .	118	...

308. Kasars or Kaseras are probably workers in bell metal but they include brass and copper workers within their caste. The Kasars of Berar, however, do not themselves, manufacture but sell in bazaar brass vessels supplied to them ready-made by the Tambatkars or Tameras and ornaments cast by the Otaris. These three castes are liable to be confused. The Khadras are an Oriya caste who make ornaments from the base metals. A few workers in tin and pewter have returned their caste as Kathilkur. This is not yet

GROUP No. XXVI.
BRASS AND COPPER SMITHS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Kasar . .	20,175	+22
Tamera . .	4,572	+1
Otari . .	2,634	+29
Khadra . .	145	−84
Kathilkar. .	19	−39

a regular caste but is in course of formation, now that tin and zinc are coming into greater use.

GROUP No. XXVII. CONFECTIONERS AND PARCHERS.

309. The Halwais derive their name from *halwa* a sweet-meat. Like Bania this is a group into which several castes have been absorbed. Most of the confectioners are in fact Banias; while the majority continue to call themselves by their proper caste name, others of lower status who take to this occupation conceal their true name and assume the occupational name of Halwai. In the Oriya tracts the name of the group is Guria from *gur* (molasses). Halwais have increased by 9 per cent., but their number is smaller than that of those who returned their occupation as sweet-meat makers and sellers. The Bharbhunjas and Dhuris are grain-parchers, the latter being found only in Chhattisgarh. Their respective numbers indicate that they have been confused. The Bhogtas are an occupational offshoot of the Kharwars who parch and sell grain in the Chota Nagpur States. Besides the special castes of grain-parchers, Kewats and Dhimars practise this occupation in addition to their own, being castes from whose hands water can be taken and therefore also parched grain.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Bharbhunja .	3,248	—28
Dhuri . .	3,204	+38
Halwai . .	2,979	+9
Bhogta . .	108	—85

GROUP No. XXVIII. OIL PRESSERS.

310. The Telis are a numerous but despised caste standing fifth, in point of numerical strength, among the castes of the Province. They appear to be prolific, having increased by 16 per cent during the decade. Most of the Telis have taken to agriculture especially in Chhattisgarh where they muster stronger and in the neighbouring districts. In Mandla the Rathor Telis have abandoned oil pressing and adopted some of the manners and customs of Rajputs, apparently considering this sufficient to justify their elevation to the military caste. Gandlis are oil pressers from the Telugu country and are found in the Chanda district.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Teli . .	869,370	+16
Gandli . .	2,913	...

GROUP No. XXIX. TODDY DRAWERS AND DISTILLERS.

311. The Kalars or Kalwars are the distillers proper and are found all over the Province, but are most numerous in Bhandara, where a large number of what are called Jain Kalars reside, who are, however, Hindus and flesh-eaters. Under the present Excise system many have lost their traditional occupation and have taken to other means of livelihood such as money-lending, cultivation and contract work. Of late there has been an effort made in the caste to trace their true origin, and a Mr. N. C. Shaha has written an elaborate dissertation to prove their connection with the Haihaya Rajputs who ruled at Tewar near Jubbulpore and at Ratanpur in the Bilaspur district, supporting his argument by numerous quotations from Sanskrit literature. The group is a functional one, and as liquor manufacture has been very lucrative, it has naturally attracted enterprising people from diverse castes; but while a portion may be of Rajput origin, there are indications of a number of Banias having been absorbed into it. The caste has shared in the general rise in population. Sundis are distillers of the Oriya tracts and derive their name from the Sanskrit *Shaundaka*, a distiller. They are properly a Sambalpur caste. Edigas are toddy drawers from Madras.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Kalar . .	195,450	+ 18
Sundi . .	5,470	+ 53
Ediga . .	14	...

GROUP No. XXX. BUTCHERS.

312. The Khatiks are Hindu and the Kasais Musalman butchers. Khatiks are sometimes called Pakar-kasai, or goat killers, and Kasais Gai-kasai or cow killers. In Berar, however, there are Musalman butchers who under the influence of Hindu sentiment do not slaughter cows and are, therefore, known as Bakar-kasai and do not intermarry or interdine with the Gai-kasais. Khatiks sell, in addition to meat, fruit and vegetables and prepare leather sieves and drums. They are also known as Chikwas but are distinct from the Chiks or Chikwas

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Khatik . .	12,506	+ 8
Kasai . .	4,105	+ 86

of the Chota Nagpur States, who are Gandas. The Chikwa Khatiks, however, may have originated from this more humble source as their own social position is only a degree higher. The Kasais have enormously increased, partly because of the increased importance of their occupation owing to the jerked meat industry in Saugor, Damoh and elsewhere and to the increase in the beef-eating population of Europeans and Anglo-Indians.

313. Chamars come fourth of the castes in point of strength and are found in large numbers all over the Province, but are particularly numerous in the Chhattisgarh Division where many villages contain nothing but Chamars from the Landlord down to the Kotwar. In that Division the majority of Chamars are not leather workers but cultivators, the Chamars of the Satnami sect who form 70 per cent of the Chamars of the Division having, as a rule, entirely given up leather working. The total number of Chamars has risen by 20 per cent in spite of the loss of the Dohors who have split off and claim to be a distinct group. The Dohors, who reside in Berar, and chiefly in the Buldana District, do not make shoes and in this lies their superiority, though they will sometimes cobble them. They make *pakhals* and *mots* or leather bags for water, and leather ropes. Mochis are generally book-binders and affect descent from Rajputs. They are known as *Pustaki* from *Pustak* a book, but in the Maratha districts Mochi is a synonym for Chamar, Jingars or saddle makers again consider themselves superior to Mochis, and another ambitious off-shoot from Jingars is now in course of growth, being skilled artisans, who handle guns and other delicate instruments and style themselves Jirayats. These higher groups increase at a considerable pace by accretions from below. The Solha from *sol* or *tol* (leather) is an aboriginal worker in that material. Solhas are only found in Chhattisgarh but the community is small as the aborigines generally go about unshod.

GROUP No. XXXI.
LEATHER WORKERS.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Chamar	901,594	+ 20
Madgi	8,574	+ 18
Dohor	6,333	+ 12
Mochi	4,007	+ 82
Jingar	1,886	+ 41
Pustaki	160	...
Solha	108	+ 468

314. The Basors derive their name from the *bans*, or bamboo, with which they manufacture baskets and mats. They are known as Buruds in the Maratha country, Kandras towards Chhattisgarh and Medaras in the Telugu country. The Dharkars are allied to Basors and are sometimes regarded as a sub-caste. The Turis of the Chota Nagpur States who follow the same occupation are a Hinduised offshoot of the Munda tribe and still speak the Mundari dialect. From them, again, has split off another endogamous group of still more Hinduised people, who have adopted the variant Turia and look down upon the Turis as beneath them. The Dholis of Mandla and Bilaspur are an offshoot of the Gonds and make bamboo bins for storing grain. The Kaikadis, also called Bargandis by outsiders, are chiefly found in Nimar and Berar. They are a disreputable wandering tribe whose ostensible profession is to make baskets from cotton stalks, palm leaves and grass, but not from bamboos, and sometimes live by prostituting their women. They appear to be an offshoot of the Telugu Yerukalas.

GROUP No. XXXII.
BASKET-MAKERS AND MAT-MAKERS.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Basor	52,947	+23
Dholi	4,914	...
Turi	4,053	+12
Kaikadi	2,311	+4
Dharkar	326	...

315. The Beldars are both masons and earth workers. They include the Raj and Sunkar groups, the former being purely masons, while the latter, originally Chunkars or *chuna* (lime) makers, now carry earth on donkeys. In Chhattisgrah the Sunkars have attained the status of Malis in consequence of their having taken to growing vegetables. It has hitherto been thought that the Sunkars of the northern districts were a different group from those of Chhattisgarh, and that the similarity in name was fortuitous (as in the case of the Rawats who are Ahirs in Chhattisgarh, while they are Sawaras in Saugor and Damoh). Some entries in the enumeration books of the Saugor district however, supply a link between the northern and southern Sunkars, a number of

GROUP No. XXXIII.
EARTH, SALT, ETC., WORKERS AND QUARRIERS.

Name.	Strength.	Percentage of (+) Increase, (—) decrease.
Beldar	25,616	+ 7
Waddar	12,869	+ 161
Nunia	3,336	— 7
Murha	2,572	+ 77
Od	2,175	+ 267
Lonari	2,077	+ 127
Biyar	1,117	...
Uppari	29	...

Sunkars born in Saugor having returned their principal occupation as "melon-growers" and their subsidiary occupation as "pack donkey carriers." It appears that the Sunkars of Chhattisgarh have abandoned the latter occupation and so have attained a comparatively high status. The Waddars are earth-workers of the Telugu country and the Ods are from Upper India. Waddars are found in the Maratha districts chiefly in Chanda and Yeotmal, and the Ods in Chhattisgarh. The Nunias or Lunias, as their name indicates, were originally salt diggers, but are now merely earth-workers. They are found chiefly in Chhattisgarh but are scattered over other Divisions. The Lonaris of the Maratha districts were originally a functional body of salt manufacturers, but now make and sell lime and charcoal. The salt business has passed to Kharkaris who are Tirola-Kunbis likely to be transformed, in course of time, into a distinct occupational caste. The Murhas, found in Jubbulpore and Narsinghpur, are an offshoot of the Bind tribe of Bengal and North India who took up the profession of navvies and earth-workers and have become a distinct caste. There is little difference between them and the Nunias, who are also an offshoot of the Bind tribe. The Biyars are labourers from Mirzapur. They specialise in sinking wells and digging tanks. The Upparis are Telugu earth-workers. Most of these groups of earth-workers have largely increased owing to the enormous amount of employment on railway, road and irrigation works now available in the Provinces.

316. This group is small owing to the fact that many of the castes who also serve as domestic servants have been classed under their traditional occupations, *e.g.*, Dhimars, who have been grouped under fishermen. The four castes included in this group, however, depend solely on domestic service. The Bargahas and Baris manufacture leaf plates. The former also perform other domestic duties of a superior sort, while the latter do menial service such as removing and cleaning plates after meals. There is a saying that leavings of food are eaten by crows, dogs and Baris only. The Kamathis are servants of the Bhonsla household where they clean pots and do other domestic work. Bhistis are Musalman water-bearers. In Berar all castes except Brahmans may take water from a leather *pakhal*, but Hindus do not usually employ Bhistis for fetching water.

GROUP No. XXXIV.
DOMESTIC SERVANTS.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Bargaha . .	3,132	+ 132
Bari . . .	1,192	+ 233
Bhisti . .	493	+ 307
Kamathi . .	142	— 53

317. The proper castes of village watchmen are the Dahayats and Khangars. Both are found in the Northern districts. In Saugor and Damoh Chadars are generally employed, but they are also weavers like the Mehras who in the Maratha country are also largely employed as Kotwars. The Chauhans belong to Chhattisgarh. They claim to be a degraded branch of Chauhan Rajputs and probably a number returned themselves as Rajputs in 1901. The Paiks live in the Oriya tracts. The word means foot-soldier, and they were employed as soldiers and messengers in ancient times. The Dusadhs are employed as watchmen in Upper India. The Ramosis of the Maratha districts are notorious thieves. The Bankas are a mixed caste of the Oriya country; like the Kharia a Banka does not eat even with his own caste fellows.

GROUP No. XXXV.
VILLAGE WATCHMEN AND MENIALS.

Name.	Strength.	Percentage of (+) increase, (—) decrease.
Chadar . .	28,129	+ 8
Dahayat . .	14,685	+ 26
Khangar . .	12,815	+ 2
Chauhan . .	6,750	+ 56
Paik . .	3,191	+ 21
Dusadh . .	269	+ 21
Ramosi . .	150	— 12
Banka . .	16	...

318. At previous censuses all the sweepers have been combined under the titular name of "Mehtar." This time an attempt was made to separate them under the various names which indicate their diverse origins. It has not, however, been possible to make an accurate differentiation owing to the fact that "Mehtar" has acquired such common currency that by far the largest number of sweepers were returned under that title. The principal sub-division of sweepers is that of the Doms or Dumars who are the direct descendants of the ancient Chandals. Doms have been chiefly returned from Jubbulpore, Raipur and the Jashpur State. The Doms of Jashpur are not, however,

GROUP No. XXXVI.
SWEEPERS.

Name.	Strength.	Percentage of (+) increase, (−) decrease.
Mehtar . .	13,012	− 52
Dom or Dumar. .	9,344	+ 65
Bhangi . .	7,560	+ 267
Lalbegi . .	2,573	...
Hela . . .	153	...
Chuhra . .	22	...

sweepers. There are in fact no sweepers there, nor are they required because the well system of latrine is in use there, as in many other places, those who use a latrine at all digging a hole in the floor of their house which is filled up and changed after a certain period. Bhangis have been returned chiefly from Saugor, Damoh, Narsinghpur and Hoshangabad. Lalbegis are scattered throughout the British districts. Somewhat less than 300 of them claimed to be Musalmans by religion.

GROUP No. XXXVII. OTHERS.

319. This miscellaneous group includes persons of casteless religions such as the majority of Musalmans, Christians, Buddhists, Sikhs, Brahmos, Parsis, Jews and the indefinite Aryas, together with tribes having no traditional occupations such as Arabs, Balochis, Malabaris, Kurreshis, Gakkads, Gurkhas, Siddis, etc. There are also some 27 Hindu and Musalman castes of minor importance included in this group. The largest among these is that of the Pasis (4,639) who rear pigs but are notorious thieves. The Bhamtas (4,270) of the Maratha country are also thieves whose ostensible means of living is rope-making. Other criminal tribes are the Kanjars (416) and the Pindaris (146). The Kaderas (2,269) are firework-makers and the Sonjharas (1,447) are gold washers. The Devars (2,433) and Audhelias (880) are mixed castes found in Chhattisgarh, the former being sorcerers and the latter pig-rearers. Kuchbandhias (940) make the combs used by weavers for cleaning the warp. The Kangars (130) also known as Talkutes are rope-makers of Berar. The Gandhis (334) are perfumers and are also known by the name of Atari which is, however, ambiguous as it is also applied to Rangaris. The only remaining caste with a strength of more than a hundred souls is that of the Deulwars returned from Yeotmal about whom nothing certain is known. The caste appears to derive its name from *deval* a temple in which Telugu girls, dedicated (like the Maratha Murlis) to prostitution, sang and danced before the gods, their children being known as Nagavasulus in the Vizagapatam district of Madras. In Yeotmal they claim to be Lingayat Banias, but the latter would not eat with them. They follow the profession of weavers and make *saris* and *rumals* after the Telugu fashion. It was perhaps on this account that in 1901 the Deulwars were amalgamated with the Devang caste. The remaining castes comprising less than a hundred people are of no importance at least to this Province. Some of them belong to well-known castes of other Provinces such as the Kallans of Madras, the Khawases of Nepal and the Vaidyas of Bengal and have come to the Provinces in small numbers.

MUHAMMADAN TRIBES AND CASTES.

320. The main section of the Muhammadan population is divided according to the instructions in the schedule into four tribes or races, *viz.*, Shaikh, Syed, Moghal and Pathan. The marginal statement gives the population of these divisions together with the number of those who, being Musalmans by religion, returned either a caste-name in column 8 of the schedule or the general term Musalman. A list of 54 castes containing a large or fair population of Muhammadans has been given in paragraph 73 of the chapter on Religion and the principal Muhammadan castes have been noticed under their occupational groups. Of the four large tribes of Muhammadans the Shaikhs are an indefinite tribe and include most of those who, being converts from Hinduism, are unable to describe themselves under any of the other tribal names and have no caste. The Pathans are chiefly found in the north of the Provinces and include soldiers in Jubbulpore and Saugor, and Afghan traders of all kinds. The Syeds, who claim descent from the Prophet, and the Moghals, who use the title of Mirza, are fewer in number.

MUSALMAN TRIBES.

Name of tribes.	Population.
Shaikh	280,314
Syed	47,936
Pathan	143,972
Moghal	9,045
Others	13,499

UNCLASSIFIED NAMES.

321. There are 289 persons belonging to 59 castes which could not be classified. Most of the names returned are indefinite, such as "Bengali." Others are merely bad misspellings by enumerators which afford no clue to the true caste-name. The number shown as unclassified is, however, creditably small.

Subsidiary Table I.—Castes classified according to their Traditional Occupations.

Group and caste.	Strength 000's omitted.
1	2
Total Population	16,033
I. Landholders (33)	*535*
Maratha	94
Rajput	441
Others	...
II. Cultivators (193)	*3,085*
(Including growers of special products.)	
Barai	59
Bhoyar	59
Kachhi	120
Kirar	48
Kolta	36
Kunbi	1,357
Kurmi	303
Lodhi	314
Mali	563
Mana	49
Others	177
III. Labourers (8)	*131*
Ghasia	43
Others	88
IV. Forest and Hill Tribes (230).	*3,689*
Andh	52
Bharia or Bhumia	51
Binjhwar	59
Gond	2,334
Halba	100
Kawar	229
Kol	83
Koli	36
Korku	152
Korwa	34
Pardhan	119
Nagasia	44
Oraon	83
Sawara or Saonr	74
Others	239
V. Graziers and Dairymen (71).	*1,135*
Ahir	738
Dhanagar	96
Gadaria	40
Gowari	158
Gujar	56
Others	47
VI. Fishermen, Boatmen and Palki-bearers (30).	*483*
Dhimar	284
Kewat	169
Others	30
VII. Hunters and Fowlers (1).	*18*
All castes	18
VIII. Priests and Devotees (36).	*586*
Bairagi	38
Brahman	446
Gosain	42
Others	60
IX. Temple Servants (1)	*15*
All castes	15
X. Genealogists (2)	*29*
All castes	29
XI. Bards and Astrologers. (...)	*6*
All castes	6
XII. Writers (4)	*57*
Kayasth	34
Others	23
XIII. Musicians, Singers, Dancers, Mimics and Juggiers (7).	*106*
Mang	84
Others	22
XIV. Traders and Pedlars (14).	*226*
Bania	199
Others	27
XV. Carriers by Pack-animals (11).	*174*
Banjara	136
Wanjari	34
Others	4
XVI. Barbers (12)	*186*
Mhali	37
Nai	149
XVII. Washermen (10)	*165*
Dhobi	165
XVIII. Weavers, Carders and Dyers (120).	*1,927*
Bahna	48
Balahi	52
Ganda	152
Katia	41
Kori	40
Koshti	153
Mehra or Mahar	1,163
Panka	215
Others	61
XIX. Tailors (3)	*51*
Darji	51
XX. Carpenters (7)	*109*
Barhai	109
Others	...
XXI. Masons (...)	*8*
All castes	8
XXII. Potters (7)	*119*
Kumhar	119
XXIII. Glass and Lac-workers (...)	*6*
All castes	6
XXIV. Blacksmiths (13).	*201*
Lohar	182
Others	19
XXV. Gold and Silversmiths (8).	*127*
Sunar	127
Others	...
XXVI. Brass and Coppersmiths (2).	*28*
All castes	28
XXVII. Confectioners and Grain Parchers (1)	*10*
All castes	10
XXVIII. Oil Pressers (54)	*872*
Teli	869
Others	3
XXIX. Toddy Drawers and Distillers (13).	*200*
Kalar	195
Others	5
XXX. Butchers (1)	*17*
All castes	17
XXXI. Leather Workers (58).	*923*
Chamar	902
Others	21
XXXII. Basket and Mat Makers (4).	*65*
Basor	53
Others	12
XXXIII. Earth, Salt, etc., Workers and Quarriers (3).	*50*
All castes	50
XXXIV. Domestic Servants. (..)	*5*
All castes	5
XXXV. Village Watchmen and Menials (4).	*66*
All castes	66
XXXVI. Sweepers (2)	*33*
All castes	33
XXXVII. Others (37)	*590*
Pathan	144
Shaikh	280
Syed	48
Christian	73
Others	45

Note.—Figures in brackets against the 37 groups indicate the proportions per mille of the population of the Province.

Subsidiary Table No. II.—Variation in Caste, Tribe, etc., since 1891.

Serial No.	Caste, Tribe or Race.	Persons 000's omitted.			Percentage of Variation Increase (+) Decrease (—).		
		1911.	1901.	1891.	1901-1911.	1891-1901.	Variation 1891-1911.
1	2	3	4	5	6	7	8
1	Ahir	738	638	688	+16	−7	+7
2	Andh	52	40	44	+30	−9	+18
3	Babna	48	21	34	+129	−38	+41
4	Bairagi	38	32	34	+19	−6	+12
5	Balahi	52	44	41	+18	+7	+27
6	Bania	199	182	193	+9	−6	+3
7	Banjara	136	106	102	+28	+4	+33
8	Barai	59	56	58	+5	−3	+2
9	Barbai	109	98	102	+11	−4	+7
10	Basor	53	43	48	+23	−10	+10
11	Bharia (Bhumia)	51	34	49	+50	−31	+4
12	Bhoyar	59	47	45	+26	+4	+31
13	Binjhwar	59	38	57	+55	−33	+4
14	Brahman	446	424	420	+5	+1	+6
15	Chamar	902	753	901	+20	−16	...
16	Darji	51	48	53	+6	−9	−4
17	Dhanagar	96	94	102	+2	−8	−6
18	Dhimar	284	250	245	+14	+2	+16
19	Dhobi	165	142	145	+16	−2	+14
20	Gadaria	40	33	38	+21	−13	+5
21	Ganda	152	125	142	+22	−12	+7
22	Ghasia	43	32	29	+34	+10	+48
23	Gond	2,334	1,902	2,140	+23	−11	+9
24	Gosain	42	38	39	+11	−3	+8
25	Gowari	158	102	131	+55	−22	+21
26	Gujar	56	50	49	+12	+2	+14
27	Halba	100	90	97	+11	−7	+3
28	Kachhi	120	106	123	+13	−14	−2
29	Kalar	195	165	178	+18	−7	+10
30	Kawar	229	178	134	+29	+33	+71
31	Katia	41	32	44	+28	−27	−7
32	Kayasth	34	30	31	+13	−3	+10
33	Kewat	169	140	148	+21	−5	+14
34	Kirar	48	42	43	+14	−2	+12
35	Kol	83	64	87	+30	−26	—
36	Koli	86	28	33	+29	−15	+9
37	Kolta	36	36	32	...	+13	+13
38	Kori	40	35	43	+14	−19	−7
39	Korku	152	120	131	+27	−8	+16
40	Korwa	34	26	10	+31	+160	+240
41	Koshti (or) Koshta	153	134	145	+14	−8	+6
42	Kumhar	119	103	113	+16	−9	+5
43	Kunbi	1,357	1,283	1,405	+6	−9	−3
44	Kurmi	303	278	236	+9	+18	28
45	Lodhi	314	277	289	+13	−4	+9
46	Lohar	182	149	173	+22	−14	+5
47	Mali	564	491	529	+15	−7	+7
48	Mana	49	40	43	+23	−7	+14
49	Mang	84	69	71	+22	−3	+18
50	Maratha	94	61	52	+54	+17	+81
51	Mehra (Mahar)	1,165	965	1,022	+21	−7	+14
52	Mhali	37	34	35	+9	−3	6
53	Nagasia	44	17	7	+159	+145	+529
54	Nai	149	131	135	+14	−3	10
55	Oraon	119	86	68	+38	+2	75
56	Panka	215	168	163	+28	+	+32
57	Pardhan	119	95	116	+25	−18	+3
58	Rajput	441	381	426	+16	−11	+4
59	Sawara (Saonr)	74	58	68	+28	−15	+9
60	Sunar	127	122	118	+4	+3	+8
61	Teli	869	747	778	+16	−4	12
62	Wanjari	34	28	35	+21	−2	−3
63	Shaikh	280	274	256	+2	+7	+9
64	Syed	48	42	38	+14	+11	26
65	Pathan	144	143	135	+1	+6	+7
66	Christian	37	27	14	+37	+93	+164

Note.—(a) Oraons of Jashpur recently converted to Christianity have been excluded from Christians and included [illegible] for comparison with figures of previous Censuses.

(b) The figures for 1901 and 1891 have been adjusted as far as possible according to the classification for 1911.

(c) Caste-figures for 1881 and 1872 are not available.

Appendix to Chapter XI (Caste).

Panchayats, or Caste and Tribal Councils.

[This account has been compiled chiefly from papers sent in by District Officers.]

The Panchayat or "Council of five" is perhaps a development of the patriarchal system, when the patriarch, confronted with difficult problems, sought aid of the more intelligent persons of the community which he headed. Apparently he took four persons into his confidence and with himself as president formed a council of five. In common parlance, people say *char panch jo kahen so sahi, i.e.*, what four *panches* say is correct. They never say *pānch panch*. With the growth of democratic views, this limitation of members was made elastic so as to include all the members of the community, which recognised a certain Panchayat as the leading authority over it. With the multiplication of castes, the Panchayats also multiplied, but although the members' voice grew stronger, a certain respect was still shown to that of the representative of the old patriarch. In some castes, *e.g.*, the Gadarias, the headman or *mahton*, even though a child, is formally asked to give his sanction to any decision arrived at by the Panchayat. In some of the lower castes the continuity of the old Panchayat has been preserved, *e.g.*, among the Basors of Damoh, who recognize the descendants of the old Panch as hereditary caste Panches and adjudicators on all caste matters. Even they have, however, to submit their decisions to the caste people, as a whole, for acceptance. Other castes reported to have permanent Panchayats are noted in the margin. In the remoter tracts and in the Maratha Plain Division the aboriginal form of village Panchayat is still retained in several castes and it is notable that caste Panchayats are found chiefly among the lower castes. Brahmans, for instance, have no caste Panchayats.

Chamars	In Akola.
Pardhis	„ Buldana.
Waddars	„ Do.
Dhanuks	„ Narsinghpur.
Deswalis	„ Nimar.
Bhunjias	„ Raipur.
Kirars	„ Betul.

CONSTITUTION OF PANCHAYATS.

2. The constitution and procedure of the Panchayats are the same in most of the castes. As a rule, the Panchayats are not permanent bodies but are called together when required. It is the business of the man who, for any reason, requires a decision of the Paneh, after consulting the headman of the caste to collect the members of the caste at the appointed place, his own house, a temple, a pipal tree, a specially built meeting place or the headman's house. The headman, variously known as Mehtar, Mahton, Mate, Badkur, Sethia, Sendya, Mahajan, Mukhia, Jamadar, Chaudhri, Malik, Mokasi, Sarpanch, Jat patel, Korha, Naik, Hazari, Rajutia or Mahant, is in most castes an hereditary office bearer, but has usually no independent powers, unless he is far superior in wealth and power to his caste fellows. In the latter case he may have the absolute position of dictator. A case in point is that of the Kunbi Deshmukh of Bhainsdehi, whose power over his caste people was augmented by the grant of a sanad by the Bhonslas permitting him to exercise the powers of a caste headman. His influence in his caste is much greater than that of headmen of other castes and he has regular agents for the detection of offences against caste rules. The persons who form a Panchayat are usually adult males not less than five in number and men held in respect in the caste, but men of wealth and social position have a stronger voice than others. In some castes aged females may also be heard and their suggestions and advices may be followed, and this respect is usually shown to the widows of caste office bearers. Some castes, *e.g.*, Gadarias, Kalars, Kumhars, Bhunjias, Mangs and others possess, besides the *sar-panch*, a *diwan* in imitation of a minister of state, and a *kotwal* or messenger to convene the meetings, and these office bearers are paid from the fines inflicted on offenders. Panches, as a rule, do not allow persons of other castes to take part in their deliberations, but in a case of difficulty they sometimes refer the matter to some outsider of local dignity or experience whether he be a Brahman or belong to some other caste of good status.

JURISDICTION OF PANCHAYATS.

3. Each sub-caste has its own separate Panchayat and there is no general caste Panchayat with controlling or appellate jurisdiction over their decisions. The Bhoyars of Chhindwara are reported to have a central Panchayat and to have met in large numbers on two occasions during the last decade. A single sub-caste may, for the sake of convenience, have several local Panchayats, but even in such cases there is usually no controlling Panchayat common to the whole sub-caste. Occasionally, however, the more influential members of different Panchayats may call in a general Panchayat should any grave question be brought forward for decision. An instance of this is afforded by the Ghasias' Panchayat held about three years ago in the Drug district. An imputation was made that a Ghasia's sister had gone wrong with a Kandra and the Panchayat of the Nandgaon Pargana decided that it was true. The Ghasia, against whose sister the insinuation was made, not satisfied with the Nandgaon Panchayat's decision, asked the Khairagarh Pargana Panchayat to make an enquiry. They did so and found that the imputation was false. On this a combined Panchayat of the Nandgaon, Khairagarh and five other Parganas was held, which confirmed the decision of the Khairagarh Panchayat and reversed that of the Nandgaon Panchayat. In this case the Ghasias of the same sub-caste had a Panchayat for each Pargana,

but the extent of jurisdiction varies in different localities and castes. In the more densely populated tracts of Berar where a sufficient number of caste people can be easily collected, each village has its Panchayat and in large towns they may even be one for each *Muhalla*, or ward, but elsewhere and specially in the Nerbudda Valley districts and the Chhattisgarh division the jurisdiction of a Panchayat is much wider and may even overstep the limits of a district. Again the territorial jurisdiction is wider in castes that are vagrant or scattered, *e.g.*, the Bedars of Berar have a central Panchayat at Hyderabad, to which those that have been locally formed are subordinate.

4. The Panchayats deal chiefly with social and domestic questions, occasionally professional and industrial, but rarely criminal matters. Adultery is the most common subject with which the Panchayats concern themselves. The least whisper against anybody's conjugal morality sets the caste in motion, the first procedure usually taken being the refusal to accept water from the offender (*lota pani band*), in token of the breaking off of all social intercourse until the case has been fully discussed in a caste meeting and the offender declared innocent. The other chief offences of which a Panchayat takes cognizance are :—

QUESTIONS DEALT WITH BY PANCHAYATS.

(1) Eating, drinking or smoking with a person of another sub-caste or caste.

(2) Killing sacred animals such as the cow, squirrel, cat, etc.

(3) Homicide or murder.

(4) Getting maggots in a wound.

(5) Having the ear or nose torn.

(6) Being beaten by a man of a low or untouchable caste.

(7) Abusing relatives held in reverence, or beating parents.

(8) Following prohibited occupations, *e.g.*, a Mang sweeping the road, a Darji stitching leather, a Kirar selling shoes, a Kurmi serving as a syce, an Ahir cleaning pots, a Maratha washing clothes, and so on.

(9) Breach of caste etiquette, *e.g.*, leaving a dinner party before others have finished.

(10) Naming or touching relatives who should not be so named or touched, *e.g.*, a wife should not name her husband, an elder brother may not touch his younger brother's wife.

Other matters which a Panchayat may deal with are :—

(1) Finding a suitable pair for a marriageable boy or girl.

(2) Widow re-marriage.

(3) Partition of property, the decision of minor quarrels and occasionally the adjudication on thefts.

(4) Industrial questions rarely.

5. The ordinary mode of transacting business is to require the aggrieved person to collect the members of the caste by personally visiting their houses, but where post offices are open summonses by post have begun to be used. Among the aboriginal tribes such as the Kawars, a twig of the *nim* or guava tree is circulated as a notice to attend the caste conference. On the appointed day the members meet at a fixed place, and the headman or one of the elders explains the nature of the offence committed, and calls upon the offender to admit it or to make his defence. If he admits the offence, the Panch have simply to consider what penalty they should inflict. If he denies it, the witnesses against him are produced, and he is asked to rebut their evidence. If he has a good defence he produces his own witnesses and a good deal of wrangling ensues. The witnesses of both parties are asked to swear by the Ganges, lifting up a pot of water, or by the cow, holding the tail of a cow, or by their son, catching hold of his arm. Many are afraid to take oaths of this sort and the truth generally comes out, otherwise the last resort is a trial by ordeal. In the Nerbudda Valley districts the most usual form of ordeal is what is known as '*Rama Ramayan ki chitthi.*' Two slips on one of which the name of Rama is written and on the other that of Ravana, are folded and placed on the image of some god. The offender is then asked to pick up one slip. If he takes up that with the name of Rama he is declared innocent, if the other one he has lost, as did Ravana the King of Ceylon in his fight with Rama, which is the theme of the popular religious work, the Ramayan. Among the lower castes more primitive forms of ordeals are resorted to in case of grave offences, *e.g.*, the Sonjharas require a woman accused of adultery to put her hand into boiling oil. If she is not hurt she is innocent, otherwise she is held to be guilty.

ORDINARY PROCEDURE ADOPTED.

6. The penalties inflicted by caste Panchayats usually take the form of feasts or fines, but never corporal punishment. In some castes, *e.g.*, the Chamars, the offender is put to some form of humiliation, *e.g.*, he has to collect the shoes of all his caste fellows and carry them on his head, or shave one side of his moustaches, or, in low castes, permit the others to wipe their hands after dinner on his head. Korkus put the grinding stone round the neck of a woman who has gone wrong and make her go round the village with it on. In the Maratha districts shaving the head and moustaches in the case of a man who goes wrong and cutting off a lock of hair in the case of the woman is a fashionable punishment. This is accompanied by two or

PENALTIES INFLICTED.

there feasts (or *rotis*), the first being usually held on the banks of a stream, the next at the house of the offender in his absence, and the third again at his house but in his company. In the case of religious offences such as the killing of a cow, homicide, sacrilege, etc., the offender is usually required to go on a pilgrimage before he can be purified and taken into caste. Minor offences such as being beaten with a shoe, or touched by a low caste man, etc., are purified by a bath or by drinking water in which a Brahman has dipped his toe, called *tirtha*. Fines are usually utilised for the purchase of drink, sweetmeats or utensils used as common property at festivals, marriages, etc. Some castes, such as Banias, give a portion to a Brahman or temple. Among the Bhunjias of Raipur the fine is distributed among the Panches and a portion is reserved for meeting the *rasad* expenses of Government officials on tour.

7. In several castes there is an *agua* or leader who eats the first morsel of food at a penitentiary feast, and is paid from R0-4-0 to R3 as it is understood that he takes the sin of the offender on his own shoulders. In the Dravidian tribes and the lower Hindu castes which have come much in contact with them, this official scape-goat is usually of the Sonwani *gotra*. The name seems to be derived from the use of *Sonapani*, gold water, or water into which a piece of gold has been dipped, which is then believed to possess purifying properties and is poured on the head of the person to be admitted again to caste intercourse. Among the Dhanwars* there is an elaborate division of functions among these Sonwani purifiers. There is first the *Son-Sonwani* who pours the gold water over the penitent, then there is the *Rakat Sonwani* who gives him to drink a little of the blood of the fowl sacrificed on the occasion. The *Hardi, Kari* and other Sonwanis give turmeric water to purify people from ceremonial impurity, such as the mourners coming back from a funeral. *Sona* (gold) is well known to be a holy metal and many people wear gold rings on their ears, etc., not only for adornment, as when they bathe the water poured over the head touches the earring and then passing on to the body, thus purifies it of all sins committed in the day. Similarly, when the teeth are slopped or studded with gold, the water that enters the mouth is sanctified with the touch of the gold, and purifies the inner side of the physical body. With the same idea gold is put in the mouth of a person who is about to die. Even the colour of gold is considered holy, and thus turmeric is used in the case of purification ceremonies of lesser importance. In some cases where the offence is grave, the Sonwani upon whom the sin of the penitent is to be transferred will call in four or five others to partake of the food with him and so share the burden of transgression. In castes in which there is no official scape-goat like the *Sonwani* or *agua*, the headman of the caste Panchayat eats first and the other members follow him.

THE SONWANI CASTE OF PURIFIERS.

8. Caste rules are relaxed in the case of certain minor offences which are beyond the control of the offender, *e.g.*, a Government servant required to handle a low caste man is not punished in the same way as an ordinary person would be, or if a Government *chaprasi* beat with a shoe a man of a caste higher than his own, the beaten man would not be treated harshly by his caste. A person going to prison is outcasted, if he has to eat food cooked by another caste man, but otherwise not, *e.g.*, in the case of civil prisoners who are allowed to cook for themselves. But a man is generally outcasted if handcuffs have been put upon him. The Panchayats do not, as a rule, modify their decisions according to the subsequent findings of the courts, but levy the penalty even if the accused is acquitted in the original or appellate court. The decision of the Panchayat is invested with a sanctity which has taken a deep root in the minds of the people. It is said *panch men parmeshwar bolta hai*, the voice of the *panch* is the voice of God, and hence all other decisions are ignored.

RELATION WITH PUBLIC OFFICERS AND COURTS.

9. Panchayats, as a rule, do not record their decisions on paper, all matters are orally settled. But as questions of maintenance in divorce cases often arise which have to be proved in court, some castes, *e.g.*, the Dhanuks and Bhoyars now have recourse to stamped agreements. In some castes again, such as the Lonari Kunbis of Betul, decisions are recorded together with a short statement of each witness and are kept by the headman, *viz.*, the Deshmukh of Bhainsdehi. His jurisdiction extends south of the Tapti into Berar, and it is not possible for him to manage singly the cases of such a vast area. He has therefore four or five representatives in central places, the Berar representative being a Kalar by caste. These agents decide the cases on the spot with the help of local Panches and inflict punishments suitable to the gravity of the offences. The Berar agent, being a Kalar, cannot eat food at an offender's house and another person belonging to the Kunbi caste is therefore appointed, who represents him and gets a remuneration of R1-4-0 for eating the first morsel. The Bhainsdehi Deshmukh has a claim on all widows and unattached women of the caste and can dispose of them for a price. He is, on the other hand, bound to support them until husbands are found for them. On the whole, this is a profitable affair, as among Kunbis wives are in great demand for household and field work, and there is no lack of suitors for widows.

RECORD OF DECISIONS.

10. The control of the caste Panchayat whether permanent or otherwise is as a rule, very efficient, and the outside community responds to its decisions and wishes. An offender usually finds himself unable to elude them as the caste can make his life a burden to him. By outcasting him they stop not only all intercourse with his caste fellows but can prevent him from enjoying the usual necessities and amenities of life. They can order the

EFFICIENCY OF THE CONTROL OF PANCHAYATS.

* *See* Central Provinces Ethnographic Survey, Article "Dhanwar"

barber not to shave him, the Dhobi not to wash his clothes and the Dhimar not to wash his pots or supply water to him. An interesting case of this sort came up in Berar. A Kunbi was outcasted by the Deshmukh of Sainkhera who lived in Betul, but as the offender himself lived near Morsi in Berar it was feared that the punishment would have no effect. The Malguzar of the offender's village was written to to proscribe all menial service being paid to him. This was done and the offender found himself in an unenviable predicament. The man represented that he was not under the jurisdiction of the Sainkhera Deshmukh which lay to the north of the Tapti, but this had no effect. He, however, attracted the notice of a philanthropist who wrote to the Bhainsdehi Deshmukh saying that his authority had been usurped by the North Tapti Deshmukh. The result was that a suit was filed against the Malguzar of the offender's village for having given effect to the orders of an unauthorised headman, and he had eventually to make amends. Personshiding offences are visited with enhanced penalties such as doubling the number of feasts or making them costly by requiring them to provide *pakki* or liquor. Offenders therefore usually confess and in certain cases, such as getting maggots in a wound, killing a cow, etc., they are prompted to confess at once, under the belief that if they are not purified they will suffer very seriously in the next world.

CONTROL OF INDUSTRY AND TRADE.

11. It is rarely that industrial questions are brought before a Panchayat, but offences against the community tending to lower its corporate character are duly considered. In a conference of Kunbis held at Nagpur in 1907 it was resolved to punish those who cleaned the pots and *dhotis* of other castes, did groom's work or repaired old latrines. The Dhimars of the Jubbulpore district taboo brushing and polishing the shoes of others but not touching or taking them off the feet. The Kahars of Jhansi are said to outcaste those who steal from their master. The Sunars * of Hoshangabad have a guild Panchayat on the night before Dasahra when they hold a feast, and are said to take an oath that none of them on pain of outcasting will disclose the amount of the alloy which a fellow craftsman has mixed with the precious metals. The Koshtis of Chanda in 1907 proscribed a certain cloth and yarn seller of the city who had offended some of their number and resolved to outcaste any Koshti who dealt with him.

CONTROL OF CHIEFS AND ZAMINDARS IN CASTE MATTERS.

12. It was consistent with the popular conception of the divine right of kings that the Raja or Chief has usually had the supreme power over all social questions of any caste in his kingdom. He was not only the ultimate court of appeal in caste disputes but had also power to fix the social rank of castes, to raise or degrade persons or groups of persons from one caste to another and to regulate intermarriage between different groups. On widows of any castes whatever he had a special claim as upon all ownerless property which he could retain or dispose of by gift or sale. The Bhale Sultan Rajputs are said to have been Kahars or palanquin bearers, who were raised by the Raja to the status of Rajput for special services paid to him, and are now recognised as such. A Gadaria in more recent times is known to have been raised to a similar status by order of one of the Rajas of Panna. Such cases, however, are now of rare occurrence and, at any rate, the Chiefs and Zamindars of this Province seldom exercise their powers in this direction. There is hardly any state in this Province which has not been, at some time or other, under Government management, and powers of this sort which fell into abeyance during the period, were not easily revived thereafter. Thus before the Raigarh State was taken under Government management in 1885 the Chief of that place was the acknowledged spiritual and temporal head of all the castes except Brahmans in his State. He could nominate a priest for any tribe, even for Brahmans, and received a *nazar* therefor. He decided all social matters and no widow could be disposed of in marriage without receiving his permission and paying him a fee. The present Raja when he came of age did not revive these customs and has no power whatsoever in caste matters. On the other hand, the Chief of Jashpur continues to exercise his powers and may outcaste a member of any caste living within his estate including a Brahman for an offence calling for such action. All social questions of importance are referred to him for decision which the caste Panchayats find themselves unable to decide. Any person who has any intercourse with a man who has been outcasted by the Raja's order is visited with the same punishment. Similarly in the Bindra Nawagarh Zemindari, the Zamindar governs the castes through caste Panchayats appointed by himself. The members and especially the headmen were appointed under his written authority and each Panchayat was bound to pay his fees in the shape of a goat and a quantity of rice (2 to 5 *kathas*) together with any balance in hand of money recovered from offenders and not spent on caste feasts. The Panchayats used to visit the Zamindar on the Dasahra day and give him an account of all decisions and enquiries made by them and the fines levied.

The Raja of Bastar is still a court of appeal from the decisions of caste Panchayats. He may excommunicate any person from his caste and may bestow the sacred thread on any person he likes. A Bhatra Gond who came to my Assistant's camp for menial service when on tour in Bastar was observed to be wearing a sacred thread, a privilege which he said he obtained by paying R50, as *nazarana* to the Raja. The use of sandal paste for purposes of sectarian marks, and of umbrellas or gold-rings is similarly controlled by the Chief.

13. The following account of the tribal council of the Maria Gonds of South Chanda has been sent in by the Manager of the Ahiri Estate, and is worth quoting almost in full:—

THE PANCHAYAT OF THE MARIAS OF CHANDA.

Every genuine Maria village has a village headman or patel, called the *Gaita*. In addition to his office as a *gaita* he generally exercises also the hereditary functions of a Bhumia or religious headman

* *Vide* Ethnographic Survey Article "Sunar."

of the village. This dual office used formerly to be held as a rule by one and the same man in the village and, with a few exceptions here and there owing to poverty or loss of influence on the part of the Bhumia, it is still so held in the majority of cases. The man enjoying the double office is therefore the patriarch of the whole village community, and his authority in the village (or a group of 2 or 3 villages) under him is supreme. This post is hereditary. The caste has not a standing Panchayat or governing body. It is called together when required. But the system prevailing in the caste is far more developed and is in certain respects more far-reaching in its effects than the ordinary Panchayat system prevailing in other castes. The village Gaita, on receiving a report of a misdemeanour or other occurrence in the village, calls two or three elders of the village together—the number is not fixed nor is it necessary to call the same men every time—sends for the complainant and the accused, and after hearing the parties decides the case with the help of the elders who as a rule agree with his decision.

The jurisdiction of the village Panchayat is confined to the village itself and a local village Panchayat is never referred to for the decision of a case by persons at a distance. A group of about 50 to 100 villages is constituted into what is locally called a *patti*, and this patti acknowledges the authority of the chief religious and social headman of the group who is called the *Sendhia*. The Sendhia is the chief priest and judge of the patti. Every marriage contracted, every case of social misdemeanour involving the penalty of a fine and every other social and religious function performed in any village of the patti yields the Sendhia a fixed fee in cash, ranging from R2 to R10, and in some exceptional cases up to R50. The office of the Sendhia is also hereditary and the Sendhia is the dominant authority in the patti. The authority of the Sendhia (for purposes of a Panchayat) is invoked only in exceptional cases involving the interests of a number of villages, and in such cases the decision of the Sendhia on an appeal being made to him by or against a village Panchayat (or a number of village Panchayats) is final. For purposes of a Panchayat therefore each *patti* forms a distinct unit, the internal composition of which is as follows :—

(*a*) Each village holds its own Panchayat composed of a few village elders and presided over by the village headman (Gaita).

(*b*) Each group of villages acknowledges the authority of the Sendhia who is the court of appeal for difficult or intricate intra-communal disputes.

(*c*) Each Sendhia's patti is, as a rule, a compact block of country, sharply defined by prominent natural geographical boundaries (a range of hills, a large river or a nala), and the Sendhia's authority is confined to his own patti.

The affairs of one Sendhia's patti are never referred to a Sendhia of another patti. Each patti is known by its local geographical name (such as the Lahiri patti, the Vennasugar patti, the Jarawandi patti, the Ghat patti, and so forth), and each patti is the sole undisputed domain of the local Sendhia. The only remarkable case of an exception to this general rule that occurred during the memory of living man was during the cold weather of 1909 at the village of Kotmi which belongs to the Vennasugar patti. A Maria's daughter of the village eloped with a Musalman. The local village Panchayat took a feast from the father of the girl, and fined him an amount adequate enough for the dues of the Sendhia. The Sendhia demanded more and censured the village Panchayat for having let the man off with a light amount. The village Panchayat considered the Sendhia's demands to be exorbitant and threatened to alienate themselves from him and to invoke the aid of a foreign Sendhia. This was too much for the Sendhia who directly excommunicated the whole village Panchayat. The Panchayat therefore sent for the Sendhia of Judt who naturally refused to affiliate the village to his patti, but seeing the difficulties of the case, agreed to purify the culprit for a small fee which was paid to him. He performed the necessary ceremonies and reclaimed the unfortunate father of the girl. Thereupon the whole patti of Vennasugar rose against the village Kotmi and threatened to use violence. This caused some uneasiness to the police who began sending in reports. The Manager of the Ahiri estate went to the spot and his camp was immediately besieged by about 100 Gaitas of the patti headed by the Sendhia who clamoured for justice. Their complaint was that the village people of Kotmi had set a bad example and that the people of the patti would know no rest until they (the Kotmi people) got themselves purified by the Sendhia. The Marias of Kotmi were, on their part, too obstinate to yield and with great difficulty the Manager succeeded in effecting a compromise by prevailing upon the Sendhia to reduce his demands. He agreed ultimately to give absolution for a nominal amount which was paid by the girl's father, and thus ended in a merry drinking bout what threatened to be a small civil war. The next morning the Sendhia repeated the necessary spells and collecting together all the Gaitas of the patti with the Kotmi fellows sprinkled fresh well water over their heads and declared Kotmi as re-affiliated to his patti.

This specific instance illustrates not only the great power exercised by the Sendhia in his patti but also the fact that it is impossible for a village to alienate itself from a patti or to disregard the authority of a Sendhia.

CHAPTER XII.

Occupation.

322. The statistics regarding the occupations of the population will be found in Imperial Tables XV and XVI. The former Table is divided into five parts, of which one part, *viz.*, Part C, intended to show dual occupations, has not been compiled for these Provinces. The other parts are as follows:—

REFERENCE TO STATISTICS.

Table XV-A.—A general table showing the number of persons following each occupation classified in the scheme, for each district and state and for the two cities of Nagpur and Jubbulpore.

Table XV-B.—showing the subsidiary occupations of agriculturists. This table is further subdivided into three parts for (1) rent receivers, (2) rent payers and (3) farm servants and field labourers.

Table XV-D.—showing the distribution of occupations among the population by religion.

Table XV-E.—showing statistics of Industries. This table is further sub-divided into four parts as follows:—

Part I.—Provincial summary.

Part II.—Distribution by districts.

Part III.—Particulars as to ownership of factories, etc.

Part IV.—The caste or race of the managers of factories, etc.

Imperial Table XVI.—shows the occupations of the principal castes and in an appendix gives the principal occupations of minor industrial castes.

At the end of this chapter will be found the following Subsidiary Tables in which the more important features of the statistics are presented in a more easily intelligible form than in the tables above referred to:—

Subsidiary Table I.—General distribution by occupation.

Subsidiary Table II.—Distribution by occupation in Natural Divisions.

Subsidiary Table III.—Distribution of the agricultural, industrial and professional population in Natural Divisions and districts.

Subsidiary Table IV.—Occupations combined with agriculture (where agriculture is the subsidiary occupation).

Subsidiary Table V.—Occupations combined with agriculture (where agriculture is the principal occupation).

Subsidiary Table VI.—Occupations of females by sub-classes and selected orders and groups.

Subsidiary Table VII.—Selected occupations of 1911 and 1901 compared.

Subsidiary Table VIII.—Occupations of selected castes.

Subsidiary Table IX.—Distribution by religion of 10,000 persons following each occupation.

Subsidiary Table X.—Number of persons employed on Railways and in the Post Office, Telegraph and Irrigation departments.

CHARACTER OF THE INFORMATION ASKED FOR IN THE SCHEDULE.

323. The information asked for regarding the occupations of the population was to be entered in columns 9, 10 and 11 of the schedule and was the same as that required in 1901. Column 9 was reserved for the principal occupation of actual workers. The instructions were to enter the principal means of livelihood of all persons who actually do work or carry on business, or who live on house-rent, pension, etc. In column 10 was to be entered the subsidiary occupation of actual workers, *i.e.*, any occupation which actual workers pursue at any time of the year in addition to their principal occupation. Column 11 was reserved for dependents and it was laid down that for children and women and old or infirm persons, who do not work either personally or by means of servants, was to be entered the principal occupation of the person who supported them. The more general instructions were reinforced by special directions enjoining the avoidance of equivocal terms, the distinction between cultivators and those who subsist on rents of land and the differentiation of manufacturers and traders, of labourers employed in different forms of labour, of Government, municipal and private servants and the like; and they were illuminated by examples of cases likely to present difficulties or ambiguities. In view of the great difficulty of obtaining an accurate and full entry of occupation it was directed that attention should be paid to the entries in these three columns by the officers whose duty it was to instruct the staff and check the schedules.

SYSTEM OF CLASSIFICATION ADOPTED IN THE TABLES.

324. Before considering to what extent these efforts were rewarded by accuracy in the return of occupations, it will be well to set forth briefly the system and method adopted in the classification of the occupations returned, as it was in the scrutiny and analysis necessary to determine their classification that an estimate could be formed of the accuracy and completeness of the entries. The scheme of classification adopted in 1901 was based on that devised at the previous census. It divided occupations primarily into eight classes. Subsidiary to these classes were 24 orders and these orders were divided into 79 sub-orders, which again contained between them about 520 groups. This system, which was specially devised to suit the requirements of an Indian census, was held to be far too elaborate and was admittedly not founded on any really scientific basis of classification. The system adopted at the present census is founded upon a scheme drawn up by M. Bertillion, the head of the Statistical Bureau of Paris, which was approved by the International Statistical Institute and adopted as the basis of classification in the census of several European countries. It has the merits of being at the same time logical, elastic so that while still adhering to the essential scheme groups and sub-orders can be adapted to suit local requirements,—and extremely simple and its adoption at the present census has resulted in a curtailment of the number of groups from 520 to 169. In this system, as modified and adapted to the requirements of an Indian census, there are four main classes, 12 sub-classes, 55 orders and 169 groups, a few of the orders and groups being split up into sub-orders and sub-groups, for the purpose of exhibiting minor occupations or aggregates of occupations which have special interest or importance. A feature in the scheme is the complete separation of manufacture and trade, and this point is the one which has given rise to most of the difficulties experienced in classifying the returns found in the schedules.

EXTENT OF THE ACCURACY OF THE RETURN OF OCCUPATIONS.

325. In spite of all efforts on the part of the supervising and checking staff, it was inevitable that a certain number of inaccurate and incomplete returns should find its way into the occupation columns of the schedule. Dealing, as we do, with a general public which is ignorant and apathetic, through a staff of enumerators who, as a rule, had a low standard of intelligence and knowledge, it is impossible to expect more than an average degree of accuracy and precision. There are various ways in which ambiguity may creep into the entries. One of the most common difficulties is the distinction between manufacture and trade. While the manufacturers are themselves the wholesale traders of the goods which they manufacture and are in the case of village industries often

themselves the retail traders as well, there are a certain number of cases where the retail trade is separate from the manufacture, and the classification adopted at the present census was designed to separate manufacture and trade wherever this was possible. Thus in some cases growers and sellers of vegetables, makers and sellers of earthen wares or bangles or of textile goods were not distinguished. *Dhimars* (fishermen) were frequently entered simply as sellers of fish, the enumerator apparently taking for granted that they always caught the fish which they sell. Another class of this sort arose from the want of precision and completeness in the description of the occupation. Thus the word "wood-cutter" does not distinguish whether the person following that occupation was felling timber or cutting wood for fuel. Again cattle and buffaloe breeders might be breeders of animals for transport or for agricultural purposes. The word for cartman (*gariwan*) might be intended to describe a hired cartman or a private coachman. Other ambiguous words of this kind which were found in the schedule are shopkeeper (*dukandar*), trader (*saudagir*), labourer (*mazdur*) and artisan (*karigar*) and that very ambiguous term *coolie*. In some cases also when dealing with a manufacture a clear description of the material used was not given. Thus the expression "makers of bangles" does not distinguish glass bangles from lac bangles. In this case a reference to the entry of caste will distinguish the two, as glass bangles are made by Kacheras and lac bangles by Lakheras. Again in the case of textiles in wool, cotton and silk the material of the work was sometimes omitted. Here it is also sometimes possible to differentiate by a reference to the caste entry as Salis and Koskatis usually work in silk and Gadarias and Dhanagars in wool. On the other hand, while the lower classes of weavers such as Mahras, Balahis and Pankas and so forth practically always manufacture cotton cloth, there is a considerable section of Koshtas who combine cotton and silk weaving. In their case it was made a rule that where no material was specifically mentioned they should be entered as weavers of cotton. Another class of error was of a more intentional type. A malguzar or landlord of agricultural land would often prefer to describe himself as a rent-receiver even though the larger part of his profits came from his own cultivation, because he considered rent-receiver was a more honorific term than cultivator. Again many women preferred to be returned as dependents on their husbands' occupations rather than actual workers themselves, considering that dependence was more consistent with their dignity than work. Again those who belonged to a group having a distinctive traditional occupation were inclined to return the traditional occupation rather than the occupation they actually followed. Thus a Kurmi might record himself as a cultivator even though his actual occupation was labour, and an Ahir would enter himself as a herdsman or grazier though his means of livelihood might be cultivation. Finally there are a number of persons who have mixed occupations, combining for example agriculture with carting, weaving with agricultural labour and the grazing of sheep with the manufacture of blankets. Such persons would be inclined to return as their principal occupation the employment they were engaged in at the time of the census. In the same way labourers who were at the time of the enumeration working in cotton gins and mills would return their principal avocation as "labourers in factories," even though this work might occupy only a small portion of their time during the year. A few peculiar occupations may be mentioned which almost defied classification. Thus some Dhimars described their occupation as searching for pice thrown into the Nerbudda river as offerings to the goddess. Another class of persons make their livelihood by selling water brought from the Ganges or other holy rivers. Then there are persons whose occupation is to copy the Jain Shastras, who return their employment as "*mazduri likhai shastra*," and a dethroned Raja who subsisted on the voluntary contributions of his former subjects puzzled the classifying staff as he seemed to them to be neither a pensioner, nor a mendicant nor a capitalist.

On the whole, however, the standard of accuracy attained by the enumerators was distinctly good and was probably in advance of that attained at any previous census. A further source of error, which arose in the Abstraction Offices in the wrong transcription of entries from the schedule to the slips,

was not so vital. In the first place, a very close supervision could be ma tained over the copyists by the checking staff, and, in the second pla wherever any mistake or ambiguity arose in the course of sorting the slips un the various heads of occupation, a reference to the original schedule enabled t error to be corrected.

326. Every possible effort was made to obtain a correct classification of t entries under the various heads of the scheme. The slip copyers had, of cou to copy exactly (with prescribed abbreviations) the entries they found in t schedule, provided that they were intelligible. The sorters had practically latitude in regard to classification, and were required to group together only th occupations which were practically identical. The further grouping was left the classifying staff. My Assistant himself with the Deputy Superintende

METHOD EMPLOYED IN CLASSIFYING ENTRIES.

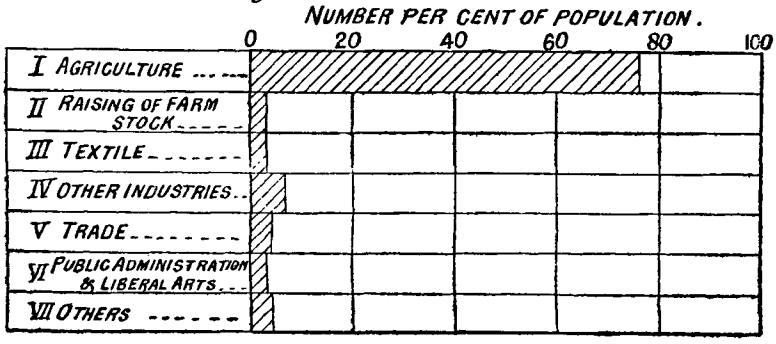
classified a large number of entries in both offi including entries of nearly all the usual oc pations found in the Provinces. A special staff was then chosen from ea office and ordered to study carefully the method of classification according the instructions given in the census code. When we were satisfied that th clerks thoroughly understood their work they were employed in placing t group number against each occupation in the sorter's tickets. These gro numbers were examined by three selected clerks specially trained in office, a checked by the superior staff of the office. All subsequent tabulation was dc in the Jubbulpore office under the immediate supervision of my Assistant a the Deputy Superintendent of that office, and I am confident that, making d allowance for inevitable defects, the tables as now issued represent accurat the statistics of occupation as returned in the schedules.

327. Viewed from the aspect of their employment the population of t

GENERAL DISTRIBUTION OF OCCUPATIONS IN THE PROVINCES.

Central Provinces and Berar is essentially agric tural and pastoral. The marginal diagram exhi the proportio distribution of t population un the main head occupation. the provinc population 76 per cent., *i.e.*, about three-fourths, are dependent on agriculture, 48 per cent. being cultivators and 28 farm-servants or field labourers. Of the remaining quarter or 24 per cent. 10 per cent. are employed in industries of different kinds, of which the principal are textiles (3 per cent.), industries of dress and toilet (2 per cent.) and the preparation of foodstuffs (1 per cent). Five per cent. are employed in transport and trade of whom 1 per cent. are occupied in transport by road and water and 2 per cent. in trade in food stuffs. The remaining 9 per cent. are distributed between various occupations of which the principal are grazing (2·7 per cent.), public administration and force (2 per cent.), professions and liberal arts (1·5 per cent.), and domestic service (1 per cent.).

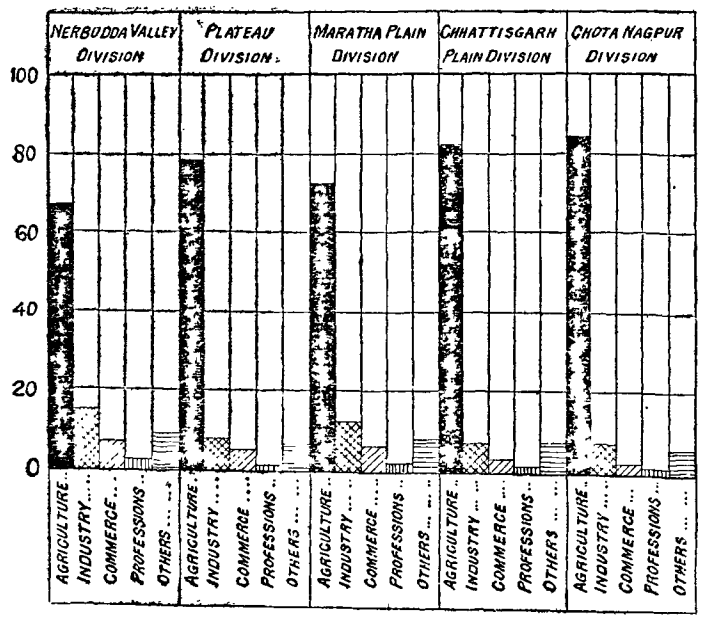
Diagram showing the general distribution of the population by occupation (orders)



If we compare the general distribution with that of 1901, we find that the main proportions have altered comparatively little. There has been an increase in the proportion of the population engaged in Pasture and Agriculture from 735 to 787 per mille, a decrease in the number occupied in textile industries, an increase in the leather manufacture and trade and in domestic service and the liberal professions; but the essential features of the distribution of employment has not materially altered, and important differences will be more suitably discussed in the more detailed examination of occupations under the detailed heads of their classification.

The diagram in the margin gives some indication of the relative importance of various main groups of employment in the different Natural Divisions of the Province. As one would naturally expect, Agriculture occupies the largest proportion in the least developed portions of the province, *viz.*, the Chota Nagpur, Chhattisgarh Plain and Plateau Divisions, while Industry, Commerce and Professions take a more prominent place in the Nerbudda Valley and Maratha Plain Divisions and especially in those districts such as Nagpur, Jubbulpore, Amraoti, Hoshangabad and Saugor which have a high proportion of urban population. Of the minor heads Pasture is important in the Plateau, Chhattisgarh Plain and Chota Nagpur Divisions, but cattle breeding and the sale of milk and ghi is an important occupation in the Vindhyan and Nerbudda Valley districts. The textile industries employ the largest proportion in the Maratha Plain Division. Trade in food-stuffs is most highly developed in the Nerbudda Valley Division where also persons engaged in the Professions and Liberal Arts are most numerous. The mining industry is most important in the Wainganga Valley, and factories in the cotton tracts of the western districts of the Maratha Plain Division.

Diagram showing the distribution of the population (classes) in Natural Divisions.



328. The proportion of non-workers who are dependent for their subsistence on the work of others is 41 per cent. for all occupations in the Province. The difficulty of drawing a clear distribution between actual workers and dependents has been fully discussed in previous reports. It arises chiefly in assessing the value of the part which women and children take in the occupations of the men of the household, and is sometimes obscured by the estimation held by the public or the enumerator of the relative dignity of work and dependence. The marginal table shows the proportions in the various Natural Divisions by main heads of occupations. The proportion is highest in occupations like Commerce and the Professions, which are followed by the more advanced classes of society whose women are either secluded or at any rate take no part in their husbands' occupations; and in general the northern castes expect less active work from their womenfolk than those of the south. The proportion of dependents is of course also largely affected by the number of children and old people in the population, and for this reason it is, under almost all heads, considerably greater than in 1901. The high proportion under Agriculture in the Chhattisgarh Plain Division is to be accounted for by this consideration while the women of the low castes and tribes, who mostly inhabit that division, have no reluctance to active work of all sorts. The figures of the Chota Nagpur Division are, however, so abnormal as to suggest that there has been some defect in the entries in column 10. Thus in the Surguja State which has the largest population of the five States the proportion of dependents comes to 59 and under the head of industry where the provincial proportion comes to 45, the proportion in that State is 60. It has already been seen that the occupation columns of the schedule are of all the most difficult to fill up correctly. It would certainly appear that at least in this State the instructions were misunderstood; at the

WORKERS AND DEPENDENTS.

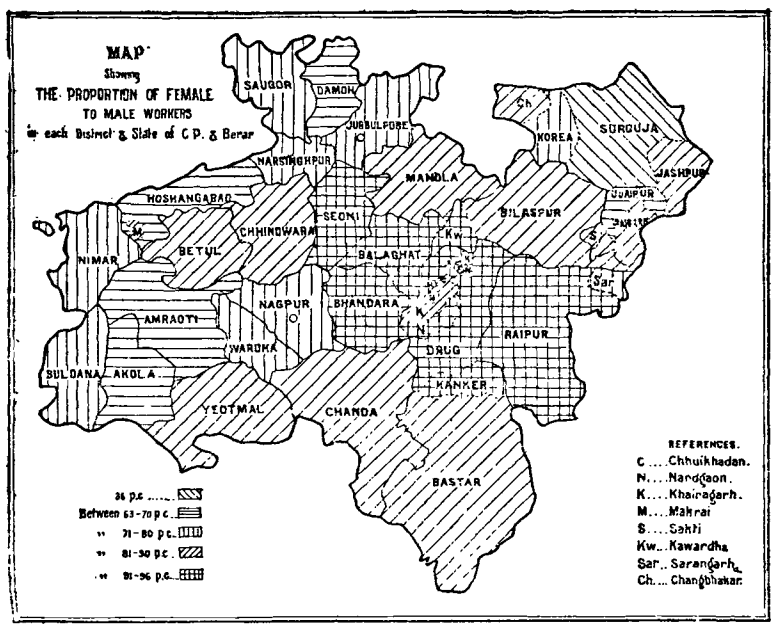
Proportion per cent. of dependents to workers.

	Agriculture.	Industry.	Commerce.	Professions.	Others.
Central Provinces and Berar.	39	45	49	51	42
Nerbudda Valley Division.	41	49	52	53	41
Plateau Division.	37	44	42	51	40
Maratha Plain Division.	36	44	51	51	43
Chhattisgarh Plain Division.	40	41	43	48	42
Chota Nagpur Division.	53	50	47	46	46

same time it is worth noticing that the proportion of children under 10 years old to the number of persons between 15 and 40 is 90 in this group of States against a provincial average of 74, while the ratio of old people is not far below the provincial average.

OCCUPATIONS OF FEMALES.

329. As we have already seen, there are comparatively few classes of society in the Central Provinces and Berar in which women are secluded, and in most of the chief cultivating castes, in some of the artisan castes and in all the low Hindu and aboriginal castes and tribes women take a considerable part in the actual work required to maintain the livelihood of the family. Taking the Province as a whole, 45 per cent. of the persons returned as actual workers were women, *i.e.*, to every 1,000 male there are 810 female workers. The marginal map exhibits the proportion in each District and State. Neglecting the figures of the Chota Nagpur States which appear to be due to some defect in enumeration, we find that in the Chhattisgarh Plain Division the women workers nearly equal the men, while the lowest proportion is in the Nerbudda Valley Division where the Rajputs, Musalmans and northern castes who seclude their women are most numerous. Among districts the proportion is low in Amraoti (631), Hoshangabad (672) and Akola (680). In Jubbulpore it is 752 and in Nagpur 802 per 1,000 males. The proportion must vary to some extent indirectly with the prosperity of the tract, as commerce and the more advanced industries are associated with the portion of the population which most usually secludes its females, *e.g.*, the Brahmans, Rajputs, Muhammadans and Banias of the Nerbudda Valley and Maratha Plain Divisions.



There are certain occupations in which women workers are specially numerous. In Agriculture more than half the labouring population is female and women labour is specially important in spade cultivation, the growing of vegetables, flowers, fruit, etc. In the food industries women practically have the monopoly as rice pounders and grain parchers, and as sellers of wood, fuel, grass and fodder as also in basket making they considerably outnumber men. Other occupations in which they take a considerable part are the working and dyeing of clothes, the textile industries in various branches of which they assist the male workers, and in the selling of bangles and of pottery, vegetables, *pan* and tobacco. In textile factories the proportion of women workers to men among the unskilled is 71 per 100 men and the same proportion holds if we consider unskilled factory-labour of all kinds.

Amongst most of the aboriginal and lower castes the women workers almost equal and sometimes exceed the male workers. Among the Kols (107) and the Ghasias (102) the number of women workers returned was greater than that of men workers. Among the Andhs the workers of both sexes were equal. They varied from 96 to 98 per 100 men among the Korkus, Bharias, Pankas and Gonds. Even the Bhoyars, a good high cultivating caste of the north of the Province, have as high a proportion as 96. Among Mehras the proportion is 95, among Basors 94, among Chamars and Dhimars 93 and among Telis 91.

URBAN INDUSTRIES.

330. As may be supposed the place occupied in numerical importance by the various groups of occupations differs considerably in urban and rural areas. The marginal

Table compares the proportion per mille of persons employed in various principal occupations for cities and large towns for the Provinces as a whole. In compiling the figures the recensus statements have been used in the case of some of the principal towns in which plague was prevalent, so as to obtain as accurate a proportion as possible. Only one person in eight lives by agriculture, while more than one-seventh of the population are occupied in trade, 14 per cent. in textile industries and 15 per cent. in administration or professions of all sorts. The large towns of the north of the Provinces have usually a smaller proportion of agriculturists than those of the south, of which many are of later growth.

Proportion per 1,000.

Occupation.	In cities and large towns.	In the Provinces.
Pasture and Agriculture	122	787
Textile Industries	144	28
Food Industries	30	7
Industries of dress and toilet	61	23
Building	37	5
Trade of all sorts	161	37
Transport	92	14
Public Administration and force	79	17
Religion, Professions and Arts	55	15
Domestic service	74	10
Beggars, criminals, etc.	15	6

VILLAGE INDUSTRIES.

331. A great deal has been written in the Reports of the last few censuses and in the recently issued District Gazetteers on the subject of village industries and their organization, and the matter will not now be dealt with in any detail, though attention will be drawn to the development or decline of cottage industries in considering occupations under detailed heads. The carpenter, the blacksmith, the washerman, the barber, the potter and sometimes the leather worker still exist as village servants (in Berar called *balutedars*) with recognized duties and remunerations. The village accountant and the village watchman have become somewhat "officialised" under a closer system of government, but the latter at least gets his remuneration from the villagers either directly or indirectly. That the communal system is gradually giving way before the growth of individualism is shown by the change in the view of the cultivators towards the question of the hides of dead animals, which used to be the perquisite of the Mahar and Chamar communities in the south of the Province, but, since they have now acquired a by no means negligible value in the market, are now everywhere being claimed by the owner of the cattle.

Taking the proportions shown by the census of occupations among the rural population, we should in a village of 1,000 inhabitants expect to find 474 cultivators of whom 8 were receiving rent, 276 labourers and farm servants, 25 herdsmen and shepherds, 22 persons engaged in spinning and weaving cloth, 5 goldsmiths, 6 blacksmiths, 8 fishermen, 6 barbers, 5 washermen, 8 leather workers, 6 basket makers, 4 tailors, 2 scavengers, 5 potters, 10 grocers or sweetmeat sellers, 10 money-lenders and grain dealers and a number of others of minor trades and occupations.

OCCUPATION BY RELIGION, CASTE AND RACE.

332. It will not be necessary to dwell at any length on this subject here, as it has already been discussed in the chapters on religion and caste. Something, however, may be said on the subject dealt with in Imperial Table XVI, *viz.*, the extent to which castes still follow their traditional occupation. We have, in the first place, certain groups which have almost completely abandoned their original occupation either from want of opportunity to practise it or from habit. Thus the Rajputs, Marathas and Paiks, by tradition soldiers, have almost entirely taken to agricultural pursuits. The same might be said of the smaller groups, *e.g.*, the Bedars and perhaps the Kolis of Berar, who both have some military reputation. Another group which has entirely changed its habit is that of the Gujars who are in these Provinces cultivators not herdsmen, while of the Brahmans only about 10 per cent. are still priests and of the Chamars little more than one-tenth are engaged in industries connected with hides and leather, practically all the Chamars of Chhattisgarh being cultivators. We shall have occasion in dealing with the industrial groups to notice the extent to which some, *e.g.*, the poorer classes of weavers and the oil-pressers, are forsaking their industries, while, on the other hand, there is little tendency in this direction in the case of crafts such as those of the Darjis and Barhais which are in a prosperous condition. The Banjáras are a caste who are settling down in large numbers to agricultural occupations and only 44 per mille now carry on their occupation of carriers. Another caste who are being driven to find some other occupation is that of the

Kalars (distillers) who in consequence of the more restricted conditions of their ancient trade are largely taking to cultivation and general trade. On the other hand, the more important group of cultivators are little affected by any inclination to leave their traditional calling. About three-quarters of the actual workers among Kurmis and Lodhis are still cultivators, and, though the proportion amounts to only half among Kunbis, the remaining half are mostly agricultural labourers. The Malis and Kachhis whose proper occupation is the growth of fruit and vegetable are generally also, if not entirely, cultivators of cereals and the majority have been returned as such. The lower agricultural groups and the tribes vacillate between cultivation and labour according to their economic condition at the moment. The Jains and Parsis are of course traders and the majority of the Indian Christian workers are agriculturists, some being engaged in industries, professions and domestic service.

DISCUSSION OF OCCUPATIONS UNDER THE HEADS OF THE CLASSIFICATION IN IMPERIAL TABLE XV.

333. I will now proceed to deal with the principal occupations followed by the people of these Provinces in more detail under the heads of classification given in Imperial Table XV and reproduced with proportionate figures in Subsidiary Table I appended to this chapter. The comparative figures of the present and last census are given in Subsidiary Table VII. The comparative figures of this table were not compiled without considerable difficulty. The complete change in the system of classification necessitated an analysis of the figures given in the last census tables and their re-arrangement and synthesis into orders and groups corresponding to those of the present scheme. Where this merely meant the regrouping and recompiling of available statistics there was no great difficulty involved, but in many cases the groups of last census had themselves to be split up between different groups of the present classification, and this was especially the case where manufacture and trade, which are now differentiated, had been lumped together. Instances of such groups of last census which had to be split up are "Firewood, charcoal (and cowdung) collectors (and sellers)," "Cow and buffalo keepers (and milk and butter sellers)," "Wood cutters (and sawyers)," "Makers (and sellers) of sugar, molasses and gur" and "Railway canal (and road) labourers" where the words in brackets represent occupations which are now classified separately from the others in the group. In such cases it was only possible to make an intelligent estimate of the proportion to be entered in each group. The matter was further complicated by the extensive territorial changes which have taken place during the decade. Proportionate figures could, of course, be taken, but do not always represent the actual distribution of occupations. For these reasons the comparative figures in Subsidiary Table VII must be accepted with some reserve. In discussing the figures, I shall attempt to indicate the cases where it is obvious that the statistical comparison with the figures of 1901 fails.

SUB-CLASS I. EXPLOITATION OF THE SURFACE OF THE EARTH. ORDER I. PASTURE AND AGRICULTURE (a) ORDINARY CULTIVATION.

334. Cultivators form 75 per cent. of the population of the Provinces and have increased since 1901 by 26 per cent. At that census the instructions were to enter the status of each person engaged in agriculture, *i.e.*, whether he was a malguzar, lessee or tenant, and if the latter what particular kind of tenant he was. This differentiation was not considered necessary at the present census. All that was required for the purpose of the Imperial Tables was that rent-receivers should be separated from rent-payers, the latter being identified with those who cultivate land themselves and therefore pay either rent or revenue for it, and the former with those who principally subsist on the rent or revenue of agricultural land leased out by them. We have already seen that persons engaged in cultivation include 76 per cent. of the population. The number of actual cultivators has increased by 47 per cent. and farm labourers by 15 per cent. The rent-receivers have decreased by 80 per cent., only about 130,000 persons being returned as such, but this is principally due to the fact that many malguzars returned themselves as cultivators because they considered that their profits came chiefly from their home cultivation and not from their rents. If we deduct from the actual cultivators a number sufficient to increase the number of rent-receivers by the amount (18 per cent.) of the increase in the general population we find that the increase in the number of actual cultivators is still 29 per cent.

The actual acreage of land under cultivation in the Provinces is about 30 million acres, and the incidence falls at 4 acres per cultivator and 6·7 acres per agricultural labourer.

The marginal statement compiled from Revenue statements gives the proportion held by cultivators of the principal different kinds in the Central Provinces in 1910. Of the labourers three-quarters are independent and the remaining quarter are farm servants taken on by the year. But in comparing the number of agricultural labourers with those returned in 1901 it has to be remembered that a considerable number of the latter were probably included in the large class of labourers unspecified, which has this time been broken up and greatly reduced (group 167). The increase in the number of cultivators of fruits, vegetables, etc., is largely discounted by the drop in the numbers who returned themselves as traders of the same. What real increase remains over and above the natural increase in population is no doubt partly due to agricultural depression at the time of the last census and partly to the great increase in the area commanded by stable irrigation. The largest numbers of these spade cultivators were returned from the Jubbulpore, Raipur and Drug districts, but a great many agriculturists in all parts of the Province combine the cultivation of cereals with that of vegetables.

Proportion of agricultural land held in each right in 1901-11 in the Central Provinces British districts.

	1900-01.	1910-11.
	Proportion. per mille.	Proportion. per mille.
Land held by malguzars	189	190
Area held by plot proprietors	53	33
Land held completely or partially revenue-free	5	3
Land held by absolute and occupancy tenants	120	105
Land held by occupancy tenants	307	279
Land held by ordinary tenants	328	375
Land held rent free	16	15

335. In Table XV-A the population has been tabulated according to the principal means of subsistence, but details have also been given showing (for actual workers only) the number of those who follow some agricultural pursuit as a secondary means of livelihood. In Table XV-B details have been given under a few main heads of the subsidiary occupations followed by those whose principal means of support is agriculture. These statistics are reduced to proportional figures in Subsidiary Tables IV and V and refer only to actual workers, dependents being here left out of account.

OCCUPATIONS COMBINED WITH AGRICULTURE.

About 11 per cent. of those whose principal means of livelihood was non-agricultural returned themselves as partially agriculturists. The proportion of "Partially Agriculturists" on the total number of actual workers in the Central Provinces and Berar comes to 25 per mille and is largest in the Nerbudda Valley and Maratha Plain Divisions which have proportions of 40 and 32 per mille, respectively, of their total population. The proportions in the other Divisions where the population is almost wholly agricultural fall well below the Provincial average. The proportion of "Partially Agriculturists" is highest in the case of occupations falling under class C. "Public Administration and the Liberal Arts," where 15 per cent. depend on some agricultural pursuit as a subsidiary means of support. In sub-class VI "Public Force" 34 per cent. are returned from the Chhattisgarh Plain Division, 27 per cent. in the Plateau Division and 20 per cent. in the Nerbudda Valley Division. Under class B "Preparation and supply of material substances" the general proportion comes to 12 per cent., but this average is exceeded in the case of "Textiles," "Wood," "Metal" and "Dress and Toilet" Industries where the proportions range from 12 to 21 per cent. A close connection with the land is especially noticeable in the case of the following occupations:—

	Natural Divisions.	Proportion per cent who are partially agriculturists.
Fishing and hunting	Maratha Plain	35
Public force	Chhattisgarh Plain	34
Ditto	Plateau Division	27
Ditto	Nerbudda Valley	20
Dress and Toilet Industries	Ditto	27
Ditto do.	Chhattisgarh Plain	20

On the other hand, 6 per cent. of those whose main occupation is agriculture mentioned some non-agricultural pursuit as a subsidiary means of subsistence. In the case of rent-receivers, the most common non-agricultural occupations are general trade, money-lending, Government service or some industrial pursuit. In the case of cultivators (rent-payers) subsidiary occupations commonly returned were some form of general trade. A very small proportion of farm servants and field labourers gave any non-agricultural occupation as a subsidiary means of livelihood. Those of the lower classes of weavers, who still keep to this occupation along with labour, apparently returned agricultural labour as their subsidiary and not their principal means of occupation perhaps partly owing to the fact that in the rice tracts, where most of them reside, agricultural labour was not plentiful at the time of the census.

FORESTRY.

336. The major portion of those classified under the head Forestry consists of persons engaged in the collection of wood, fuel and forest produce of all sorts. The large increase under this head since 1901 must be partly due to defects in dividing up the entries of last year, though the collection of fuel and wood is a popular and lucrative profession particularly among women of the lower classes in the Nerbudda Valley and Maratha Plain Divisions, where there is a large demand for fuel in the markets of the towns and large villages. Part of the excess increase under the head is balanced by the decrease under the head dealers in hay, grass and fodder (group 124), as grass and fuel are collected and sold by the same class of people, and part by the decrease in the trade group 130 "sale of fuel."

THE RAISING OF FARM STOCK.

337. It is doubtful how far this head represents absolutely correct figures. On the one hand, some of the large cattle-breeders are also cultivators, and it would probably be difficult to decide which was the most remunerative occupation. On the other hand, it is difficult in many cases to distinguish correctly the occupations in this sub-order from that in group 118, sellers of milk, butter and ghee, since many persons combine both occupations. Taking the figures as they are, there is a considerable increase under the more important group of herdsmen, shepherds, etc., who are most numerous in the more wooded tracts of the centre and east of the Provinces. The raising of live-stock and the sale of butter and ghee is an important and increasing industry of the Vindhyan and Nerbudda Valley districts.

Under order 2 we have to consider the figures for fishermen along with those of group 116, fishdealers. Taking the two groups together the increase comes to about 24 per cent., which probably represents the correct figures. The fishing industry is specially important in the Maratha Plain Division and particularly in the Chanda and Bhandara districts.

SUB-CLASS III. INDUSTRIAL OCCUPATIONS.

338. Passing over sub-class II, Extraction of Metals, which is dealt with elsewhere, we come to the Industrial occupations classified in sub-class III which support 10 per cent. of the population of the Provinces, but show an increase of only 8 per cent. over the figures of 1901 or considerably less than the general increase in the population. We have already seen that the most important (numerically) of the industries grouped under this head are those connected with Textiles, Wood and "Dress and Toilet." Of these the numbers employed on the last two have increased by 24 and 16 per cent., respectively, since 1901, while the number engaged in textiles has declined by 12 per cent. Most of these cottage industries have been made the subject of separate monographs and in his interesting Report on the Industrial Survey of the Central Provinces and Berar, published in 1910, Mr. C. E. Low has brought together the chief economic statistics bearing on their position and probable future. In a census report little more is possible than to bring into relief the chief statistics which the census has provided. It is well, however, again to draw attention to the fact that comparisons between the figures of the present census and those of last census can only be approximate and are sometimes of very doubtful value. In the first place the conditions at last census were abnormal as the Provinces were only just

recovering from the great famine of 1900. Again territorial changes have disturbed the figures for the purposes of comparison, while there has been added the difficulty of adjusting the groups of the old classification to the new scheme. In many cases proportional figures had to be taken and are at best only of doubtful accuracy. Again certain statements (*e.g.*, Table XVI) deal only with "actual workers" and "principal occupations" and both expressions give scope for differences, which may represent the momentary mood of the person making or recording the entry rather than the facts of the case. All these ambiguities might be of comparatively little weight were we dealing with large groups of population, but when the smaller figures of individual trades and occupations are under analysis they assume considerable importance.

THE COTTON WEAVING INDUSTRY.

339. Taking the figures, however, as they are, we may notice in the first place that the number of actual workers who have returned their principal occupation as cotton spinning and weaving have declined by 12 per cent. since last census. I attempted to get a separate return of spinners and weavers and sizers and of persons who weave purely cotton cloth and of those who combine cotton and silk weaving. The returns are tabulated in Imperial Table XV-A. It will be found that cotton spinning is almost entirely in the hands of women and that the majority of the spinners is to be found in the Nagpur, Chanda, Bhandara, Raipur and Amraoti districts, all of which contain a number of the better weaving classes. Cotton sizing seems entirely unimportant as a separate industry and is also done largely by females. Cotton weavers are most numerous in Nagpur, Chanda, Bhandara and Raipur. Combined cotton and silk weavers are chiefly returned from Nagpur, Nimar and Balaghat. The Chanda Koshtas who weave cotton with silk borders have evidently returned themselves simply as cotton weavers, perhaps a significant comment on the attempt to get too much detail in a general census of occupations. As regards those employed in the cotton and textile factories, the returns give 13,591 in the ginning, cleaning and pressing factories and 13,374 persons in the cotton spinning and weaving factories out of a total of about 46,000 employed in this industry. There seem to have been about 11,000 persons employed in the latter class of factory in the Central Provinces and Berar in 1901.

It is perhaps not worth while going further into the details of these statistics, which are available to the enquirer in the tables, but we may perhaps best illustrate the decline in the weaving industry by a reference to the comparative figures of those of the chief weaving castes who still keep to their traditional occupation. In this case it is impossible to compare absolute figures, and we must take proportions of those figures available at the two censuses. Taking first the Koshtas who are weavers of the better class of cloth, I find, working on the figures available, that the proportion who follow their traditional occupation has actually increased from about 73 per cent. in 1901 to 80 per cent. in 1911. This is not perhaps extraordinary. The Koshtas are well known to be remarkably tenacious of their own peculiar industry and always consider themselves entirely unfitted for anything else. They were in a depressed condition in 1901 after the famine but, though they suffered during the depression in their trade in 1908, they had a good series of years both before and after, and their industry has not been so greatly affected by imported and mill-made goods as that of the weavers of common cloth. Of the latter we may take first the large caste of the Mahars of the Maratha country. Of these the proportion who still weave is about 11 per cent. as against 29 per cent. in 1901. Of the Pankas, a weaving caste of Chhattisgarh, about 13 per cent. now weave compared with 27 per cent in 1901. Of the Balahis, who were a weaving caste of the Nerbudda Valley, 45 per cent. returned their principal occupation as weaving in 1901; the proportion at the present time is about 6 per cent. The Koris, however, also of the Nerbudda Valley districts have a much larger proportion of weavers which has only dropped from 50 to 40 per cent.

OTHER COTTAGE INDUSTRIES.

340. The silk industry, on the other hand, seems to have substantially increased. The attempt to differentiate silk spinning and silk weaving has simply resulted in placing the men under one heading and the women under the other. Most of the silk weavers are residents of Nagpur, Bhandara and Nimar. Almost all the Tasar weavers

come from Raipur and Bilaspur, but there is a small colony in Chanda. The decrease under bleaching, dyeing and printing is probably partly counterbalanced by an increase in group 71 which properly refers to manufactured goods. Wool weavers have declined by 21 per cent., and Table XVI shows that only a small proportion of the Dhanagars, Gadarias and Kuramwars still keep to the occupation. Workers in hides and skins have increased by 26 per cent. including an increase of 101 per cent. in makers of leather articles. Saugor and Damoh have a large number engaged in the hide industry, and makers of leather articles were most numerous in Chhindwara, Betul and Balaghat. Carpenters and sawyers have increased by 24 per cent. owing to the large demand in connection with Railways and buildings, but there is a decline in the corresponding trade group No. 110 to counterbalance. In metal workers there has been a rise of 29 per cent. Besides the Lohar, who works in iron, the group includes brass and copper workers, but the returns of manufacture and trade seem to have been confused and there is a counterbalancing decline in the trade group No. 127. The flourishing state of the building industry probably accounts for the increase under "ceramics" including pottery and tiles as well as that under order 15 (Building Industry). But here again part of the increase is swallowed up in the decrease in the trade groups 112 and 128. There are two Pottery and Tile Factories in the Jubbulpore city both in a flourishing condition. The industries of Food and of Dress and Toilet have prospered with the general advancement in wealth and luxury. The distillers have, however, suffered in numbers under the new Excise system and some of the industries in order 12 have to be considered along with the trade groups in order 33. Jewellers have not increased in proportion to the increase of population. Scavengers show an ominous decrease, which probably portends a difficult problem in sanitary administration both public and private. A noticeable item is the decrease in bangle-makers (group 90) and the corresponding increase in the group of sellers (group 132). The imported article is ousting the home-made. Another industry which seems to show a real decline is that of oil pressing. The mineral and vegetable oils are not distinguished in the industrial group (53), but taking that group along with the trade groups 113 and 117 which deal with mineral and vegetable oil (among other things), it would seem that there has been a real decrease in the industry, and I find that less than one-tenth of the Telis now follow their traditional occupation. Petroleum has largely taken the place of vegetable oils for lighting purposes and is sold wholesale chiefly by a few large firms and retail by general shop-keepers. I find from trade statistics that even in the last five years the imports of Petroleum have increased from 757 thousand to 961 thousand maunds and of other oils from 97 to 115 thousand maunds. On the other hand, the export of oil seeds has risen during the same time by about 25 per cent.

SUB-CLASS IV. TRANSPORT.

341. Transport by water includes ferry contractors and their employés, but the figures are mixed up with those of fishermen. Under transport by road, there is an increase of 13 per cent.; the great decrease under the group containing cartmen probably simply mean that many were included under agriculturists.

The remarkable increase in the number employed on Railways has already frequently been alluded to. During the decade 562 miles of new railway have been constructed in the Provinces, and the number of Railway employés has increased by 64 per cent. and labourers by 91 per cent. The construction of the Satpura Railway with its various branches in the Plateau Division and the Nagpur and Wainganga districts has provided an enormous amount of employment to both indigenous and imported labour. In addition to this there has been Railway construction in Wardha, Chanda and Raipur.

SUB-ORDER V. TRADE.

342. A number of the orders and groups under this sub-class have already been dealt with in connection with manufacture, and we have seen that, so far as the common industries are concerned, it is almost impossible to isolate the figures with any uniformity. Thus in the whole sub-class there is a decrease of 21 per cent. since 1901, though development of trade of all kinds has been a marked feature of the decade. The volume of trade has increased since 1904 by nearly

one-third, the total of imports and exports combined standing at fifty-five and a half million maunds in 1911. Cotton from the western Maratha districts, rice from the Wainganga districts and Chhattisgarh Division, wheat and oilseeds from the Nerbudda Valley, metal from the Wainganga districts and stone and lime from the Northern districts form the principal exports, while coal, oil, sugar, salt, machinery, Railway plant and all kinds of manufactured articles of luxury and apparel are imported. Dealing with those orders and groups which have not already been examined, we find a decrease of about 10,000 persons under bankers and money-lenders in the Central Provinces which is almost exactly balanced by a corresponding increase in Berar. There is again a considerable decline in Order 25 under Brokerage, Commission, etc., but in neither case can the details be accurately isolated for purposes of comparison. In trade in textiles the decline corresponds with the depression in the cottage industry. The textile factory industry is in a flourishing condition, but of course does not largely affect the proportion of workers in the industry generally. The trade in hides is specially large in the western Maratha districts and in Saugor, Jubbulpore, and Chhindwara. We may notice the increase in trade in articles of luxury, and under the head tobacco, opium and ganja.

343. This sub-class includes the Army, Navy, Police and village watchmen.

SUB-CLASSES VI AND VII. PUBLIC FORCE AND ADMINISTRATION.

In regard to the army the increase in the troops at Jubbulpore has been only partially counterbalanced by the loss of the garrisons at Ellichpur and Hingoli in Berar, but, though the active strength has increased, there has been a conspicuous drop in the number of dependents resulting in a slight decline in the total figure. The figures for the Police were not separately available in 1901 and were taken out by proportion, the comparative figures are therefore untrustworthy. The reorganization of the Police which has recently taken place has resulted in an increase in the total strength of the force, according to departmental figures, from 11,496 in 1901 to 12,018 in 1911. The large apparent increase in the head village watchmen is probably partly counterbalanced by a decrease in group 147 under village officials with whom they have been confused. Of the army 39 per cent. are Europeans, 27 per cent. Musalmans and 24 per cent Hindus. About 38 per cent. of the Police are Musalmans, 59 per cent. being Hindus.

The decrease under Public Administration is entirely in the group of village servants and menials where the decline is partially balanced by the increase among village watchmen. There has, of course, been a considerable increase in the administrative staff in almost every department which is probably not adequately represented by the 14 per cent. shown in the tables. It is perhaps interesting to notice that the proportion of Christians under this head is less than one per cent. while Musalmans amount to 19 per cent. and Hindus to 77 per cent., of the latter Brahmans and Kayasths being the most prominent castes. To illustrate the caste and race of those who take the most prominent part in the administration of the Province, I give in the margin a statement obtained from the Comptroller, of the principal castes and races of Gazetted officers, including Gazetted officers of the Police.

Caste and Race of Gazetted Officers.

European	299
Eurasian	45
Indian Christian	4
Muhammadan	78
Jew	1
Sikh	1
Parsi	20
Hindu, Total	367
Brahman	194
Rajput	13
Bania	7
Kayasth	30
Maratha	9
Kalar	3
Sunar	1
Mali	1
Gurao	1
Bidur	2
Others	106

344. Substantial increase is shown in the comparative figures of all the orders under this sub-class including Religion, Law, Medicine, Instruction and Letters and Arts. As regards Religion the entries in the various groups and in group 169—Beggars and Vagrants— are so frequently interchangeable that trustworthy comparative figures are impossible. Many of the other groups under this sub-class also contain congeries of occupation of so vague a kind that it is impossible to identify them accurately in the classification of last year; thus group 160, a vague group including players of instruments, singers and dancers of all sorts is hardly distinguishable, in respect of the majority of its entries, from group 169 beggars

SUB-CLASS VIII. PROFESSIONS AND LIBERAL ARTS.

and vagrants. On the other hand there is undoubtedly a real increase in Law, Medicine and Instruction, especially in the Maratha Plain and the northern districts, which is concomitant with the moral and material progress of the Provinces.

SUB-CLASSES IX TO XII.

345. Passing over sub-class IX—Persons living on their Income, a vague class containing pensioners and scholarship-holders as well as capitalists and *rentiers* of all sorts, we come to Domestic Service (sub-class X) which contains nearly one per cent. of the population and includes the principal serving castes of dhobis, bhistis, syces, etc. In this group there is an increase of 28 per cent. which probably represents the actual condition of the occupation. Among the remaining groups we may notice that there is comparatively little unspecified labour (group 167), labourers and workmen having all been classified under the particular head of employment which they affect. The same applies to a less extent to clerks and employés of all sorts (group 168), while a goodly proportion of beggars, vagrants and other undesirable persons have, as we have seen, managed to produce some form of occupation which enabled them to be placed in a more respectable category. Order 54 contains 3,594 prisoners in Jails, and I give in the margin a statement of the principal castes of these persons.

Caste and Religion of Prisoners in Jail.

Total	3,594
Hindus	2,752
Brahman	182
Rajputs	149
Banias	46
Kunbis	212
Ahirs	131
Mahars	240
Chamars	196
Others	1,596
Animists	436
Gonds	301
Others	135
Muhalmans	390
Christians	16

FACTORIES AND MINES. GENERAL STATISTICS.

346. A feature of the present census of occupations was the attempt to obtain and set forth accurate statistics of the number and details of factories and mines and the number of labourers in them, skilled and unskilled. The return was obtained on a special schedule which was served on the Manager of each factory and mine on the 10th of March by special enumerators and collected from him on the morning of the 11th. The information to be entered on the schedule included the description of the factory or mine, the name and the caste or race of the owner and of the manager, the number of persons by sex engaged in direction, supervision or clerical work, or as skilled workmen or as unskilled labourers, distinguishing in each case Europeans, Anglo-Indians and Indians, the mechanical power used, and an estimate of the state of trade at the time of the census. The schedules thus received were sorted in the Head Office and tables were compiled in which the information was classified under prescribed heads, and in their final form these tables are printed as Parts I, II, III and IV of Imperial Table XV-E. It may be noticed that it is not altogether easy to separate the various industrial institutions returned into separate units such as factories or mines, as some of them combine manufacture of various kinds. Thus the Jubbulpore Brewery which has been entered as one factory combines the brewing of beer with a flour mill and an ice factory. Again in the slaughter-houses at Damoh and Saugor besides the manufacture of jerked meat there are various industries in connection with the disposal of by-products, such as the hides, guts, bones and fat of the slaughtered cattle.

Accepting, however, the classification as it has been made in the Tables, there were in the Provinces 52 mines and quarries employing 15,590 persons and 255 factories employing 41,028 persons. Of the mines five are collieries, one belonging to Government and four to private firms. The manganese mines are mostly situated in the Wainganga Valley districts and the neighbouring country and the lime and stone quarries in the north of the Provinces. I doubt whether the estimates of the state of business given by the managers are very trustworthy. Few have taken a very sanguine view of the present condition of their industry. The coal mines are on the whole doing well but generally suffer from want of labour. The Pench Valley mines of Chhindwara are fast developing since the opening of railway communication to them. The manganese industry went through a period of depression in the middle of the decade owing to a fall of rates and some of the least stable companies succumbed, but the industry is now in a fair condition. The stone and lime industries seem at present somewhat depressed.

It is impossible to deal with the factories in any great detail. A great many of the cotton gins in the Maratha districts were closed at the time of the census as the cotton crop was not a full one. Many gins appear to have been erected during the height of the cotton boom early in the decade on a somewhat unstable financial basis, and it is now found to be more profitable to keep small gins closed and take all the cotton to one or two central factories in the tract, which work on hire for various cotton dealers in succession. Thus the number of gins working varies with the magnitude of the cotton crop, and I find that, while only 163 Textile factories were open at the census employing 27,000 persons, the number given in the factory returns of January 1912 was 257 employing more than 44,000 persons altogether, while the number entered in the district registers specially prepared in 1910 was 326. The cotton, spinning and weaving factories, including the Empress Mills at Nagpur, the Rajnandgaon Mills belonging to Shaw, Wallace and Company of Calcutta and the Gokuldas Mills at Jubbulpore, are all in a flourishing state.

Of the other Factories the Glass Factory at Jubbulpore may be mentioned as a concern which, under its present improved business and expert management, should have a prosperous future. The Match Factory at Bilaspur appears to be doing well as are the Brick and Tile factories in Jubbulpore and elsewhere and the Pottery works owned by Messrs. Burn and Co., and Diwan Bahadur Ballabhdas in Jubbulpore. The various industries connected with the slaughter-houses at Saugor and Damoh are returned as below normal, but this is probably a low estimate as they are generally supposed to be very profitable concerns.

STATISTICS OF EMPLOYÉS.

347. Turning to an examination of the persons employed by these mines and factories, we find that the textile industries employ 48 per cent. and mines 26 per cent. of the total population occupied in these factory industries. Skilled workers are almost entirely male, except in the bleaching and dyeing industry where a fair number of women are employed. Of unskilled workers women form a high proportion in the lac and harra factories, the brick and tile factories, the jerked meat factories and the lime burning works, in all of which they equal or outnumber the men. In the mines the number of females per 1,000 males is 808 and in the textile industries it is 711 among unskilled workers. The number for the factory population (not counting children under 14) is 715. In regard to child labour it is a noticeable fact that in the slaughter-houses of Saugor and Damoh no less than 514 children are employed per 1,000 adults, *i.e.*, nearly 34 per cent. of the total number of unskilled workers are children of both sexes. Another industry in which children do a good many of the simpler tasks is in the glass works, where they are employed in taking the molten glass out of the furnace. In the textile factories there are about 9 children and in the mines about 7 children to every 100 adults.

CASTE OF WORKERS.

348. By a special reference to Deputy Commissioners I was enabled to get a return showing, for the principal groups of factories the chief castes of the workmen employed. The caste varies chiefly according to the tract in which the majority of the factories of any kind are situated. Thus in the mines and textile factories the Mahars are most numerous among the workers, forming 28 per cent. in the mines and 32 per cent. in the cotton mills; it is notable that only about 2 per cent. of the workers in the cotton mills are Koshtas. Muhammadans are found in the textile factories, in the Gun-Carriage Factory, railway factories and printing presses and are mostly skilled workmen in the machinery or workrooms. Most of the other workers are drawn from the various labouring classes, and except in the case of the cotton industries there seems no particular tendency for the industrial castes to enter the factories of their industry. There are, however, a few Kacheras in the Jubbulpore glass factory and Lohars are employed in workshops of all kinds. Europeans and Anglo-Indians are employed as skilled workmen in the Gun-Carriage Factory at Jubbulpore, in the various Railway and Telegraph workshops and (a few) in the mines, while some of the engineers and foremen in factories are Parsis.

RACE OF OWNERS AND MANAGERS.

349. Of the total number of factories 55 are owned by European Companies and 78 by Indian Companies. Of those privately owned 14 belong to Europeans or Anglo-Indians and 156 to Indians. About three-fifths of these Indian owners are Banias by caste and the other two-fifths are made up in about equal numbers of four groups, *viz.*, Brahmans, Parsis, Musalmans and Miscellaneous castes. The Gun-Carriage Factory at Jubbulpore and the Colliery in Ballarpur in Chanda are the property of Government. Of other large industries the Empress Mills belong to Messrs. Tata and Co., a Cotton factory, Glass works and Pottery factory to Diwan Bahadur Ballabhdas of Jubbulpore, Messrs. Burn and Co. have a Pottery and Tile Factory in Jubbulpore and there is Brewery at Jubbulpore and a distillery at Kamptee belonging to European firms. The Pench Valley Coal fields belong to Messrs. Shaw Wallace and Company of Calcutta who also own the Rajnandgaon Cotton Mills. A few of the minor carpentering and other industrial factories are owned by missionary societies in Hoshangabad and Jubbulpore. Of Managers of Factories and Mines 74 are Europeans and Anglo-Indians and 233 Indians, of whom 73 are Brahmans, 67 Banias, 29 Parsis and 19 Muhammadans. The Empress Mills is excellently managed by a distinguished Parsi, and most of the other larger industrial establishments are directed by Europeans or Anglo-Indians.

OTHER LARGE INDUSTRIES.

350. Under this head come the Railways, Irrigation Department, Postal Department and Telegraph Department, for all of which a special return of the number employed was obtained and the information tabulated in Subsidiary Table X. The four Railway lines, *viz.*, the Great Indian Peninsula Railway, Bengal Nagpur Railway, East India Railway and Bombay, Baroda and Central India Railway employ together 36,864 persons of whom 497 are Europeans and Anglo-Indians. The Irrigation Department which has been founded during the decade now employs 18,506 persons including 31 Europeans and Anglo-Indians. The Postal and Telegraph Department together employ 5,128 persons of whom all except 136 are Indians.

THE GENERAL DISTRIBUTION OF WEALTH.

351. In conclusion we may perhaps dwell briefly on the economic changes which underlie the development of the Provinces during the last decade. We have seen that the population is still essentially agricultural and that the chief sources of wealth for the majority are the development of the raw materials of food-grains of all kinds, cotton, oilseeds and minerals. The land revenue demand of more than one and three-quarter crores of rupees represents but a small fraction of the annual profits of the agricultural classes. Perhaps the two most important features of the decade are the extension of railway and road communications and the work of the Irrigation Department. Both have had an enormously beneficial effect on the prosperity of the agricultural community, the one by the provision of an accessible and stable market for produce at a price which fluctuates only in response to the pulse-beats of Indian internal and external trade; the other, apart from its extension of the culturable area, both by direct profit of an enhanced outturn and by the more indirect advantage which an assurance against drought secures both to the moral and material position of the cultivator. The displacement of food-grains by the extension of the area under cotton is not a matter of anxiety in a Province where the reserve of food-grains and pulses available for export still amounts to nearly $6\frac{3}{4}$ millions of maunds. In the sphere of agriculture one may predict that the scientific work of the Agricultural Department and the extension of Co-operative Bank movement will be the predominating influences of the present decade. Of the improvement in the condition of the labourer it is not necessary to add to what has already been said. The diversion of the agricultural labour to works of industry, transport and public improvement is difficult to exhibit statistically but is a serious factor in the economies of cultivation which only the high prices of his produce have enabled the agriculturist at present to meet. Should it continue to a point at which the cultivator is no longer able to compete with the employer of general labour, it must portend the introduction of agricultural machinery and the methods of the western farmer.

Turning to the non-agricultural section of the population it is perhaps possible to form some idea of the distribution of wealth from the figures quoted in the income tax reports which I give in the margin. It will be seen that, omitting salaried officials, more than three-fourths of the income tax payers are traders, and that nearly half the remainder are owners of property. As middle-man between the producer and the consumer the trader thrives with the progress of general prosperity, but, though the distribution of the ever-multiplying necessities and luxuries demanded by the people provides opportunity for an unlimited number of small general traders, the improvement in communications probably has the effect of throwing the bulk of the grain dealing into the hands of a comparatively small number of big operators who buy chiefly for the export trade. The marginal statement compiled from information kindly furnished to me by the Deputy Commissioners will give some idea of the non-agricultural castes which are most prosperous. Of other castes not mentioned there are 604 Muhammadans, 238 Kachchis, 218 Kalars and 205 Telis assessed to income tax, all being chiefly traders. Out of the whole number of manufacturers 17 are Kalars, 12 are Sunars, 6 are Telis and only one a Koshta. No other industrial caste is represented. Local capital is still characterised by a mixture of credulity and timidity; while hesitating to venture into unexplored channels however safe, it flows fairly freely into such enterprises as cotton gins and manganese mines regardless of growing competition. Most of the large concerns are financed from outside, but there is already some individual enterprise, and the recent establishment of the Nagpur Tramways Company is a step towards combination which augurs well for the future.

Persons Assessed to Income Tax under Part IV of the Income Tax Act.

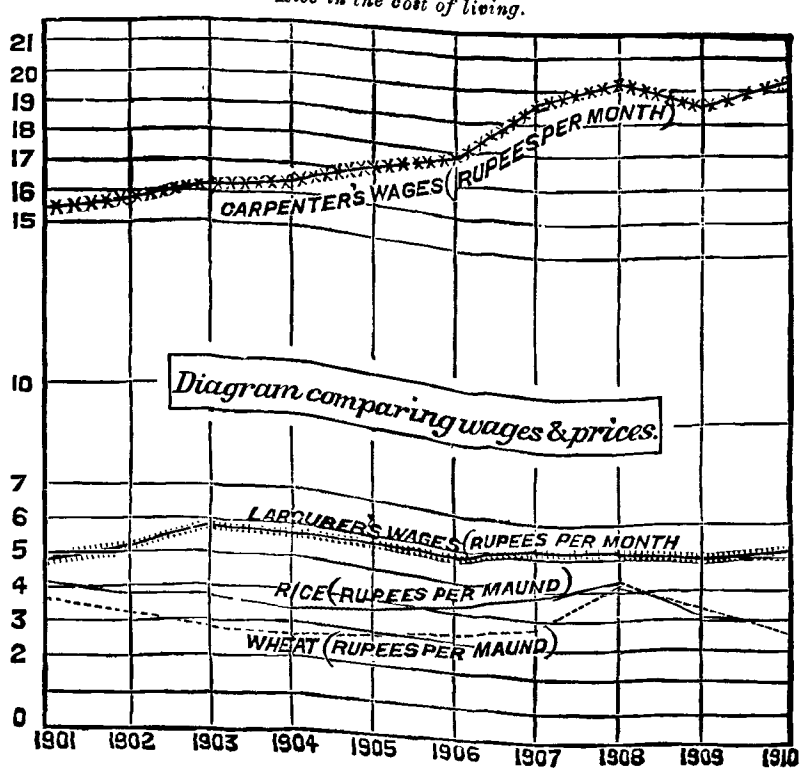
	Number.	Proportion per 1,000.
Profession . .	357	40
Manufacture . .	186	21
Commerce and Trade	6,993	784
Owners of Property.	939	105
Others . . .	442	50
Total .	8,917	1,000

Chief Castes Assessed to Income Tax.

Name of Caste.	Total.	Profession.	Manufacture.	Commerce and Trade.	Owners of Property.	Others.
Bania . .	3,705	17	74	3,204	265	145
Brahman . .	1,102	232	28	704	86	52
Kunbi . .	1,037	5	2	796	213	21

352. The extent to which the cost of living has risen may be indicated by the marginal diagram, which gives the curves of prices and wages during the decade. So far as prices of food grains are concerned, it is the high pitch, which was reached previous to the decade, that is noticeable rather than any movement during the decade; but in the matter of wages the upward trend both in the case of skilled and unskilled workmen will be noticed. This uniform rise in the rate of wages, however much it profits those whose labour is in demand, is reflected in a general rise in the price of rents of building and of commodities of all kinds which along with the high prices of food grains is severely felt by that portion of the professional classes which depends on fixed wages or on an income of any sort which is out of relation to changes in the surrounding conditions.

Rise in the cost of living.



Year.	Value of money orders.		Amount of balances of Post Office Savings Bank.
	Issued.	Paid.	
			Rs.
1901-02 . .	13,836,142	6,710,093	3,553,812
1902-03 . .	14,466,967	7,031,931	3,880,526
1903-04 . .	16,113,409	7,658,105	4,168,843
1904-05 . .	17,355,850	8,206,429	4,551,288
1905-06 . .	19,501,327	9,044,128	4,602,115
1906-07 . .	20,154 698	9,100 686	4,840,623
1907-08 . .	21,034,267	9,852,214	4,884,318
1908-09 . .	21,406,598	10,935,137	4,871.802

Finally, I give in the margin some figures kindly supplied to me by the Post Master General of the Central Provinces and Berar which show for the years 1902 to 1909 (after which changes in postal arrangements make comparative statistics difficult to compile), (1) the receipts and issues of money orders and (2) the balances of Post Office Savings Bank deposits in the Provinces.

The first set of figures are interesting as they illustrate the extent to which wages flow out of rather than into the Provinces to support the families of those who have migrated to the Provinces from outside for employment of all sorts. The Savings Bank balances illustrate the steadily accumulating surpluses of earnings among those classes, the smaller tradesmen, the clerks and the better classes of artificers who chiefly use the Post Office Savings Bank.

SUBSIDIARY TABLE NO. I.—GENERAL DISTRIBUTION BY OCCUPATION.

CLASS, SUB-CLASS AND ORDER.	NUMBER PER 10,000 OF TOTAL POPULATION.		PERCENTAGE IN EACH CLASS, SUB-CLASS AND ORDER OF—		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDANTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
ALL OCCUPATIONS	**10,000**	**5,946**	**59**	**41**	**1**	**99**	**106**	**68**
A. Production of raw materials	**7,972**	**4,871**	**61**	**39**	...	**100**	**102**	**64**
I. Exploitation of the surface of the earth	***7,953***	***4,859***	***61***	***39***	...	***100***	***102***	***64***
1. Pasture and agriculture	7,870	4,813	61	39	...	100	101	64
(*a*) Ordinary cultivation	7,517	4,582	61	39	...	100	106	64
(*b*) Growers of special products and market gardening	33	20	61	39	2	98	90	63
(*c*) Forestry	51	32	63	37	2	98	89	58
(*d*) Raising of farm stock	269	179	66	34	...	100	94	50
(*e*) Raising of small animals	...	...	49	51	...	100	...	105
2. Fishing and hunting	83	46	55	45	...	100	113	80
II. Extraction of minerals	***19***	***12***	***65***	***35***	...	***100***	***120***	***53***
3. Mines	17	11	66	34	...	100	360	51
4. Quarries of hard rocks	1	1	56	44	...	100	120	78
5. Salt, etc.	1	...	68	32	7	93	40	49
B. Preparation and supply of material substances	**1,514**	**814**	**54**	**46**	**5**	**95**	**109**	**85**
III. Industry	***1,007***	***555***	***55***	***45***	***4***	***96***	***99***	***81***
6. Textiles	277	167	60	40	7	93	78	65
7. Hides, skins and hard materials from the animal kingdom	8	4	49	51	...	100	393	102
8. Wood	123	66	54	46	2	98	120	86
9. Metals	88	41	46	54	2	98	172	115
10. Ceramics	61	38	62	38	2	98	113	59
11. Chemical products properly so called, and analogous	23	14	61	39	1	99	174	62
12. Food industries	66	43	66	34	4	96	88	51
13. Industries of dress and the toilet	232	120	52	48	2	98	123	93
14. Furniture industries	...	...	38	62	8	92	175	160
15. Building industries	51	28	54	46	9	91	105	84
16. Construction of means of transport	1	...	43	57	5	95	232	126
17. Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	...	...	64	36	21	79	33	61
18. Industries of luxury and those pertaining to literature and the arts and sciences	61	24	40	60	5	95	177	150
19. Industries concerned with refuse matter	16	10	62	38	12	88	86	57
IV. Transport	***136***	***73***	***54***	***46***	***8***	***92***	***126***	***81***
20. Transport by water	4	2	63	37	1	99	286	58
21. Transport by road	74	40	54	46	9	91	109	38
22. Transport by rail	53	29	55	45	8	92	142	76
23. Post Office, Telegraph and Telephone Services	5	2	40	60	14	86	191	145

SUBSIDIARY TABLE NO. I.—GENERAL DISTRIBUTION BY OCCUPATION—*concld.*

CLASS, SUB-CLASS AND ORDER.	NUMBER PER 10,000 OF TOTAL POPULATION.		PERCENTAGE IN EACH CLASS, SUB-CLASS AND ORDER OF—		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDANTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
V. Trade	***371***	***186***	***50***	***50***	***4***	***96***	***128***	***98***
24. Banks, establishments of credit, exchange and insurance	53	22	41	59	6	94	152	146
25. Brokerage, commission and export	4	1	34	66	16	84	164	197
26. Trade in textiles	33	14	44	56	4	96	192	127
27. Trade in skins, leather and furs	5	2	46	54	3	97	126	115
28. Trade in wood (not fire-wood)	4	2	52	48	10	90	100	92
29. Trade in metals	1	...	49	51	5	95	125	102
30. Trade in pottery	1	1	65	35	...	100	425	52
31. Trade in chemical products	5	3	54	46	1	99	172	85
32. Hotels, cafés, restaurants, etc.	9	4	46	54	4	96	161	117
33. Other trade in foodstuffs	209	113	54	46	4	96	108	85
34. Trade in clothing and toilet articles	4	2	48	52	5	95	156	107
35. Trade in furniture	4	2	47	53	1	99	150	112
36. Trade in building materials	1	...	48	52	3	97	233	102
37. Trade in means of transport	7	3	44	56	...	100	326	127
38. Trade in fuel (firewood, charcoal, coal, etc.)	3	2	63	37	9	91	101	55
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences	20	11	52	48	3	97	150	90
40. Trade in refuse matter	1	...	51	49	11	89	218	82
41. Trade of other sorts	7	4	50	50	9	91	137	98
(C) Public administration and liberal arts	**326**	**143**	**44**	**56**	**6**	**94**	**114**	**129**
VI. Public force	***108***	***46***	***42***	***58***	***9***	***91***	***45***	***147***
42. Army	7	6	81	19	60	40	20	30
43. Navy	...	...	25	75	...	100	...	300
44. Police	101	40	39	61	2	98	155	154
VII. Public Administration	***64***	***22***	***35***	***65***	***8***	***92***	***183***	***183***
VIII. Professions and liberal arts	***146***	***72***	***49***	***51***	***3***	***97***	***168***	***101***
46. Religion	81	41	51	49	2	98	154	94
47. Law	9	3	28	72	8	92	249	253
48. Medicine	11	6	59	41	5	95	160	64
49. Instruction	18	8	42	58	6	94	162	137
50. Letters and arts and sciences	27	14	51	49	5	95	166	92
IX. Persons living on their income	***8***	***3***	***37***	***63***	***16***	***84***	***196***	***168***
D. Miscellaneous	**188**	**118**	**63**	**37**	**8**	**92**	**86**	**57**
X. Domestic Service	***100***	***64***	***64***	***36***	***8***	***92***	***97***	***52***
XI. Insufficiently described occupations	***24***	***14***	***58***	***42***	***17***	***83***	***102***	***66***
XII. Unproductive	***64***	***40***	***63***	***37***	***5***	***95***	***33***	***61***
54. Inmates of jails, asylums and hospitals	2	2	80	20	56	44	20	30
55. Beggars, vagrants, prostitutes	62	38	62	38	2	98	50	62

Subsidiary Table II.—Distribution by Occupation in Natural Divisions.

Occupation.	Number per mille of total Population supported in—				
	Nerbudda Valley Division.	Plateau Division.	Maratha Plain Division.	Chhattisgarh Plain Division.	Chota Nagpur Division.
1	2	3	4	5	6
A. Production of raw materials (1-20)	**703**	**831**	**766**	**871**	**884**
(I) Exploitation of the surface of the earth (1-15)	702	829	762	871	884
(i) Agriculture (1-6)	669	788	723	824	838
(ii) Pasture (9-12)	20	29	20	38	39
(iii) Fishing and hunting (14-15)	2	6	15	6	2
(iv) Others (7, 8 and 13)	11	6	4	3	5
(II) Extraction of minerals (16-20)	1	2	4	...	...
B. Preparation and supply of material substances (21-138)	**221**	**131**	**175**	**94**	**92**
(III) Industry (21-93)	146	82	115	66	73
(i) Textiles (21-31)	22	18	37	23	24
(ii) Wood industries (36-37)	20	10	14	6	12
(iii) Metal industries (38-44)	10	10	8	8	16
(iv) Food industries (56-66)	8	3	7	7	3
(v) Industries of dress and the toilet (67-73)	49	21	24	10	9
(vi) Others (orders 7, 10, 11, 14 to 19)	37	20	25	12	9
(IV) Transport (94-105)	22	21	13	8	4
(V) Trade (106-138)	53	28	47	20	15
(i) Trade in foodstuffs (114-124)	33	17	26	13	9
(a) Hotels, cafés, restaurants, etc. (114-115)	1	...	1	1	...
(b) Other trade in foodstuffs (116-124)	32	17	25	12	9
(ii) Trade in textiles (108)	3	3	5	1	1
(iii) Other trades (orders 24, 25, 27-31 and 34-41)	17	8	16	6	5
C. Public administration and liberal arts (139-161)	**44**	**26**	**40**	**22**	**12**
(VI) Public force (139-143)	14	10	13	9	4
(VII) Public Administration (144-147)	8	4	9	3	2
(VIII) Professions and liberal arts (148-160)	21	12	17	10	6
(IX) Persons living on their income (161)	1	...	1	...	...
D. Miscellaneous (162-169)	**32**	**12**	**19**	**13**	**12**
(X) Domestic service (162-163)	19	5	9	8	7
(XI) Insufficiently described occupations (164-167)	5	2	2	1	2
(XII) Unproductive (168-169)	8	5	8	4	3

Note—Figures in brackets indicate group numbers of the occupation scheme unless otherwise stated.

SUBSIDIARY TABLE III.—DISTRIBUTION OF THE AGRICULTURAL, INDUSTRIAL, COMMERCIAL

DISTRICT AND NATURAL DIVISION.	AGRICULTURE.				INDUSTRY (INCLUDING MINES).			
	Population supported by Agriculture.	Proportion of Agricultural population per 1,000 of District population.	PERCENTAGE ON AGRICULTURAL POPULATION OF—		Population supported by Industry.	Proportion of Industrial population per 1,000 of District population.	PERCENTAGE ON INDUSTRIAL POPULATION OF—	
			Actual workers.	Dependants.			Actual workers.	Dependants.
1	2	3	4	5	6	7	8	9
Central Provinces and Berar	**12,104,760**	**755**	**61**	**39**	**1,643,788**	**102**	**55**	**45**
Nerbudda Valley Division	***1,878,776***	***669***	***59***	***41***	***414,649***	***147***	***51***	***49***
1. Saugor	358,080	661	59	41	84,465	156	51	49
2. Damoh	228,611	686	55	45	50,516	152	48	52
3. Jubbulpore	494,377	663	59	41	102,619	138	51	49
4. Narsinghpur	214,572	659	59	41	53,347	164	54	46
5. Hoshangabad	295,484	646	59	41	68,270	149	51	49
6. Nimar	276,900	708	63	37	53,852	138	54	46
7. Makrai	10,752	716	62	38	1,580	105	56	44
Plateau Division	***1,346,933***	***788***	***63***	***37***	***142,389***	***84***	***56***	***44***
8. Mandla	330,074	814	62	38	25,395	63	56	44
9. Seoni	317,876	804	65	35	34,672	88	55	45
10. Betul	295,734	758	64	36	33,781	87	57	43
11. Chhindwara	403,249	780	63	37	48,541	94	54	46
Maratha Plain Division	***4,461,324***	***723***	***64***	***36***	***730,445***	***119***	***56***	***44***
12. Wardha	340,103	740	66	34	47,616	103	53	47
13. Nagpur	474,779	586	67	33	164,331	203	57	43
14. Chanda	469,083	692	65	35	93,633	138	56	44
15. Bhandara	553,777	716	66	34	105,897	137	61	39
16. Balaghat	302,587	778	65	35	41,780	107	62	38
17. Amraoti	644,162	735	58	42	84,465	97	53	47
18. Akola	601,748	763	61	39	70,179	89	54	46
19. Buldana	508,336	759	62	38	63,048	94	53	47
20. Yeotmal	566,744	784	65	35	59,496	82	54	46
Chhattisgarh Plain Division	***3,785,457***	***824***	***60***	***40***	***300,965***	***65***	***59***	***41***
21. Raipur	1,078,521	814	62	38	91,503	69	60	40
22. Bilaspur	983,965	858	58	42	57,387	50	58	42
23. Drug	637,728	822	63	37	50,170	65	57	43
24. Bastar	364,730	841	58	42	31,579	73	63	37
25. Kanker	102,488	810	63	37	10,041	79	59	41
26. Nandgaon	128,486	768	61	39	14,277	85	57	43
27. Khairagarh	117,902	759	61	39	11,548	74	57	43
28. Chhuikhadan	22,761	731	57	43	3,102	100	56	44
29. Kawardha	61,491	792	62	38	5,324	69	57	43
30. Sakti	30,301	877	57	43	1,508	44	60	40
31 Raigarh	174,196	796	59	41	17,274	79	60	40
32. Sarangarh	82,488	808	53	47	7,252	71	66	34
Chota Nagpur Division	***632,270***	***838***	***47***	***53***	***55,340***	***73***	***50***	***50***
33. Charg Bhakar	19,272	789	63	37	1,888	77	61	39
34. Korea	50,044	806	55	45	4,678	75	57	43
35. Surguja	372,942	870	40	60	25,200	59	40	60
36. Udaipur	51,738	788	51	49	5,800	89	56	44
37. Jashpur	138,274	792	60	40	17,774	102	60	40
Cities	*10,316*	*51*	*49*	*51*	*78,395*	*385*	*50*	*50*

AND PROFESSIONAL POPULATION IN NATURAL DIVISIONS AND DISTRICTS.

COMMERCE.				PROFESSIONS.				OTHERS.				DISTRICT AND NATURAL DIVISION.
Population supported by Commerce.	Proportion of Commercial population per 1,000 of District population.	PERCENTAGE ON COMMERCIAL POPULATION OF— Actual workers.	Dependants.	Population supported by Profession.	Proportion of Professional population per 1,000 of District population.	PERCENTAGE ON PROFESSIONAL POPULATION OF— Actual workers.	Dependants.	Population supported by Others.	Proportion of Other occupational population per 1,000 of District population.	PERCENTAGE ON OTHER OCCUPATIONAL POPULATION OF— Actual workers.	Dependants.	
10	11	12	13	14	15	16	17	18	19	20	21	22
813,353	**51**	**51**	**49**	**234,704**	**15**	**49**	**51**	**1,236,705**	**77**	**58**	**42**	**Central Provinces and Berar.**
210,987	***75***	***48***	***52***	***58,284***	***21***	***47***	***53***	***246,817***	***88***	***59***	***41***	***Nerbudda Valley Division.***
39,590	73	46	54	11,304	21	49	51	47,971	89	60	40	1. Saugor.
19,535	59	47	53	7,603	23	50	50	26,782	80	59	41	2. Damoh.
64,878	87	48	52	12,855	17	45	55	71,163	95	58	42	3. Jubbulpore.
19,644	60	48	52	7,036	22	45	55	31,078	95	61	39	4. Narsinghpur.
38,728	85	50	50	11,302	25	43	57	43,611	95	58	42	5. Hoshangabad.
27,956	71	47	53	7,864	20	51	49	24,499	63	54	46	6. Nimar.
656	44	40	60	320	21	51	49	1,713	114	56	44	7. Makrai.
83,715	***49***	***58***	***42***	***19,862***	***12***	***49***	***51***	***115,150***	***67***	***60***	***40***	***Plateau Division.***
16,516	41	56	44	4,046	10	48	52	29,203	72	55	45	8. Mandla.
13,814	35	51	49	5,243	13	51	49	23,876	60	59	41	9. Seoni.
26,311	67	63	37	4,427	11	49	51	30,133	77	64	36	10. Betul.
27,074	52	59	41	6,146	12	49	51	31,938	62	61	39	11. Chhindwara.
373,627	***61***	***49***	***51***	***105,378***	***17***	***49***	***51***	***496,226***	***80***	***57***	***43***	***Maratha Plain Division.***
27,577	60	48	52	8,813	19	49	51	35,682	78	57	43	12. Wardha.
67,965	84	50	50	19,799	24	48	52	83,027	103	60	40	13. Nagpur.
36,513	54	53	47	8,024	12	50	50	70,291	104	61	39	14. Chanda.
41,221	53	52	48	8,742	11	51	49	64,040	83	60	40	15. Bhandara.
13,682	35	60	40	5,353	14	50	50	25,518	66	56	44	16. Balaghat.
60,621	69	48	52	18,173	21	48	52	68,483	78	54	46	17. Amraoti.
50,791	64	49	51	14,375	18	49	51	51,770	66	54	46	18. Akola.
39,288	59	45	55	12,527	19	46	54	45,983	69	53	47	19. Buldana.
35,969	50	49	51	9,572	13	52	48	51,432	71	55	45	20. Yeotmal
131,126	***29***	***57***	***43***	***46,762***	***10***	***52***	***48***	***329,896***	***72***	***58***	***42***	***Chhattisgarh Plain Division.***
39,133	30	56	44	15,090	11	50	50	100,609	76	58	42	21. Raipur.
29,402	26	55	45	11,100	10	55	45	64,369	56	58	42	22. Bilaspur.
18,653	24	63	37	8,450	11	51	49	60,687	78	58	42	23. Drug.
12,540	29	61	39	1,240	3	52	48	23,221	54	58	42	24. Bastar.
2,921	23	57	43	753	6	57	43	10,411	82	62	38	25. Kanker.
5,849	35	52	48	2,066	12	53	47	16,684	100	64	36	26. Nandgaon.
7,058	45	52	48	2,316	15	52	48	16,647	107	62	38	27. Khairagarh.
1,674	34	53	47	585	19	46	54	3,628	116	54	46	28. Chhuikhadan.
2,349	30	58	42	1,160	15	47	53	7,330	94	56	44	29. Kawardha.
741	21	56	44	571	17	61	39	1,426	41	56	44	30. Sakti.
8,043	37	57	43	2,033	9	57	43	17,314	79	53	47	31. Raigarh.
3,363	33	59	41	1,398	14	54	46	7,570	74	55	45	32. Sarangarh.
13,898	***19***	***53***	***47***	***4,418***	***6***	***54***	***46***	***48,616***	***64***	***54***	***46***	***Chota Nagpur Division***
626	26	73	27	181	7	77	23	2,454	101	66	34	33. Chang Bhakar.
1,563	25	61	39	413	7	62	38	5,409	87	60	40	34. Korea.
7,336	17	45	55	2,283	5	47	53	20,942	49	45	55	35. Surguja.
1,146	18	59	41	450	7	59	41	5,719	88	49	51	36. Udaipur.
3,227	19	60	40	1,091	6	59	41	14,092	81	67	33	37. Jashpur.
51,676	*253*	*44*	*56*	*10,446*	*52*	*37*	*63*	*51,833*	*256*	*53*	*47*	*Cities.*

Subsidiary Table IV.—Occupations combined with Agriculture (where Agriculture is the Subsidiary Occupation).

Occupation.	Number per mille who are partially Agriculturists.					
	Province.	Nerbudda Valley Division.	Plateau Division.	Maratha Plain Division.	Chhattisgarh Plain Division.	Chota Nagpur Division.
1	2	3	4	5	6	7
ALL OCCUPATIONS	**25**	**40**	**14**	**32**	**14**	**12**
A. Production of raw materials	**5**	**6**	**3**	**8**	**4**	**2**
(I) Exploitation of the surface of the earth	5	6	3	7	4	2
(i) Agriculture	1	2	...	...	1	...
(ii) Pasture	37	45	29	19	52	31
(iii) Fishing and hunting	281	164	95	353	129	110
(iv) Others	133	155	156	151	57	36
(II) Extraction of minerals	26	45	28	21	83	261
B. Preparation and supply of material substances	**119**	**142**	**76**	**135**	**82**	**91**
(III) Industry	138	176	100	148	95	97
(i) Textiles	121	160	125	128	83	128
(ii) Wood industries	133	160	97	164	43	54
(iii) Metal industries	142	166	138	186	105	60
(iv) Food industries	75	41	32	123	46	36
(v) Industries of dress and the toilet	210	271	99	190	200	124
(vi) Others	113	110	73	129	101	141
(IV) Transport	35	32	15	44	40	46
(V) Trade	98	88	63	126	59	70
(i) Trade in foodstuffs	99	91	59	131	56	67
(*a*) Hotels, cafés, restaurants, etc.	78	70	67	92	59	77
(*b*) Other trade in foodstuffs	100	91	58	133	56	66
(ii) Trade in textiles	82	86	95	82	66	95
(iii) Other trades	100	82	63	129	62	75
C. Public administration and liberal arts	**147**	**135**	**128**	**152**	**165**	**67**
(VI) Public force	207	201	266	149	341	64
(VII) Public administration	106	72	52	137	57	104
(VIII) Professions and liberal arts	123	111	60	162	87	55
(IX) Persons living on their income	84	55	139	102	53	...
D. Miscellaneous	**55**	**96**	**32**	**47**	**28**	**10**
(X) Domestic service	59	122	27	32	24	14
(XI) Insufficiently described occupations	15	12	14	13	29	8
(XII) Unproductive	62	77	44	71	38	3

Subsidiary Table V.—Occupations combined with Agriculture (where Agriculture is the Principal Occupation).

Landlords (Rent Receivers).		Cultivators (Rent Payers).		Farm Servants and Field Labourers.	
Subsidiary occupation.	Number per 10,000 who follow it.	Subsidiary occupation.	Number per 10,000 who follow it.	Subsidiary occupation.	Number per 10,000 who follow it.
1	2	3	4	5	6
Total	***3,587***	***Total***	***1,230***	***Total***	***356***
Rent payers	719	Rent receivers	64	Rent receivers	22
Agricultural labourers	1,371	Agricultural labourers	344	Rent payers	38
Government servants of all kinds	123	General labourers	47	General labourers	37
Money lenders and grain dealers	159	Government servants of all kinds	15	Village watchmen	2
Other traders of all kinds	202	Money lenders and grain dealers	38	Cattle breeders and milkmen	4
Priests	34	Other traders of all kinds	133	Mill hands	1
Clerks of all kinds (not Government servants).	19	Fishermen and boatmen	36	Fishermen and boatmen	11
		Cattle breeders and milkmen	19	Rice pounders	6
Schoolmasters	10	Village watchmen	11	Traders of all kinds	26
Lawyers	5	Weavers	52	Oil pressers	3
Estate agents and managers	5	Barbers	22	Weavers	7
Medical practitioners	6	Oil pressers	46	Potters	2
Artisans	101	Washermen	24	Leather workers	12
Others	833	Potters	16	Washermen	6
		Blacksmiths and carpenters	25	Blacksmiths and carpenters	3
		Others	338	Others	176

Subsidiary Table VI.— Occupations of Females by Sub-classes and Selected Orders and Groups.

Group No.	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	ALL OCCUPATIONS	**5,266,491**	**4,266,409**	**810**
	A.—Production of raw materials	**4,118,917**	**3,690,363**	**896**
	I.—Exploitation of the surface of the earth	***4,106,968***	***3,682,691***	***897***
	1. Pasture and Agriculture	4,055,214	3,660,479	903
	(*a*) *Ordinary cultivation*	3,782,755	3,561,762	942
1	Income from rent of agricultural land	32,142	25,782	802
2	Ordinary cultivators	2,350,713	1,756,106	747
4	Farm servants and field labourers	1,392,427	1,779,510	1,278
	(*b*) *Growers of special products and market gardening*	16,784	15,489	923
5	Tea, coffee, cinchona and indigo plantations	327	84	257
6	Fruit, flower, vegetable, betel, vine, areca nut, etc., growers	16,457	15,405	936
	(*c*) *Forestry*	21,079	30,474	1,446
8	Wood-cutters; fire-wood, lac, catechu, rubber, etc., collectors, and charcoal burners	16,018	30,058	1,877
	(*d*) *Raising of farm stock*	234,569	52,725	225
12	Herdsmen, shepherds, goatherds, etc.	224,653	36,970	165
	(*e*) *Raising of small animals*	27	29	1,074
	2. Fishing and hunting	51,754	22,212	429
	II.—Extraction of Minerals	***11,949***	***7,672***	***642***
	3. Mines	10,910	7,205	660
16	Coal mines and petroleum wells	2,569	840	327
	4. Quarries of hard rocks	844	216	256
	5. Salt, etc.	195	251	1,287
20	Extraction of saltpetre, alum and other substances soluble in water	194	251	1,294
	B.—Preparation and supply of material Substances	**839,991**	**465,142**	**554**
	III.—Industry	***551,175***	***337,776***	***61***
	6. Textiles	150,288	117,089	779
21	Cotton ginning, cleaning and pressing	17,595	9,515	541
22	Cotton spinning, sizing and weaving	117,635	95,418	811
24	Rope, twine and string	1,065	1,322	1,241
25	Other fibres (cocoanut, aloes, flax, hemp, straw, etc.)	399	428	1,073
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	4,018	4,282	1,066
27	Silk spinners and weavers	6,974	4,122	591
	7. Hides, skins and hard materials from the animal kingdom	4,987	1,814	364
	8. Wood	69,929	35,588	509
37	Basket makers and other industries of woody material, including leaves	27,996	34,308	1,225
	9. Metals	49,617	15,153	305
	10. Ceramics	34,172	27,282	798
47	Potters and earthen pipe and bowl makers	25,836	21,637	837
	11. Chemical products properly so called, and analogous	10,501	12,225	1,164
	12. Food industries	22,078	47,265	2,141
56	Rice pounders and huskers and flour grinders	1,696	18,068	10,653
58	Grain parchers, etc.	4,118	20,476	4,972
63	Sweetmeat makers, preparers of jam and condiments, etc.	4,486	2,879	642
65	Toddy drawers	655	52	79
	13. Industries of dress and the toilet	136,158	55,486	408
68	Tailors, milliners, dressmakers and darners, embroiderers on linen	19,605	12,762	651
71	Washing, cleaning and dyeing	25,527	25,233	988
73	Other industries connected with the toilet (cattooers, shampooers, bath houses, etc.)	51	512	10,039
	14. Furniture industries	86	13	151
	15. Building industries	30,430	13,486	443
	16. Construction of means of transport	360	77	213

SUBSIDIARY TABLE VI.—OCCUPATIONS OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS—*contd.*

Group No.	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	17. Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	28	1	36
	18. Industries of luxury and those pertaining to literature and the arts and sciences	34,532	4,254	123
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads	3,040	2,187	719
	19. Industries concerned with refuse matter	7,989	8,043	1,007
	IV.—Transport	***90,713***	***27,030***	***298***
	20. Transport by water	2,732	1,126	412
	21. Transport by road	48,255	15,836	328
98	Persons employed on the construction and maintenance of roads and bridges	14,592	11,530	790
	22. Transport by rail	36,315	10,038	276
104	Labourers employed on railway construction	21,155	9,241	437
	23. Post Office, Telegraph and Telephone Services	3,411	30	9
	V.—Trade	***198,103***	***100,336***	***506***
	24. Banks, establishments of credit, exchange and insurance	32,427	2,293	71
	25. Brokerage, commission and export	2,211	177	80
	26. Trade in textiles	19,279	3,324	172
	27. Trade in skins, leather and furs	3,179	690	217
	28. Trade in wood	2,371	1,200	506
	29. Trade in metals	584	329	563
	30. Trade in pottery	415	595	1,434
	31. Trade in chemical products	2,803	1,831	653
	32. Hotels, cafés, restaurants, etc.	4,874	1,450	297
114	Vendors of wine, liquors, aërated waters, etc.	4,408	1,351	306
	33. Other trade in foodstuffs	105,277	75,580	718
116	Fish dealers	682	1,747	2,562
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	3,187	5,823	1,827
119	Sellers of sweetmeats, sugar, gur and molasses	2,655	940	354
120	Cardamom, betel-leaf, vegetables, fruit and areca nut sellers	14,915	15,852	1,063
121	Grain and pulse dealers	26,452	12,126	458
122	Tobacco, opium, ganja, etc., sellers	6,399	3,123	488
124	Dealers in hay, grass and fodder	5,118	8,535	1,668
	34. Trade in clothing and toilet articles	2,064	1,009	489
	35. Trade in furniture	1,809	837	463
	36. Trade in building materials	660	288	436
	37. Trade in means of transport	4,170	488	117
	38. Trade in fuel	1,322	1,978	1,496

Subsidiary Table VI.—Occupations of Females by Sub-classes and Selected Orders and Groups—*concld.*

Group No.	Occupation.	Number of actual workers.		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	39. Trade in articles of luxury and those pertaining to letters and the arts and sciences	9,758	7,092	727
	40. Trade in refuse matter	299	5	17
	41. Trade of other sorts	4,601	1,170	254
136	Itinerant traders, pedlars, hawkers, etc.	21	1	48
137	Conjurors, acrobats, fortune tellers, reciters, exhibitors of curiosities and wild animals	2,194	614	280
	C.—Public administration and liberal arts	**197,785**	**31,162**	**158**
	VI.—Public force	***70,418***	***2,577***	***37***
	42. Army	9,084	31	3
	43. Navy	...	4	...
	44. Police	61,334	2,542	41
	VII.—Public administration	***34,770***	***1,367***	***39***
	VIII.—Professions and liberal arts	***89,413***	***26,045***	***291***
	46. Religion	50,234	16,112	321
	47. Law	4,028	66	16
	48. Medicine	3,440	6,855	1,993
155	Midwives, vaccinators, compounders, nurses, masseurs, etc.	1,156	6,672	5,772
	49. Instruction	11,391	1,019	89
	50. Letters and arts and sciences	20,320	1,993	98
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors, and dancers	16,857	1,663	99
	IX.—Persons living on their income	***3,184***	***1,173***	***368***
	D.—Miscellaneous	**109,798**	**79,742**	**726**
	X.—Domestic service	***56,128***	***47,165***	***840***
162	Cooks, water carriers, doorkeepers, watchmen and other indoor servants	49,203	46,416	943
	XI.—Insufficiently described occupations	***11,722***	***10,194***	***870***
167	Labourers and workmen otherwise unspecified	8,761	9,762	1,114
	XII.—Unproductive	***41,948***	***22,383***	***534***
	54. Inmates of jails, asylums and hospitals	2,893	208	72
	55. Beggars, vagrants, prostitutes	39,055	22,175	568

SUBSIDIARY TABLE VII.—SELECTED OCCUPATIONS, 1911 AND 1901.

Group No.	OCCUPATION.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	Class A.—Production of raw materials	**12,782,215**	**10,075,099**	**+27**
	Sub-Class I.—Exploitation of the surface of the earth	***12,752,240***	***10,068,869***	***+27***
	Order 1.—Pasture and agriculture	12,618,871	9,998,230	+2
	(*a*) *Ordinary cultivation*	12,051,933	9,593,204	+2
1	Income from rent of agricultural land	129,911	660,831	−8
2	Ordinary cultivators	7,472,405	5,067,087	+4
3	Agents, managers of landed estates (not planters), clerks, rent collectors, etc.	18,862	16,202	+1
4	Farm servants and field labourers	4,430,755	3,849,084	+1
	(*b*) *Growers of special products and market gardening*	52,827	21,561	+14
5	Tea, coffee, cinchona and indigo plantations	487	58	+74
6	Fruit, flower, vegetable, betel, vine, areca nut, etc., growers	52,340	21,503	+14
	(*c*) *Forestry*	81,462	38,576	+11
8	Wood-cutters; firewood, lac, catechu, rubber, etc., collectors, and charcoal burners	67,514	25,318	+16
	(*d*) *Raising of farm stock*	432,534	344,840	+2
9	Cattle and buffalo breeders and keepers	33,789	30,899	+
10	Sheep, goat and pig breeders	3,311	20,655	−8
11	Breeders of other animals (horses, mules, camels, asses, etc.)	381	848	−5
12	Herdsmen, shepherds, goatherds, etc.	395,053	292,438	+3
	(*e*) *Raising of small animals*	115	49	+13
	Order 2.—Fishing and hunting	133,369	70,639	+8
14	Fishing	127,244	66,968	+9
15	Hunting	6,125	3,671	+6
	Sub-Class II.—Extraction of Minerals	***29,975***	***6,230***	***+38***
	Order 3.—Mines	27,423	6,012	+35
	Order 4.—Quarries of hard rocks	1,892	218	+76
	Order 5.—Salt, etc.	660	.....	...
	Class B.—Preparation and supply of material substances	**2,427,166**	**2,404,402**	**+**
	Sub-Class III.—Industry	***1,613,813***	***1,493,358***	***+***
	Order 6.—Textiles	443,730	501,797	−1
21	Cotton, ginning, cleaning and pressing	47,261	51,172	−
22	Cotton spinning, sizing and weaving	350,540	397,080	−1
23	Jute spinning, pressing and weaving	2,129	.....	...
24	Rope, twine and string	3,676	1,880	+9
26	Wool carders and spinners, weavers of woollen blankets, carpets, etc.	14,178	17,976	−2
27	Silk spinners and weavers	18,903	14,272	+3
28	Hair, camel and horse hair, bristles work, brush makers, etc.	219	55	+29
29	Persons occupied with feathers	6	.....	...
30	Dyeing, bleaching, printing, preparation and sponging of textiles	3,923	17,645	−7
	Order 7.—Hides, skins and hard materials from the animal kingdom	13,787	10,935	+
32	Tanners, curriers, leather dressers and dyers, etc.	8,972	8,597	+
33	Makers of leather articles, such as trunks, water bags, etc.	4,623	2,300	+10
34	Furriers	36	.....	...
35	Bone, ivory, horn, shell, etc., workers	156	88	+31
	Order 8.—Wood	196,762	158,949	+2
36	Sawyers, carpenters, turners and joiners, etc.	98,329	75,271	+3
37	Basket makers and other industries of woody material, including leaves	98,433	83,678	+1

SUBSIDIARY TABLE VII.—SELECTED OCCUPATIONS, 1911 AND 1901—*contd.*

Group No.	OCCUPATION.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	Order 9.—Metals	140,451	109,117	+29
39	Plough and agricultural implement makers	17,002	1,941	+776
41	Other workers in iron and makers of implements and tools, principally or exclusively of iron	91,522	90,171	+1
42	Workers in brass, copper and bell metal	23,007	14,940	+54
	Order 10—Ceramics	98,595	73,146	+35
47	Potters and earthen pipe and bowl makers	76,785	60,477	+27
	Order 11.—Chemical products properly so called, and analogous	37,041	45,084	—18
53	Manufacture and refining of vegetable and mineral oils	33,872	38,224	—11
	Order 12.—Food Industries	105,538	98,209	+7
56	Rice pounders and huskers and flour grinders	25,275	29,017	—13
57	Bakers and biscuit makers	598	908	—35
58	Grain parchers, etc.	32,061	34,828	—8
59	Butchers	18,953	15,964	+19
60	Fish curers	90	.....	...
62	Makers of sugar, molasses and gur	242	808	—70
63	Sweetmeat makers, preparers of jam and condiments, etc.	13,314	3,219	+314
64	Brewers and distillers	6,933	7,169	—3
65	Toddy drawers	1,494	427	+250
	Order 13.—Industries of dress and the toilet	371,735	320,968	+16
68	Tailors, milliners, dressmakers and darners, embroiderers on linen	59,741	48,366	+24
69	Shoe, boot and sandal makers	121,606	115,839	+5
71	Washing, cleaning and dyeing	82,521	63,308	+30
72	Barbers, hair dressers and wig makers	97,906	91,520	+7
	Order 14.—Furniture Industries	259	222	+17
	Order 15.—Building Industries	81,564	42,745	+91
77	Excavators, plinth builders and well-sinkers	3,902	684	+470
78	Stone and marble workers, masons and bricklayers	70,158	39,964	+76
	Order 16.—Construction of means of transport	1,056	4,634	—77
	Order 17.—Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	45	44	+2
	Order 18.—Industries of luxury and those pertaining to literature and the arts and sciences	97,469	91,975	+6
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	82,773	76,525	+8
90	Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads	9,040	11,482	—21
	Order 19.—Industries concerned with refuse matter	25,781	35,533	—27
	Sub-Class IV.—Transport	***217,961***	***159,924***	***+36***
	Order 20.—Transport by water	6,154	311	+1,879
95	Ship owners and their employés, ship brokers, ships' officers, engineers, mariners and firemen	5	3	+67
96	Persons employed on the maintenance of streams, rivers and canals (including construction)	4,985	...	...
97	Boat owners, boatmen and towmen	1,161	308	+277
	Order 21.—Transport by Road	119,004	105,309	+13
98	Persons employed on the construction and maintenance of roads and bridges	40,592	29,028	+40
99	Cart owners and drivers, coachmen, stable boys, tramway, mail carriage, etc., managers and employés (excluding private servants)	46,720	34,776	+34
100	Palki, etc., bearers and owners	1,768	2,286	—23
101	Pack elephant, camel, mule, ass and bullock owners and drivers	8,164	21,263	—62
102	Porters and messengers	21,760	17,956	+21
	Order 22.—Transport by Rail	84,167	47,330	+78
103	Railway employés of all kinds other than construction coolies	37,983	23,150	+64
104	Labourers employed on railway construction	46,184	24,180	+91
	Order 23.—Post Office, Telegraph and Telephone Services	8,636	6,974	+24

SUBSIDIARY TABLE VII.—SELECTED OCCUPATIONS, 1911 AND 1901—*contd.*

Group No.	OCCUPATION.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	Sub-Class V.—Trade	***595,392***	***751,120***	***-21***
	Order 24.—Banks, Establishments of Credit, Exchange and Insurance	85,479	85,584	...
	Order 25.—Brokerage, Commission and Export	6,959	13,000	-46
	Order 26.—Trade in Textiles	51,946	63,647	-18
	Order 27.—Trade in Skins, Leather and Furs	8,338	2,481	+236
	Order 28.—Trade in Wood	6,890	7,182	-4
	Order 29.—Trade in Metals	1,851	345	+437
	Order 30.—Trade in Pottery	1,546	11,132	-86
	Order 31.—Trade in Chemical Products	8,612	16,469	-48
	Order 32.—Hotels, Cafés, Restaurants, etc.	13,794	15,627	-12
114	Vendors of wine, liquors, aërated waters	12,520	15,331	-18
115	Owners and managers of hotels, cook shops, etc., sarais, etc., and their employés	1,274	296	+330
	Order 33.—Other trade in foodstuffs	335,583	448,991	-25
116	Fish dealers	3,365	39,462	-91
117	Grocers and sellers of vegetable oil, salt and other condiments	138,280	141,690	-2
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	14,769	19,210	-23
119	Sellers of sweetmeats, sugar, gur and molasses	7,273	7,601	-4
120	Cardamom, betel-leaf, vegetables, fruit and areca nut sellers	51,932	65,058	-20
121	Grain and pulse dealers	79,630	83,123	-4
122	Tobacco, opium, ganja, etc., sellers	18,676	14,844	+26
123	Dealers in sheep, goats and pigs	1,444	233	+520
124	Dealers in hay, grass and fodder	20,214	77,770	-74
	Order 34.—Trade in Clothing and Toilet Articles	6,450	2,884	+124
	Order 35.—Trade in Furniture	5,614	19,722	-72
127	Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, the cellar, etc.	4,022	18,753	-79
	Order 36.—Trade in Building Materials	1,955	4,089	-52
	Order 37.—Trade in Means of Transport	10,622	4,510	+136
	Order 38.—Trade in Fuel	5,257	17,567	-70
	Order 39.—Trade in articles of luxury and those pertaining to letters and the arts and sciences	32,275	26,674	+21
131	Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc.	1,649	4,217	-61
132	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	29,391	20,325	+45
	Order 40.—Trade in refuse matter	597	...	...
	Order 41.—Trade of other sorts	11,624	11,216	+4
135	Shop-keepers otherwise unspecified	5,189	5,937	-13
138	Other trades (including farmers of pounds, tolls and markets)	925	1,678	-45
	Class C.—Public administration and liberal arts	**522,515**	**420,633**	**+24**
	Sub-Class VI.—Public force	***173,740***	***125,586***	***+38***
	Order 42.—Army	11,321	11,559	-2
139	Army (Imperial)	10,103	11,559	-13
140	Army (Native States)	1,218	...	...
	Order 43.—Navy	16	...	...
	Order 44.—Police	162,403	114,027	+42
142	Police	32,533	19,131	+70
143	Village watchmen	129,870	94,896	+37

SUBSIDIARY TABLE VII.—SELECTED OCCUPATIONS, 1911 AND 1901—*concld.*

Group No.	OCCUPATION.	Population supported in 1911.	Population supported in 1901.	Percentage of variation.
1	2	3	4	5
	Sub-Class VII.—Public administration	***102,207***	***127,125***	***−20***
144	Service of the State	49,346	43,473	+14
145	Service of Native and Foreign States	4,601	6,207	—26
146	Municipal and other local (not village) service	11,928	6,374	+87
147	Village officials and servants other than watchmen	36,332	71,071	−49
	Sub-Class VIII.—Professions and liberal arts	***234,704***	***153,613***	***+53***
	Order 46.—Religion	129,490	86,355	+50
148	Priests, ministers, etc.	11,406	26,200	−56
149	Religious mendicants, inmates of monasteries, etc.	103,762	56,502	+84
150	Catechists, readers, church and mission service	6,780	1,888	+259
151	Temple, burial or burning ground service, pilgrim conductors, circumcisers	7,542	1,765	+327
	Order 47.—Law	14,429	7,826	+84
152	Lawyers of all kinds, including Kazis, law agents and mukhtiars	9,757	4,037	+142
153	Lawyers' clerks, petition writers, etc.	4,672	3,789	+23
	Order 48.—Medicine	17,426	12,831	+36
154	Medical practitioners of all kinds, including dentists, oculists and veterinary surgeons	6,713	6,103	+10
155	Midwives, vaccinators, compounders, nurses, masseurs, etc.	10,713	6,728	+59
	Order 49.—Instruction	29,648	16,611	+78
	Order 50.—Letters and Arts and Sciences	43,711	29,990	+46
159	Others (authors, photographers, artists, sculptors, astronomers, meteorologists, botanists, astrologers, etc.)	1,451	1,261	+15
160	Music composers and masters, players on all kinds of musical instruments (not military), singers, actors and dancers	34,740	24,391	+42
	Sub-Class IX.—Persons living on their income	***11,864***	***14,309***	***−17***
	Class D.—Miscellaneous	**301,414**	**702,458**	**−57**
	Sub-Class X.—Domestic Service	***160,995***	***125,854***	***+28***
	Cooks, water carriers, door keepers, watchmen and other indoor servants	145,710	114,846	+27
	Private grooms, coachmen, dog boys, etc.	15,285	11,008	+39
	Sub-Class XI.—Insufficiently described occupations	***37,729***	***396,013***	***−90***
	Manufacturers, business men and contractors otherwise unspecified	2,401	3,698	−35
	Cashiers, accountants, book-keepers, clerks and other employés in unspecified offices, warehouses and shops	4,865	26,889	−82
	Labourers and workmen otherwise unspecified	29,451	365,397	−92
	Sub-Class XII.—Unproductive	***102,690***	***180,591***	***−43***
	Order 54.—Inmates of Jails, Asylums and Hospitals	3,556	6,951	−45
	Order 55.—Beggars, Vagrants, Prostitutes	98,834	173,640	−43

The figures for sub-classes and orders are the same, the orders have been omitted.

Subsidiary Table VIII.—Occupations of Selected Castes.

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Ahir—		
Central Provinces and Berar	1,000	83
Sub-class I.—Exploitation of the surface of the soil	920	80
Groups 2, 5 and 6.—Cultivators of all kinds	390	84
„ 4 and 8.—Field labourers and wood-cutters	235	135
„ 9 to 13.—Raisers of live-stock, milk-men and herdsmen	292	47
Sub-class X.—Domestic service	40	419
"Others"	40	51
Andh—		
Berar	1,000	100
Sub-class I.—Exploitation of the surface of the soil	991	100
Groups 1, 2, 5 and 6.—Cultivators of all kinds	620	76
„ 4 and 8.—Field labourers and wood-cutters	355	175
"Others"	9	68
Bahna—		
Nerbudda Valley, Seoni, Nagpur and Chhindwara	1,000	72
Sub-class I.—Exploitation of the surface of the soil	632	94
Groups 2, 5 and 6.—Cultivators of all kinds	244	56
„ 4 and 8.—Field labourers and wood-cutters	367	144
Sub-class III.—Industry	219	51
„ V.—Trade	93	40
"Others"	56	31
Bairagi—		
Central Provinces and Berar	1,000	54
Sub-class I.—Exploitation of the surface of the soil	511	68
Groups 2, 5 and 6.—Cultivators of all kinds	433	58
„ 4 and 8.—Field labourers and wood-cutters	50	201
Sub-class VIII.—Arts and Professions	445	40
"Others"	44	57
Balahi—		
Hoshangabad, Nimar and Makrai	1,000	94
Sub-class I.—Exploitation of the surface of the soil	869	112
Groups 2, 5 and 6.—Cultivators of all kinds	218	86
„ 4 and 8.—Field labourers and wood-cutters	625	135
Sub-class III.—Industry	67	29
„ VI.—Public force	30	...
"Others"	34	35
Bania—		
Central Provinces and Berar	1,000	29
Sub-class I.—Exploitation of the surface of the soil	294	44
Groups 2, 5 and 6.—Cultivators of all kinds	191	25
„ 4 and 8.—Field labourers and wood-cutters	81	128
Sub-class III.—Industry	37	57
„ V.—Trade	595	23
"Others"	74	15
Banjara—		
Plateau Division, Maratha Division, Chhattisgarh Division, Nimar and Bastar	1,000	82
Sub-class I.—Exploitation of the surface of the soil	862	85
Groups 2, 5 and 6.—Cultivators of all kinds	299	50
„ 4 and 8.—Field labourers and wood-cutters	515	131
Sub-class IV.—Transport	50	39
„ V.—Trade	60	77
"Others"	28	94
Barai—		
Central Provinces and Berar	1,000	75
Sub-class I.—Exploitation of the surface of the soil	930	77
Groups 2, 5 and 6.—Cultivators of all kinds	687	70
„ 4 and 8.—Field labourers and wood-cutters	233	109
"Others"	70	45
Barhai—		
Central Provinces and Berar	1,000	53
Sub-class I.—Exploitation of the surface of the soil	459	223
Groups 2, 5 and 6.—Cultivators of all kinds	174	87
„ 4 and 8.—Field labourers and wood-cutters	271	619
Sub-class III.—Industry	521	5
"Others"	20	64
Basor—		
Nerbudda Valley	1,000	94
Sub-class I.—Exploitation of the surface of the soil	174	137
Groups 4 and 8.—Field labourers and wood-cutters	132	189
Sub-class III.—Industry	745	83
„ VIII.—Arts and Professions	46	687
"Others"	35	27
Bharia-Bhumia—		
Jubbulpore, Narsinghpur and Chhindwara	1,000	98
Sub-class I.—Exploitation of the surface of the soil	945	99
Groups 1, 2, 5 and 6.—Cultivators of all kinds	296	88
„ 4 and 8.—Field labourers and wood-cutters	634	103
"Others"	55	84
Bhoyar—		
Betul, Chhindwara, Wardha and Nagpur	1,000	96
Sub-class I.—Exploitation of the surface of the soil	979	96
Groups 1, 2, 5 and 6.—Cultivators of all kinds	592	79
„ 4 and 8.—Field labourers and wood-cutters	361	153
"Others"	21	7
Binjhwar—		
Bhandara, Balaghat, Raipur and Bilaspur	1,000	9
Sub-class I.—Exploitation of the surface of the soil	964	9
Groups 1, 2, 5 and 6.—Cultivators of all kinds	464	8
„ 4 and 8.—Field labourers and wood-cutters	426	11
„ 14 and 15.—Fishing and hunting	54	6
"Others"	36	6
Brahman—		
Central Provinces and Berar	1,000	2
Sub-class I.—Exploitation of the surface of the soil	535	3
Groups 2, 5 and 6.—Cultivators of all kinds	423	3
„ 4 and 8.—Field labourers and wood-cutters	67	7
Sub-class III.—Industry	21	
„ IV.—Transport	25	
„ V.—Trade	68	
„ VI.—Public force	19	
„ VII.— „ administration	53	
„ VIII.—Arts and professions	221	
Groups 148—151.—Religion	190	
„ 152, 154 and 156.—Lawyers, Doctors and Teachers	27	
Sub-class X.—Domestic service	36	
"Others"	22	
Chamar—		
Central Provinces and Berar	1,000	9
Sub-class I.—Exploitation of the surface of the soil	846	10
Groups 2, 5 and 6.—Cultivators of all kinds	514	9
„ 4 and 8.—Field labourers and wood-cutters	324	1
Sub-class III.—Industry	122	
"Others"	32	
Darji—		
Central Provinces and Berar	1,00	
Sub-class I.—Exploitation of the surface of the soil		
Groups 2, 5 and 6.—Cultivators of all kinds		
„ 4 and 8.—Field labourers and wood-cutters		
Sub-class III.—Industry		
„ V.—Trade		
"Others"		

SUBSIDIARY TABLE VIII.—OCCUPATIONS OF SELECTED CASTES—*contd.*

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Dhanagar—		
Wardha, Nagpur, Chanda, Nimar and Chindwara	**1,000**	**90**
Sub-class 1.—Exploitation of the surface of the soil	924	91
Groups 2, 5 and 6.—Cultivators of all kinds	258	72
„ 4 and 8.—Field labourers and wood-cutters	384	212
„ 9—13.—Raisers of live-stock, milk-men and herdsmen	275	34
Sub-class III.—Industry	39	153
"Others"	37	31
Dhimar—		
Central Provinces and Berar	**1,000**	**93**
Sub-class I.—Exploitation of the surface of the soil	450	105
Groups 2, 5 and 6.—Cultivators of all kinds	203	76
„ 4 and 8.—Field labourers and wood-cutters	217	173
„ 14 and 15.—Fishing and hunting	15	29
Sub-class III.—Industry	47	346
„ IV.—Transport	16	31
„ V.—Trade	65	367
„ X.—Domestic service	407	60
"Others"	15	55
Dobhi—		
Central Provinces and Berar	**1,000**	**95**
Sub-class I.—Exploitation of the surface of the soil	557	91
Groups 2, 5 and 6.—Cultivators of all kinds	30	82
„ 4 and 8.—Field labourers and wood-cutters	213	116
Sub-class III.—Industry	420	105
"Others"	23	44
Gadaria—		
Nerbudda Valley and Chhattisgarh Division	**1,000**	**79**
Sub-class I.—Exploitation of the surface of the soil	769	76
Groups 2, 5 and 6.—Cultivators of all kinds	287	85
„ 4 and 8.—Field labourers and wood-cutters	157	134
„ 9 to 13.—Raisers of live-stock, milk-men and herdsmen	320	51
Sub-class III.—Industry	157	120
„ V.—Trade	30	59
"Others"	44	32
Ganda—		
Chhattisgarh Division, Surguja and Jashpur	**1,000**	**93**
Sub-class I.—Exploitation of the surface of the soil	748	102
Groups 2, 5 and 6.—Cultivators of all kinds	393	95
„ 4 and 8.—Field labourers and wood-cutters	298	127
Sub-class III.—Industry	176	106
„ VI.—Public force	30	...
„ VIII.—Arts and Professions	22	13
"Others"	24	94
Ghasia—		
Chhattisgarh Division	**1,000**	**102**
Sub-class I.—Exploitation of the surface of the soil	824	115
Groups 2, 5 and 6.—Cultivators of all kinds	248	97
„ 4 and 8.—Field labourers and wood-cutters	558	131
Sub-class V.—Trade	56	195
„ X.—Domestic service	90	13
"Others"	30	148
—		
[illegible] Provinces and Berar	**1,000**	**97**
[illegible]lass I.—Exploitation of the surface of the soil	959	97
[illegible]ups 1, 2, 5 and 6.—Cultivators of all kinds	610	94
[illegible] 4 and 8.—Field labourers and wood-cutters	340	113
"Others"	31	81
Gosain—		
Balaghat, Narsinghpur, Jubbulpore, Hoshangabad, Nagpur, Wardha, Bhandara, Raipur, Bilaspur and Drug	**1,000**	**60**
Sub-class I.—Exploitation of the surface of the soil	594	84
Groups 2, 5 and 6.—Cultivators of all kinds	413	60
„ 4 and 8.—Field labourers and wood-cutters	155	228
Sub-class VIII.—Arts and Professions	349	33
Groups 148 to 151.—Religion	341	33
"Others"	57	52
Gowari—		
Maratha Division	**1,000**	**94**
Sub-class I.—Exploitation of the surface of the soil	913	96
Groups 2, 5 and 6.—Cultivators of all kinds	140	83
„ 4 and 8.—Field labourers and wood-cutters	693	129
„ 9 to 13.—Raisers of live-stock, milk-men and herdsmen	109	9
"Others"	57	638
Gujar—		
Narsinghpur, Hoshangabad and Nimar	**1,000**	**69**
Sub-class I.—Exploitation of the surface of the soil	984	69
Groups 2, 5 and 6.—Cultivators of all kinds	747	68
„ 4 and 8.—Field labourers and wood-cutters	183	87
„ 9 to 13.—Raisers of live-stock, milk-men and herdsmen	27	4
"Others"	16	40
Halba—		
Raipur, Chanda, Bastar and Kanker	**1,000**	**86**
Sub-class I.—Exploitation of the surface of the soil	940	85
Groups 1, 2, 5 and 6.—Cultivators of all kinds	646	82
„ 4 and 8.—Field labourers and wood-cutters	274	105
"Others"	60	101
Kachhi—		
Nerbudda Valley and Plateau Division	**1,000**	**85**
Sub-class I.—Exploitation of the surface of the soil	936	87
Groups 2, 5 and 6.—Cultivators of all kinds	605	82
„ 4 and 8.—Field labourers and wood-cutters	316	105
"Others"	64	54
Kalar—		
Central Provinces and Berar	**1,000**	**79**
Sub-class I.—Exploitation of the surface of the soil	836	88
Groups 2, 5 and 6.—Cultivators of all kinds	578	81
„ 4 and 8.—Field labourers and wood-cutters	236	117
Sub-class III.—Industry	72	57
„ V.—Trade	60	45
"Others"	32	23
Katia—		
Plateau Division, Narsinghpur and Hoshangabad	**1,000**	**93**
Sub-class I.—Exploitation of the surface of the soil	774	110
Groups 2, 5 and 6.—Cultivators of all kinds	411	90
„ 4 and 8.—Field labourers and wood-cutters	347	156
Sub-class III.—Industry	116	69
„ VI.—Public force	38	4
"Others"	72	60
Kawar—		
Chanda and Chhattisgarh Division	**1,000**	**94**
Sub-class I.—Exploitation of the surface of the soil	992	94
Groups 1, 2, 5 and 6.—Cultivators of all kinds	820	95
„ 4 and 8.—Field labourers and wood-cutters	166	98
"Others"	8	[illegible]

SUBSIDIARY TABLE VIII.—OCCUPATIONS OF SELECTED CASTES—*contd.*

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Kayasth—		
Central Provinces and Berar	1,000	19
Sub-class I.—Exploitation of the surface of the soil	458	37
Groups 2, 5 and 6.—Cultivators of all kinds	301	27
„ 4 and 8.—Field labourers and wood-cutters	98	95
Sub-class V.—Trade	54	25
„ VII.—Public administration	50	...
„ VIII.—Arts and professions	305	...
"Others"	133	21
Kewat—		
Jubbulpore, Narsinghpur and Chanda	1,000	98
Sub-class I.—Exploitation of the surface of the soil	857	103
Groups 2, 5 and 6.—Cultivators of all kinds	274	101
„ 4 and 8.—Field labourers and wood-cutters	232	132
„ 14 and 15.—Fishing and hunting	329	97
"Others"	143	74
Kirar—		
Plateau Division, Narsinghpur, Hoshangabad and Nagpur	1,000	79
Sub-class I.—Exploitation of the surface of the soil	980	80
Groups 1, 2, 5 and 6.—Cultivators of all kinds	707	71
„ 4 and 8.—Field labourers and wood-cutters	248	132
"Others"	20	41
Kol—		
Jubbulpore, Mandla and Chota Nagpur States	1,000	107
Sub-class I.—Exploitation of the surface of the soil	896	111
Groups 1, 2, 5 and 6.—Cultivators of all kinds	121	72
„ 4 and 8.—Field labourers and wood-cutters	758	123
"Others"	104	77
Koli—		
Berar	1,000	92
Sub-class I.—Exploitation of the surface of the soil	934	97
Groups 2, 5 and 6.—Cultivators of all kinds	230	29
„ 4 and 8.—Field labourers and wood-cutters	650	159
„ 14 and 15.—Fishing and hunting	36	22
"Others"	66	42
Kolta—		
Raigarh	1,000	82
Sub-class I.—Exploitation of the surface of the soil	989	81
Groups 1, 2, 5 and 6.—Cultivators of all kinds	931	81
„ 4 and 8.—Field labourers and wood-cutters	58	81
"Others"	11	171
Kori—		
Nerbudda Valley	1,000	81
Sub-class I.—Exploitation of the surface of the soil	354	120
Groups 2, 5 and 6.—Cultivators of all kinds	60	78
„ 4 and 8.—Field labourers and wood-cutters	279	147
Sub-class III.—Industry	472	72
„ IV.—Transport	53	52
„ X.—Domestic service	38	7
"Others"	78	79
Korku—		
Hoshangabad, Nimar, Betul and Amraoti	1,000	96
Sub-class I.—Exploitation of the surface of the soil	978	97
Groups 1, 2, 5 and 6.—Cultivators of all kinds	505	84
„ 4 and 8.—Field labourers and wood-cutters	453	121
"Others"	22	73
Koshti—		
Jubulpore, Seoni, Chhindwara, Nimar, Maratha Division and Chhatisgarh Division	1,000	88
Sub-class I.—Exploitation of the surface of the soil	152	97
Groups 2, 5 and 6.—Cultivators of all kinds	76	71
„ 4 and 8.—Field labourers and wood-cutters	72	146
Sub-class III.—Industry	812	88
"Others"	36	61
Kumhar—		
Central Provinces and Berar	1,000	83
Sub-class I.—Exploitation of the surface of the soil	238	83
Groups 2, 5 and 6.—Cultivators of all kinds	168	68
„ 4 and 8.—Field labourers and wood-cutters	62	165
Sub-class III.—Industry	743	84
"Others"	19	51
Kunbi—		
Maratha Division, Chhindwara, Nimar and Betul	1,000	75
Sub-class I.—Exploitation of the surface of the soil	959	78
Groups 1, 2, 5 and 6.—Cultivators of all kinds	495	54
„ 4 and 8.—Field labourers and wood-cutters	442	125
"Others"	41	29
Kurmi—		
Nerbudda Valley, Plateau Division and Chhattisgarh Division	1,000	77
Sub-class I.—Exploitation of the surface of the soil	970	79
Groups 1, 2, 5 and 6.—Cultivators of all kinds	775	76
„ 4 and 8.—Field labourers and wood-cutters	183	103
"Others"	30	42
Lodhi—		
Central Provinces and Berar	1,000	82
Sub-class I.—Exploitation of the surface of the soil	968	84
Groups 1, 2, 5 and 6. Cultivators of all kinds	719	80
„ 4 and 8.—Field labourers and wood-cutters	233	110
"Others"	32	4
Lohar—		
Central Provinces and Berar	1,000	
Sub-class I.—Exploitation of the surface of the soil	482	
Groups 2, 5 and 6.—Cultivators of all kinds	241	1
„ 4 and 8.—Field labourers and wood-cutters	227	
Sub-class III.—Industry	496	
"Others"	22	
Mali—		
Central Provinces and Berar	1,000	
Sub-class I.—Exploitation of the surface of the soil	959	
Groups 2, 5 and 6.—Cultivators of all kinds	547	
„ 4 and 8.—Field labourers and wood-cutters	394	
"Others"	41	
Mana—		
Nagpur Division	1,000	
Sub-class I.—Exploitation of the surface of the soil	983	
Groups 1, 2, 5 and 6.—Cultivators of all kinds	435	
„ 4 and 8.—Field labourers and wood-cutters	5	
"Others"		

SUBSIDIARY TABLE VIII.—OCCUPATIONS OF SELECTED CASTES—*concld.*

Caste and occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Mang—		
Maratha Division	**1,000**	**97**
Sub-class I.—Exploitation of the surface of the soil	616	136
Groups 4 and 8.—Field labourers and wood-cutters	572	154
Sub-class III.—Industry	101	137
„ VIII—Arts and Professions	185	22
"Others"	98	86
Maratha—		
Central Provinces and Berar	**1,000**	**54**
Sub-class I.—Exploitation of the surface of the soil	779	63
Group I.—Income from rent of land	21	65
Groups 2, 5 and 6.—Cultivators of all kinds	373	28
„ 4 and 8.—Field labourers and wood-cutters	371	128
Sub-class III—Industry	53	50
„ VI.—Public force	26	...
„ VII.—Public administration	20	...
"Others"	122	36
Mehra or Mahar—		
Central Provinces and Berar	**1,000**	**95**
Sub-class I.—Exploitation of the surface of the soil	765	113
Groups 2, 5 and 6.—Cultivators of all kinds	210	77
„ 4 and 8.—Field labourers and wood-cutters	527	144
Sub-class III.—Industry	140	75
„ VI.—Public force	33	...
"Others"	62	56
Mhali—		
Maratha Division	**1,000**	**66**
Sub-class I.—Exploitation of the surface of the soil	467	241
Groups 2, 5 and 6.—Cultivators of all kinds	182	89
„ 4 and 8.—Field labourers and wood cutters	208	917
Sub-class III.—Industry	493	9
„ X.—Domestic service	15	405
"Others"	25	128
Nai—		
Central Provinces and Berar	**1,000**	**70**
Sub-class I.—Exploitation of the surface of the soil	450	154
Groups 2, 5 and 6.—Cultivators of all kinds	296	95
„ 4 and 8.—Field labourers and wood-cutters	144	725
Sub-class III.—Industry	437	10
„ X.—Domestic service	94	3,597
"Others"	19	69
Oraon—		
Raigarh and Chota Nagpur States	**1,000**	**66**
Sub-class I.—Exploitation of the surface of the soil	980	65
Groups 1, 2, 5 and 6.—Cultivators of all kinds	854	60
„ 4 and 8.—Field labourers and wood-cutters	109	119
"Others"	20	133
Panka—		
Mandla, Seoni, Balaghat and Chhattisgarh Divisions	**1,000**	**98**
Sub-class I.—Exploitation of the surface of the soil	784	112
Groups 2, 5 and 6.—Cultivators of all kinds	484	105
„ 4 and 8.—Field labourers and wood-cutters	291	129
Sub-class III.—Industry	129	91
„ VI.—Public force	45	1
"Others"	42	77
Rajput—		
Central Provinces and Berar	**1,000**	**66**
Sub-class I.—Exploitation of the surface of the soil	894	74
Groups 2, 5 and 6.—Cultivators of all kinds	662	73
„ 4 and 8.—Field labourers and wood-cutters	202	91
Sub-class VI.—Public force	17	..
"Others"	89	28
Sawara or Saonr—		
Saugor, Damoh and Chhattisgarh Division	**1,000**	**97**
Sub-class I.—Exploitation of the surface of the soil	966	97
Groups 1, 2, 5 and 6.—Cultivators of all kinds	453	88
„ 4 and 8.—Field labourers and wood-cutters	485	110
"Others"	34	107
Sunar—		
Central Provinces and Berar	**1,000**	**37**
Sub-class I.—Exploitation of the surface of the soil	382	127
Groups 2, 5 and 6.—Cultivators of all kinds	232	79
„ 4 and 8.—Field labourers and wood-cutters	138	361
Sub class III.—Industry	561	7
"Others"	57	53
Teli—		
Central Provinces and Berar	**1,000**	**91**
Sub-class I.—Exploitation of the surface of the soil	866	93
Groups 2, 5 and 6.—Cultivators of all kinds	557	87
„ 4 and 8.—Field labourers and wood-cutters	290	117
Sub-class III—Industry	86	101
"Others"	48	46
Wanjari—		
Berar	**1,000**	**84**
Sub-class I.—Exploitation of the surface of the soil	957	84
Groups 2, 5 and 6.—Cultivators of all kinds	406	57
„ 4 and 8.—Field labourers and wood-cutters	517	123
Sub-class IV.—Transport	23	128
"Others"	20	53
Europeans—		
Central Provinces and Berar	**1,000**	**8**
Sub-class IV.—Transport	73	2
„ VI.—Public force	724	...
„ VII.—Public administration	51	1
„ VIII.—Arts and Professions	92	142
"Others"	60	34
Anglo-Indians—		
Central Provinces and Berar	**1,000**	
Sub-class III.—Industry	52	
„ IV.—Transport		
„ VI.—Public force		
„ VII.—Public administration		
„ VIII.—Arts and Professions		
Groups 152, 154 and 156.—Lawyers, Doctors and Teachers		
Sub-class IX.—Persons living on their income		
„ X.—Domestic service		
"Others"		
Indian Christians—		
Central Provinces and Berar	1,000	
Sub-class I.—Exploitation of the surface of the soil	796	
Groups 2, 5 and 6.—Cultivators of all kinds	763	
Sub-class III.—Industry	44	
„ VIII.—Arts and Professions	5	
„ X.—Domestic service		
"Others"		

SUBSIDIARY TABLE IX.—DISTRIBUTION OF 10,000 PERSONS BY OCCUPATION AND RELIGION FOR ORDERS AND SELECTED GROUPS.

ORDERS AND SELECTED GROUPS.	DISTRIBUTION BY RELIGION OF 10,000 PERSONS FOLLOWING EACH OCCUPATION.					DISTRIBUTION BY OCCUPATION OF 10,000 PERSONS OF EACH RELIGION.				
	Hindu.	Animist.	Musalman.	Christian.	Others.	Hindu.	Animist.	Musalman.	Christian.	Others.
1	2	3	4	5	6	7	8	9	10	11
Total Population.	*7,988*	*1,553*	*365*	*46*	*48*	*10,000*	*10,000*	*10,000*	*10,000*	*10,000*
1. Pasture and Agriculture	**7,867**	**1,888**	**197**	**35**	**13**	**7,751**	**9,564**	**4,242**	**6,086**	**2,261**
(*a*) Ordinary Cultivation	7,832	1,922	196	36	14	7,370	9,300	4,035	5,940	2,250
1. Income from rent of agricultural land	8,887	440	575	1	97	90	23	128	3	165
2. Ordinary Cultivators	7,823	1,937	173	51	16	4,564	5,811	2,206	5,206	1,649
3. Agents, managers of landed estates (not planters), clerks, rent collectors, etc.	7,568	517	1,845	22	48	11	4	59	5	12
4. Farm servants and field labourers	7,818	1,946	217	12	7	2,705	3,462	1,642	726	424
(*b*) Growers of special products and market gardening	9,704	158	99	39	...	40	3	9	28	...
(*c*) Forestry	6,504	2,612	862	18	4	41	85	120	20	5
(*d*) Raising of farm stock	8,865	1,011	106	17	1	300	176	78	98	6
9. Cattle and buffalo breeders and keepers	9,637	83	277	...	3	25	1	16	...	1
10. Sheep, goat and pig breeders	9,629	211	142	18	...	3	...	1	1	...
12. Herdsmen, shepherds and goatherds	8,797	1,069	85	18	1	272	175	57	97	5
(*e*) Raising of small animals	5,218	1,304	3,478	...	...	...	...	...	...	...
2. Fishing and Hunting	**9,866**	**111**	**23**	...	...	**103**	**6**	**5**	**1**	...
14. Fishing	9,918	67	15	...	...	99	3	3	1	...
15. Hunting	8,771	1,035	193	1	...	4	3	2	...	...
3. Mines	**7,714**	**1,686**	**512**	**49**	**39**	**17**	**19**	**24**	**18**	**14**
4. Quarries of hard rocks	**6,702**	**2,674**	**566**	**47**	**11**	**1**	**2**	**2**	**1**	...
5. Salt, etc.	**8,773**	**348**	**879**	...	...	...	...	**1**	...	...
6. Textiles	**9,142**	**62**	**758**	**24**	**14**	**317**	**11**	**575**	**145**	**83**
21. Cotton ginning, cleaning and pressing	6,461	94	3,337	30	78	24	2	270	19	48
22 Total	9,450	52	465	26	7	259	7	278	125	31
22(*a*). Cotton spinning	9,137	78	731	7	47	27	1	47	4	24
22(*b*). Cotton sizing	9,618	21	311	...	...	1	...	1	...	...
22(*c*). Cotton weaving	9,487	49	433	29	2	229	6	228	121	7
22(*d*). Cotton and silk weaving	9,533	...	467	...	...	2	...	2	...	...
26. Wool carders and spinners, weavers of woollen blankets, carpets, etc.	9,966	2	32	...	...	11	...	1	...	...
27. Total	9,788	2	204	6	...	14	...	7	1	...
27(*a*). Silk spinners	9,633	...	321	26	...	3	...	2	1	...
27(*b*). Silk weavers	9,800	...	200	...	...	8	...	4	...	...
27(*c*). Tassar weavers (whether combined or not combined with silk and cotton weaving)	9,897	7	96	...	...	3	...	1	...	...
30. Dyeing, bleaching, printing, preparation and sponging of textiles	8,636	31	1,272	...	61	3	...	9	...	3
7. Hides, skins and hard materials from the animal kingdom	**9,790**	**29**	**173**	**8**	...	**11**	...	**4**	**1**	...
8. Wood	**8,613**	**1,275**	**74**	**30**	**8**	**132**	**101**	**25**	**81**	**29**
36. Sawyers, carpenters, turners and joiners, etc.	9,340	466	122	57	15	72	19	21	77	19
37. Basket makers and other industries of woody material, including leaves	7,888	2,083	25	3	1	60	82	4	4	1
Metals	**9,078**	**581**	**315**	**18**	**8**	**99**	**33**	**76**	**34**	**16**
39. Plough and agricultural implement makers	9,495	444	61	...	...	13	3	2	...	...
41. Other workers in iron and makers of implements and tools, principally or exclusively of iron	9,246	558	178	16	2	66	20	28	20	2
42. Workers in brass, copper and bell metal	9,636	200	156	11	7	17	2	6	4	2
43. Workers in other metals (tin, zinc, lead, quick-silver, etc.)	2,751	222	6,969	27	31	1	...	31	1	1
[illegible]ics	**9,759**	**92**	**147**	**2**	...	**75**	**4**	**25**	**2**	...
[illegible]of glass and crystal	4,939	37	5,000	24	...	...	...	14	...	...
[illegible] earthen pipe and [illegible]kers	9,951	26	21	2	...	60	1	3	2	...
[illegible]le makers	9,436	347	217	...	...	15	3	7	...	...
[illegible]oducts properly [illegible] and analogous	**9,662**	**97**	**235**	**1**	**5**	**28**	**1**	**15**	...	**3**
[illegible]ufacture and refining of vegetable and mineral oils	9,902	5	93	...	1	26	...	5	...	1
[illegible]ndustries	**8,025**	**397**	**1,462**	**9**	**107**	**66**	**17**	**264**	**13**	**147**
56. Rice pounders and huskers and flour grinders	7,770	1,151	954	14	109	15	12	41	5	36
58. Grain parchers, etc.	9,915	55	26	1	3	25	1	1	...	1
59. Butchers	4,159	238	5,597	8	...	6	2	181	2	...
Butter, cheese and ghee makers	9,392	548	55	5	...	2	...	...	...	...
[illegible]sweetmeat makers, preparers of jam and condiment, etc.	9,073	60	255	7	605	9	...	6	1	105
[illegible]rers and distillers	9,282	554	153	1	10	5	2	2	...	1
[illegible]nufacturers of tobacco, [illegible]m and ganja	6,645	122	3,215	23	25	2	...	24	1	1

SUBSIDIARY TABLE IX.—DISTRIBUTION OF 10,000 PERSONS BY OCCUPATION AND RELIGION FOR ORDERS AND SELECTED GROUPS—*contd.*

ORDERS AND SELECTED GROUPS.	DISTRIBUTION BY RELIGION OF 10,000 PERSONS FOLLOWING EACH OCCUPATION.					DISTRIBUTION BY OCCUPATION OF 10,000 PERSONS OF EACH RELIGION.				
	Hindu.	Animist.	Musalman.	Christian.	Others.	Hindu.	Animist.	Musalman.	Christian.	Others.
1	2	3	4	5	6	7	8	9	10	11
13. Industries of dress and the toilet	**9,215**	**19**	**721**	**8**	**37**	**268**	**3**	**458**	**43**	**181**
67. Hat, cap and turban makers	755	8	9,237	...	...	...	...	120	...	...
68. Tailors, milliners, dressmakers and darners, embroiderers on linen	7,791	51	1,896	36	223	36	1	194	29	174
69. Shoe, boot and sandal makers	9,981	3	12	4	...	95	...	2	7	...
71. Washing, cleaning and dyeing	9,121	3	869	3	4	59	...	123	3	4
72. Barbers, hair-dressers and wig-makers	9,893	6	96	3	2	76	...	16	4	3
14. Furniture Industries	**6,409**	...	**3,591**	...	...	...	...	**2**	...	...
15. Building Industries	**8,541**	**402**	**1,036**	**16**	**5**	**54**	**13**	**144**	**17**	**5**
76. Lime burners, Cement workers	7,528	974	1,481	4	13	3	2	11	...	1
78. Stone and marble workers, Masons, and brick-layers	8,685	309	984	17	5	48	9	118	17	4
16. Construction of means of transport	**7,992**	**1,146**	**824**	**38**	...	...	**1**	**1**	**1**	...
17. Production and transmission of physical forces (heat, light, electricity, motive power, etc.)	**7,778**	**222**	...	**2,000**	...	...	...	...		...
18. Industries of luxury and those pertaining to literature and the arts and sciences	**9,432**	**52**	**472**	**26**	**18**	**72**	**2**	**79**	**35**	**23**
84. Printers, lithographers, engravers, etc.	6,018	74	2,286	1,239	383	1	...	7	32	9
89. Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders, etc.	9,914	3	73	...	10	64	...	10	...	11
90. Makers of bangles, rosaries, bead and other necklaces, spangles, lingams and sacred threads	6,405	407	3,186	1	1	5	1	49	...	...
19. Industries concerned with refuse matter	**9,249**	**23**	**667**	**51**	**10**	**19**	...	**29**	**18**	**4**
20. Transport by water	**8,865**	**608**	**396**	**63**	**68**	**4**	**2**	**4**	**5**	**5**
21. Transport by road	**7,985**	**685**	**1,254**	**29**	**47**	**74**	**33**	**255**	**47**	**73**
98. Persons employed on the construction and maintenance of roads and bridges	8,282	1,256	434	5	23	26	20	30	3	13
99. Cart-owners and drivers, coachmen, stable boys, tramway, mail carriage, etc., managers and employés (excluding private servants)	7,397	294	2,222	47	40	27	6	177	30	24
102. Porters and messengers	8,457	498	986	48	11	14	4	37	14	3
22. Transport by rail	**7,842**	**510**	**1,155**	**379**	**114**	**52**	**17**	**166**	**435**	**125**
103. Railway employés of all kinds other than construction coolies	6,938	246	1,772	797	247	21	4	115	413	122
104. Labourers employed on Railway construction	8,586	726	648	35	5	31	13	51	22	3
23. Post Office, Telegraph and Telephone services	**7,513**	**670**	**1,347**	**397**	**73**	**5**	**2**	**20**		**8**
24. Banks, establishments of credit, exchange and insurance	**7,342**	**93**	**1,573**	**5**	**987**	**49**	**3**	**230**	**7**	**1,100**
25. Brokerage, commission and export	**8,152**	**142**	**934**	**17**	**755**	**4**	...	**11**	**2**	**68**
26. Trade in textiles	**6,267**	**39**	**2,108**	**2**	**1,584**	**25**	**1**	**187**	**1**	**1,074**
27. Trade in skins, leather and furs	**7,910**	**68**	**1,979**	**39**	**4**	**5**	...	**28**	**4**	...
28. Trade in wood	**4,186**	**3,991**	**1,778**	**6**	**39**	**2**	**11**	**21**	**1**	**4**
29. Trade in metals	**6,105**	**55**	**3,198**	...	**162**	**1**	...	**10**	...	**4**
30. Trade in Pottery	**9,238**	**52**	**602**	...	**58**	**1**	...	**2**	...	**1**
31. Trade in Chemical products	**7,481**	**911**	**1,497**	**8**	**103**	**5**	**3**	**22**	**1**	**12**
32. Hotels, Cafés, restaurants, etc.	**8,304**	**294**	**1,185**	**77**	**149**	**9**	**2**	**28**	**15**	**25**
33. Other trade in food-stuffs	**7,797**	**182**	**1,109**	**5**	**907**	**204**	**25**	**636**	**24**	**3,971**
117. Grocers and sellers of vegetable oil, salt and other condiments	7,489	61	898	3	1,549	81	4	212	6	2,795
118. Sellers of milk, butter, ghee, poultry, eggs, etc.	8,904	47	646	9	394	10	...	16	2	76
119. Sellers of sweetmeats, sugar and gur and molasses	8,592	29	879	...	500	5	...	11	...	48
120. Cardamom, betel-leaf, vegetables, fruit and areca nut sellers	8,252	80	1,615	1	22	33	2	146	1	15
121. Grain pulse dealers	8,127	75	855	8	935	51	2	116	9	972
122. Tobacco, opium, ganja, etc., sellers	6,896	231	2,628	2	243	10	2	84	...	59
123. Dealers in sheep, goats and pigs	7,812	29	2,160	...	...	1	...	5	...	...
124. Dealers in hay, grass and fodder	6,883	1,833	1,236	24	24	11	15	43	6	6
34. Trade in clothing and toilet articles	**3,921**	**64**	**5,774**	**1**	**240**	**2**	...	**64**	...	**20**
35. Trade in furniture	**9,366**	**132**	**435**	**7**	**60**	**4**	...	**4**	**1**	**4**
36. Trade in building materials	**6,276**	**92**	**3,612**	**10**	**10**	**1**	...	**12**	...	...
37. Trade in means of transport	**5,768**	**262**	**3,928**	**23**	**19**	**5**	**1**	**71**	**3**	**3**
38. Trade in fuel	**6,991**	**1,086**	**1,792**	**124**	**7**	**3**	**2**	**16**	**9**	**1**

SUBSIDIARY TABLE IX.—DISTRIBUTION OF 10,000 PERSONS BY OCCUPATION AND RELIGION FOR ORDERS AND SELECTED GROUPS—*concld.*

ORDERS AND SELECTED GROUPS.	DISTRIBUTION BY RELIGION OF 10,000 PERSONS FOLLOWING EACH OCCUPATION.					DISTRIBUTION BY OCCUPATION OF 10,000 PERSONS OF EACH RELIGION.				
	Hindu.	Animist.	Musalman.	Christian.	Others.	Hindu.	Animist.	Musalman.	Christian.	Others.
1	2	3	4	5	6	7	8	9	10	11
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences	**4,495**	**70**	**5,329**	**41**	**65**	**11**	**1**	**294**	**18**	**28**
131. Dealers in precious stones, jewellery (real and imitations, clocks, optical instruments, etc.)	7,793	679	976	121	431	1	1	3	3	9
132. Dealers in common bangles, bead, necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	4,276	37	5,645	5	37	10	...	284	2	14
40. Trade in refuse matter	**7,889**		**2,077**	...	**34**	...	...	**2**	...	...
41. Trade of other sorts	**6,711**	**1,191**	**1,757**	**76**	**265**	**6**	**6**	**35**	**12**	**40**
135. Shop keepers otherwise unspecified	6,768	206	2,980	145	501	3	1	21	10	34
137. Conjurors, acrobats, fortune tellers, reciters, exhibitors of curiosities and wild animals	6,477	2,324	1,170	11	18	3	5	11	1	1
42. Army	**2,260**	**5**	**2,684**	**3,911**	**1,040**	**2**	...	**52**	**663**	**154**
43. Navy	**10,000**	...	...	...	...	...	...	...	...	...
44. Police	**8,556**	**378**	**1,013**	**45**	**8**	**109**	**25**	**281**	**99**	**17**
142. Police	5,870	170	3,763	159	38	15	2	209	70	16
143. Village Watchmen	9,230	430	324	16	...	94	23	72	29	1
45. Public Administration	**7,742**	**167**	**1,938**	**91**	**62**	**62**	**7**	**339**	**127**	**83**
46. Religion	**8,782**	**126**	**570**	**486**	**36**	**89**	**7**	**126**	**858**	**61**
47. Law	**8,288**	**69**	**1,380**	**52**	**211**	**9**	.	**34**	**10**	**40**
48. Medicine	**8,056**	**187**	**1,457**	**231**	**69**	**11**	**1**	**43**	**55**	**16**
49. Instruction	**7,719**	**98**	**1,383**	**619**	**181**	**18**	**1**	**70**	**250**	**70**
50. Letters and arts and sciences	**8,299**	**603**	**844**	**177**	**77**	**28**	**11**	**63**	**106**	**44**
51. Persons living principally on their income	**6,066**	**75**	**2,895**	**839**	**125**	**6**	...	**59**	**136**	**19**
52. Domestic service	**7,927**	**419**	**1,363**	**233**	**58**	**100**	**27**	**375**	**511**	**121**
53. General terms which do not indicate a definite occupation	**7,964**	**668**	**1,142**	**164**	**62**	**24**	**10**	**74**	**84**	**30**
167. Labourers and workmen otherwise unspecified	8,237	787	915	29	32	19	9	46	11	12
54. Inmates of Jails, Asylums and Hospitals	**8,014**	**786**	**718**	**407**	**75**	**2**	**1**	**5**	**21**	**4**
55. Beggars, Vagrants, Prostitutes	**7,074**	**597**	**2,307**	**8**	**14**	**55**	**24**	**390**	**11**	**18**

SUBSIDIARY TABLE X.—NUMBER OF PERSONS EMPLOYED ON THE 10TH MARCH ON RAILWAYS AND IN THE IRRIGATION, POST OFFICE AND TELEGRAPH DEPARTMENTS.

Class of Persons employed.	Europeans and Anglo-Indians.	Indians.
Railways.		
Total persons employed	***497***	***36,367***
PERSONS DIRECTLY EMPLOYED.		
Officers	41	1
Subordinates drawing more than Rs 75 per mensem	341	120
„ „ from Rs. 20 to 75 per mensem	111	2,041
„ „ under Rs. 20 per mensem	2	16,729
PERSONS INDIRECTLY EMPLOYED.		
Contractors	2	124
Contractors' regular employés	...	1,576
olies	...	15,776
Irrigation Department.		
Total persons employed	***31***	***18,475***
PERSONS DIRECTLY EMPLOYED.		
ficers	14	7
per subordinates	6	27
wer „	...	389
rks	10	199
ons and other servants	...	908
olies	...	4,618

Class of Persons employed.	Europeans and Anglo-Indians.	Indians.
PERSONS INDIRECTLY EMPLOYED.		
Contractors	...	100
Contractors' regular employés	1	497
Coolies	...	11,739
Postal Department.		
Total	***32***	***4,614***
Supervising Officers	6	25
Post Masters	11	270
Miscellaneous Agents	7	969
Clerks	8	254
Postmen, etc.	...	1,156
Road Establishment	...	1,588
Railway Mail Service :—		
Supervising officers	...	2
Clerks and Sorters	...	97
Mail guards, etc.	...	62
Combined offices :—		
Signallers	...	62
Messengers, etc.	...	129
Telegraph Department.		
Total	***104***	***378***
Administrative Establishment	12	1
Signalling	87	17
Clerks	5	23
Skilled labour	...	169
Unskilled labour	...	85
Messengers, etc.	...	83

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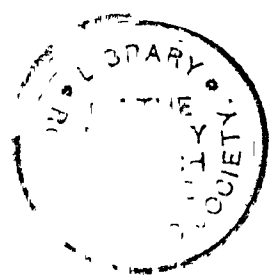

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